THE WORKES OF THE REVEREND AND FAITHFULL

Minister of Christ

WILLIAM AMES

Doctor and Professor of the Famous Vniversity of *Franeker* in *Friesland*.

Translated out of Latine for publike Vse.

Published by Order.

LONDON

Printed for *Iohn Rothwell*, and are to be sold at his shop at the Sun in Pauls Church-yard, 1643.

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CONSCIENCE,
WITH THE
POWER AND CASES
thereof, Divided into
FIVE BOOKES.

Written by the Godly and Learned

William Ames,

Doctor and Professor of Divinity, in the Famous Vniversity of *Franeker* in *Friesland.*

Translated out of Latine into English for more Publique benefit.

Published by Order.

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20 May 1641.

AT a Committee appointed by the Honourable, the Commons House of Parliament for examination of Bookes, and of Licensing and Suppressing of them, &c. It is Ordered that This Treatise be published in Print.

Edward Deering.

LONDON
Printed by *E.G.* for *I. Rothwell, T. Slater, L. Blacklock.* 1643.

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FINIS.

To the illustrious and mighty Lords the States of *Zeland*.

I Purpose not (Honourable Lords) to insinuate my selfe, or my endeavours into your favour, by fine words, and feined commendations of your vertues. For I doe not thinke it will be acceptable unto wise men, who both suspect that Art, and account it base; Though of my selfe I am not apt to flatter, yet the very name of Conscience that is set before this Treatise, chargeth me to avoid it. Many indifferent good Bookes are in the very beginning disgraced by it. I will onely shew the true cause, by which I was perswaded (though my name perhaps be more obscure, then to be known unto you) to set downe your name in the forefront of this Treatise.

It is reported over all places near hand, that the Doctrine according to godlinesse, is both more Practically preached by the Pastors, and more put in practice by the hearers in your Churches, then yet hath been marked in many others, though they hold the same Doctrine.

That worthy servant of the Lord, Master William Teeling, who was by this meanes in great admiration, and famous throughout all the Low-Countrey Churches, (to say nothing of others, that both have, and do take the same course) tooke such painefull paines this way, both publikely and privately, by word and writing, that it may be truely said, The zeale of Gods house hath eaten him up: whereby also (Envy the follower of such a vertue, being now overcome) he hath obtained that Crowne, which God hath prepared for those that have instructed many unto righteousnesse.

Because I hope this Treatise will more excite to this kind of study, it being also desired by many, who were not to be neglected. Its fittest it should be sent where it may finde those running this race, who will be easily put on, and where others also may take example of that course which is taught here.

This being the true cause of the Dedication, gives me cause to hope, that this intention and service will not be unacceptable unto you. This onely remaineth (Noble Lords) The good and great God in Christ, vouchsafe to blesse you more and more, and your Churches, with a true faith, a good Conscience, and perfect happinesse.

Your Honours

most addicted

W. Ames.

To the Reader.

I Gladly call to mind the time, when being young, I heard worthy Master *Perkins*, so preach in a great Assembly of Students, that he instructed them soundly in the truth, stirred them up effectually to seeke after godlinesse, made them fit for the kingdome of God; and by his own example shewed them, what things they should chiefly intend, that they might promote true Religion, in the power of it, unto Gods glory, and others salvation:

And amongst other things which he preached profitably, he began at length to teach, How with the tongue of the Learned one might speake a word in due season to him that is weary, out of *Esai.* 50. 4. by unty ing and explaining diligently Cases of Conscience (as they are called.) And the Lord found him so doing like a faithfull Servant. Yet left he many behind him affected with that study; who by their godly Sermons (through Gods assistance) made it to runne, encrease, and be glorified throughout England.

My heart hath ever since been so set upon that study, that I have thought it worthy to be followed with all care, by all men. Since also (Gods good providence so disposing it) that I lived out of mine owne Countrey, I did observe that in divers Churches, pure both for Doctrine and Order, this practicall teaching was much wanting, and that this want was one of the chiefe causes of the great neglect, or carelessenesse in some du ies which nearly concerne godlinesse, and a Christian life. My minde was set on, as it were by violence, to try at least in private, whether I were able to prevail with some young men that purpose the Ministery, more to apply their mindes to this kinde of handling of Divinity; whence no small fruit was to be hoped for. Being afterwards called to a publique charge of teaching in the Vniversitie, I esteemed nothing better, or more excellent, then to goe before those that were Students for the Ministerie, in this manner of teaching.

This part of Prophecie hath hitherto bin lesse practised in the Schooles of the Prophets, because our Captaines were necessarily inforced to fight alwaies in the front against the enemies to defend the Faith, and to purge the floore of the Church; So that they could not plant and water the Fields and Vineyards as they desired, as it useth to fall out in time of hotte warres. They thought with themselves in the meane while (as one of some note writes) If we have that single and cleare eye of the Gospel, if in the house of our heart the candle of pure Faith be set upon a Candlesticke, these smal matters might easily be discussed: But experience hath taught at length, that thr ugh neglect of this husbandry, a famine of godlinesse hath followed in many places, and out of that famine a grievous spiritual plague; insomuch that the counsel of Nehemiah had need to be practised; namely, that every man should labour in this worke with one hand, ho ding in the other a Speare or a Dart, whereby he may repell the violence of the enemies. The same experience hath likewise taught, that these small matters (if so be that so necessary things may be so called) are despise d with no lesse madnesse, then if

one

one would ſuffer the fingers and toes of his hands and feet to be cut off as ſome ſmal things, without which he hoped to walke and uſe his hands well enough. All things therefore being rightly weighed, I have taken in hand (God alſo likeing it, as I am perſwaded) theſe inſtructions touching the power of Conſcience. Not that I hope that any perfect thing, in this kinde, can come from me: for there are more kinds of things this way, then that certaine anſwers can be given (by me at leaſt) to every one) but that I might doe ſomething whereby the unlearned, and ſuch as are deſtitute of better helpe, might ſomewhat be helped; and that the more learned might be excited to ſet forth ſome more perfect and exact thing. Of which duty the godly, learned, grave, ancient Preachers are properly the Debters, whoſe dayly labour it is to deale with the Conſciences of men: who through their experience have learned much better, what thoſe queſtions are, in which the Conſcience uſeth moſt to doubt, and out of what grounds they may be beſt unfolded; then can eaſily be underſtood by one that lives privately in an Academicall profeſſion. And indeed, if ſuch things were handled in the meetings of Preachers, according to the variety of Caſes that fall out; and the more remarkeable deciſions ſet downe in writing; the children of Iſrael ſhould not need to goe downe to the Philiſtims (that is, our Students to Popiſh Authors) to ſharpen every man his ſhare, his Mattocke, or his Axe, or his weeding Hooke, as it fell out in the extreame neceſſity of Gods people, 1 Sam. 13. 20.

Furthermore if ſuch as are addicted to the Miniſtery, were firſt inſtructed in theſe things, and were ſeriouſly tried in them at the Examination, before they were ordained, one might well hope, to have as well Preachers as Churches, more according to Gods heart and Chriſts, then now we have.

The Papiſts have laboured much this way, to inſtruct their Confeſſors: and in a great deale of earth and dirt of Superſtitions, they have ſome veines of Silver: out of which, I ſuppoſe, I have drawne ſome things that are not to be deſpiſed. But they are without the life of this Doctrine: and death is in their pot. The thing it ſelfe requires, that by others, other things be taught, and the ſame things, after another manner. I have gone about to performe this in part: and others I make no queſtion, will endeavour it.

I follow here the ſame method, that I did in my Marrow of Divinity, Of the ſecond part whereof, the three laſt of theſe Bookes are a full Expoſition: which perhaps, thoſe did expect that deſired importunately, even to daily reproving of me for not doing it, that the publiſhing of this Treatiſe might be haſtened. But (to make an end at length of my Preface) I will conclude many things in few words, and that in the words of G. Pariſienſis; Concerning theſe things, many things we have not written for unskilfulnes, many for other neceſſary buſineſſe, many for dulneſſe, many through feare of being tedious, many more becauſe of our ſinnes, which moſt of all hinder both us and others in ſuch things. We doubt not, but we are ſubject to the danger of ſlanderous Backbiters; But by doing what we may, we have given ſome fit occaſion to wiſe men, and we have ſet forth, not a dry ſand ground of fruitleſſe Diſputations, but a moſt profitable and healthfull place for Wits to exerciſe themſelves in. *Medulla Theologiæ*

W. AMES.

Of *Conscience*, And the *Cases* thereof.

The first Booke.

CHAP. I.

The definition of Conscience.

THe Conscience of man (for I doe not intend to treat of the Conscience of Angels) Is a mans judgement of himselfe, according to the judgement of God of him. *Esa.* 5. 3. *Judge* I pray you between me and my Vineyard: 1 *Cor.* 11. 31. If we would *judge* our selves, we should not be *judged* &c.

1 I call Conscience *Iudgement*, First, to shew that it belongs to the Understanding, not to the Will. The very name of Conscience sheweth it to be so. But this proveth it, because all those actions, which in the Scriptures are attributed to mans Conscience, do properly belong to the reasonable power, or faculty, (though the Will by some act or inclination can both command the Understanding to judge, and also follow that judgement.) This inclination, by some, is called Conscience; by others, a part of Conscience; but not rightly.

2 Conscience being referred to *judgement*, it is distinguished from the bare apprehension of truth. For Conscience doth alwaies suppose an assent that is firme and setled.

3 By the definition of Conscience, it appeareth that Conscience is not *a contemplative judgement*, whereby truth is simply discerned from falsehood: but a *practicall* judgement, by which that which a man knoweth is particularly applyed to that which is either good or evill to him, to the end that it may be a rule within him to direct his will.

Seeing that this name of *judgement*, is sometimes taken for a power and faculty, sometimes for an habit, sometimes for an act; this question ariseth; to which of all, these *Conscience* is properly.

4 The most grave Divine, *William Perkins* (who onely of our Countreymen hath set forth a peculiar Treatise of *Conscience*,) doth place it among *Faculties*; and he doth so define it, as he putteth for the generall nature of it a part of the Understanding, that is to say, as he explaines himselfe

selfe, *A natural power or faculty.* He gives this reason of his opinion, namely, because the act of accusing, comforting, terrifying, &c. cannot be ascribed to the Conscience, if it selfe were an act. But this reason is weak: because in the Scriptures such kindes of effects are attributed to the thoughts themselves, which undoubtedly are acts. *Rom.* 2 15. *Their thoughts accusing one another, or excusing.* The reason whereof is, because things done, are the effects not onely of the Mover, but also of the motion it selfe. Besides, Master *Perkins* maketh Conscience, Vnderstanding, Opinion, Knowledge, Faith, and Prudence, to be of one kind or sort; but none would define these so, as that they should be taken for distinct faculties of the soule.

5 Some of the Schoolemen will have Conscience to be an habit: as *Scotus*, *Bonaventure*, *Durand.* Which though it might be granted of some part; or of the principles of Conscience: yet it cannot be granted simply of all that which is signified by the name of Conscience: for the onely office of an Habite, as it is an Habit, is, *Inclinare ad prompte agendum*, to make one doe a thing readily: but Conscience hath other operations, which belong properly to it, as to Accuse, Comfort, &c.

6 By *Iudgement* therefore, in the definition of Conscience, (I understand most properly with the best Schoolemen) an act of practicall judgment, proceeding from the Understanding by the power or meanes of a Habit.

7 The acts of judgement are, either a simple apprehension, or a discourse. Whence it may be asked, to which of these belongs Conscience. *Iudicium*
Notitia
Discursus
Quæstio
Answ

It belongs to judgement discoursing, because it cannot do its act of accusing, excusing, comforting, unlesse it be through the meanes of some third argument, whose force appeareth onely in a Syllogisme, by that which is deduced and concluded out of it.

8 The force and nature of Conscience therefore is contained in such a Syllogisme.

He that lives in sinne, shall dye:
I live in sinne:
Therefore, *I shall dye.*

Or thus.

Whosoever believes in Christ, shall not dye but live.
I believe in Christ:
Therefore, *I shall not dye but live.*

9 Conscience in regard of the Proposition is called a *Light*, and a *Law*; in regard of the Assumption and conclusion, a *Witnesse*; but in regard of the assumption it is most fitly termed an *Index*, or a *Booke*, and in regard of the conclusion, most properly a *Judge*.

10 That which doth dictate or give the proposition is called *Synteresis*, by the Schoolemen *Syndéresis*. The assumption especially and peculiarly is called *Syneidésis*, the conclusion is the *Crisis*, or Iudgement.

11 There be many other Syllogismes which belong to Conscience, as either they doe prove the proposition of such a principall Syllogisme, or illustrate the conclusion it selfe: but in that Syllogisme alone is contained the whole nature of Conscience. The proposition treateth of the Law; the Assumption of the fact or state, and the Conclusion of the relation arising from the fact or state, in regard of that Law; The Conclusion either pronounceth one guilty, or giveth spirituall peace and security.

CHAP. II.

Of the Synteresis or Principles and rules by which Conscience judgeth.

THat *Synteresis* out of which the proposition of this syllogisme or the Law of Conscience is taken, is most properly a habit of the understanding, by which we doe assent unto the principles of *morall actions*, that is, such actions as are our duty, because God hath willed, or commanded them; whence it hath the name in Greeke from conserving; for through the goodnesse of God the knowledge of many things which wee ought to doe or shun, are still conserved in mans mind even after his fal.

That exposition of *Durand* who dreames that the Greeke word *Synteresis* signifies a Coelection, is too harsh and absurd.

2 Because this *Synteresis* is an habit, therefore many doe call Conscience, an habit: but it is onely the principle of conscience, neither doth it make up any part of conscience, but onely as conscience is in its exercise.

3 This *Synteresis* is termed a *naturall habit* in respect of the light, whereby the understanding of man is fitted to give assent unto Naturall principles; it is likewise called an *acquired habit*, in regard of the Species, or of the fuller understanding of that whereunto the understanding is naturally inabled, and can (as it were) understand presently.

4 This *Synteresis* differs onely in respect or apprehension from the Law of Nature, or from that Law of God, which is naturally written in the hearts of all men; for the law is the object, and *Synteresis* is the object apprehended, or the apprehension of the object.

5 This *Synteresis* may for a time be hindred from acting, but cannot be utterly extinguished or lost. Hence it is that no man is so desperately wicked as to be void of all Conscience.

6 To *Synteresis* being taken after a large sence, ought to be referred, not onely generall conclusions touching right or Law, which are deduced

ced by good consequence out of natural principles, but likewise all practicall truths, whereunto wee give a firme assent, through the revelation wee have by faith.

7 From hence ariseth the distinction of Conscience into that which is *Naturall*, and that which is *Inlightened*. *Naturall* Conscience is that which acknowledgeth for law the principles of nature, and the conclusions arising from them. *Inlightened* is that which doth beside those, acknowledge whatsoever is prescribed in the Scriptures. The Scripture sometimes speaketh of this last: *Rom.* 6. 3. and sometimes of the other as 1 *Cor*: 6: 8.

8 From hence it appeareth that the perfect and only rule of Conscience is the revealed will of God, whereby a mans duty is both shewne and commanded. For *Synetresis* in a more large sense consisteth, partly of morall principles that are naturally in us, together with their conclusions; & partly, of those which God besides them hath injoyned. But the revealed will of God whereby man knowes his duty, containeth both these.

9 Hence it is that the *Law* of God onely doth *bind* the Conscience of man. By the *Law* of God we understand that revealed wil of God, whereof we have made mention: *viz.* as it doth also containe those things which are commanded in the Gospell. VVhat that binds the Conscience.

10 To *binde* (in this morall sense) is to have such an authority, as the Conscience ought to submit it selfe unto: And it were a sinne to doe any thing contrary to it.

11 Hence it is, that though men be bound in Conscience by God to observe in due and just circumstances the lawes of men, yet the same lawes of men so far as they are mans lawes, doe not bind the Conscience.

12 The Conscience is immediately subject to God, and his will, and therefore it cannot submit it selfe unto any creature without Idolatry. VVhy laws of bind the Conscience

13 God onely knowes the inward workings of the Conscience; he therefore onely can prescribe a law unto it, or bind it by one,

14 God onely can punish the Conscience when it sinneth; he therefore onely can forbid any thing to it.

15 Even a promise (which in it selfe is sacred) though it be confirmed by an oath: as it is an act of man doth not properly bind the Conscience, for the former reasons; though men are bound in conscience by God to a strickt and faithfull keeping of them. For as it hath been said before of the Lawes of men, it may also in some sort be affirmed of all covenants and other conditions, which being made, a man is bound to keep out of Conscience to God; as for example, the sicke person is bound in Conscience to obey the counsell of Physicians for his health: But the receipts

ceipts prescribed by Physicians, do not bind the Conscience. So againe, Parents and children are bound to mutuall duties; he that hath received a benefit is bound to shew himselfe thankefull, (and the like may be said of many other things) yet none of these, either Parent, Benefactor, relation, or benefit, doe of themselves bind the Conscience, but the will of God in them.

CHAP. III.

Of the Office of Conscience.

THe office of Conscience, (if we speake with respect to the *Synteresis* or Lawes of it,) is one in necessary things; Another in things of middle and indifferent nature. In necessary things Conscience hath two acts. 1 To binde. 2 To inforce to practice.

2 Conscience bindeth according as it is informed of the will of God: for in it selfe it hath the power of a will of God, and so stands in the place of God himselfe.

3 Gods will as it is understood, or may be understood, binds the Conscience to assent; As it is acknowledged and received by Conscience, it binds the whole man to obey and do it presently.

4 Conscienee bindeth a man so straitly that the command of no creature can free a man from it.

5 Hence man, as he maketh conscience of the will of God commanding him some duty, is in that regard called a *Debter*, *Rom.* 1. 14. a *Servant*, *Rom.* 6. 16. Is said to be *bound*, *Acts* 20. 22. *constrained*, 2 *Cor.* 5. 14. *to have a necessity laid upon him.* 1 *Cor.* 9. 16. *so that hee cannot do otherwise.* *Acts* 4. 20.

6 Conscience inforceth to obedience by vertue of this its act of binding. For that is to the will an impulsive cause to make it carry it selfe conscientiously.

7 This inforcement is signified in the forenamed places and phrases: the strength and power thereof is declared, *Ier.* 20. 9. Wherefore I thought from henceforth not to speak of him, nor to preach any thing in his name, but the word of the Lord, was a very *burning fire in my heart*, and in my bones: *Amos* 3. 8. The Lion hath roared, who will not be *afraid*? the Lord hath spoken, who *can* but *prophecy*? *Acts* 17. 16. his spirit was *stirred* in him.

8 If there be a constant disposition of will in a man consenting to this instigation of Conscience, they do together make up a Conscience morally good.

9 In indifferent things the actions and duties of Conscience are likewise two. 1 To discerne. 2 To direct. 10 To

10 To discerne, is to shew and declare the differences of things what is necessarie, what is free, what is lawfull, and what is unlawfull. The discerning of Conscience.

11 To direct is with regard had to circumstances, to order lawfull actions unto a good end. The direction of Conscience.

12 The ends which are alwayes to be aimed at, even in indifferent things also, are the Glory of God, the edifying of our Neighbour, and the helpe of our necessarie actions.

13 The power of this direction is so great, that it makes an action to be good, which in its owne nature is but indifferent; as on the other side, not onely an evill direction, but the want of a good direction, makes the same action to be bad.

CHAP. IV.

Of an erroneous Conscience.

TOuching this doctrine, of the first acts and offices of Conscience, divers questions are moved, which being of great weight and moment, for the directing of our actions aright throughout our whole life, ought of necessity to be here cleared, though briefly.

Quest. The first question is, whether an erroneous conscience doth bind?

Answ. To unfold this question rightly, these five things are briefly to be opened: 1. What an erroneous Conscience is. 2 About what things it is conversant. 3. Whence the error of Conscience commeth. 4. The generall differences of these errors. 5. The severall waies of binding.

1 An erroneous conscience is either opposed *privatively* to a good conscience, so it comprehendeth every conscience that judgeth not rightly when it ought, even the doubtful and scrupulous Conscience also: or *positively*, so it signifieth only that conscience, that judgeth otherwise then the thing is, this kind of erroneous conscience is distinguished from a doubting and scrupulous Conscience, by the firme assent it giveth, though it erreth in giving it. In this question we speak of a conscience positively erring. Error privative and positive

2 There are some principles so cleare, and written in the hearts of all men, that they cannot erre to obey and practise them: such as this is, *That God ought to be loved; Perjurie ought to be eschewed:* no mans Conscience can erre in such like things as these, or do them against Conscience. A man cannot love God against his Conscience, &c. Conscience therfore doth erre properly about conclusions that are gathered from such principles.

3 The error of Conscience comes, either because that the particular conclusions are not rightly drawn out of the generall principles: or because those things which God in the Scripture hath commanded us to believe, are not sufficiently understood: Or finally, because the assent of Faith is The cause of the error of Conscience

not

not given to those things which ought to be believed, though they be understood. The cause of this (besides Gods secret judgements) is either the not considering of those things which ought to be considered, or some evil disposition, whith either keepes the minde from due inquirie, or averts it from judging rightly.

4 The error of Conscience is either about the *act*, or the *rule* of it. The error which is about the *rule*, is either after the action done, or before it. The error about the rule before the action be done consists. Either in that it judgeth that to be lawfull, which is unlawfull; Or in that it judgeth that to be unlawfull, which is lawfull; Or in that it judgeth that to be bounden duty, which either is unlawfull, or but lawfull.

5 To bind to a thing, and to binde, are distinguished by some; Conscience is said to bind to a thing (*Obligare*) when its not onely a sin to do any thing against it, but also not to do according to it. Conscience is said to bind (*Ligare*) when one cannot lawfully do a thing, whilst he maketh such a Conscience of it. One shall sin in doing against it, and sin though he do according to it. The sence and meaning of this distinction is to be approved: as for the termes of it, let the Authors thereof answer.

To binde to a thing, (*Obligare*) is by some in regard of the object, or thing bound to, distinguished thus. One is either bound to do according to Conscience erring, or to lay aside that Conscience. But this distinction is not exact, because Conscience bindeth not, but so farre as it doth dictate, or declare a thing: now no Conscience while it erreth doth declare, that the error thereof is to be left. Or that it selfe is not to be regarded, because it is erroneous.

Others put a difference between that Obligation, whereby one is tyed to do what Conscience commandeth, and that whereby one is tyed not to do the contrary. But neither is this distinction alwaies good. For if a mans Conscience told him he might lye to save his life, he must either lye, or of necessity go against his Conscience.

6 Out of these grounds the question may be thus answered: First, conscience, though erroneous, bindes alwaies so, that hee that doth against it, sinneth. The reason is, because he that doth against conscience, doth against Gods will: though not materially, and truely; yet formally, and by interpretation: because what the conscience doth declare, it declareth as Gods will. As for example.

He that revileth a private man taking him for the King, and not to be a private man, he is interpreted and judged to have done it to the King himselfe; so likewise, he that contemneth Conscience, contemneth God himselfe; because that which Conscience saith, is supposed to be the will of God.

God. Hence it is that he alwaies ſinneth who doth any thing againſt conſcience: but if the conſcience doth not erre, but the thing is as erroneous conſcience ſuppoſeth, then he ſinneth doubly. Firſt, in doing that which is ill in it ſelfe; and ſecondly, in doing it after an evil manner: evill it is in its own nature, and evil becauſe of the deſpiſing of conſcience: but if the conſcience doth erre, that which it doth is not evill, but it doth it after an evill manner; ſo that the evill is only this, namely, the contempt of conſcience.

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7 The error of conſcience which is about an action (that is, the error which is about the object or matter, about which an action ought to be exerciſed) is either *unvoluntary and blameleſſe*, or *voluntary and worthy of blame*. If it be *unvoluntary and blameleſſe*, then conſcience bindes to do a thing as much, as if it did not erre. For example, If a man ſhould verily believe ſome thing to be his owne, which is another mans, he may, and ought in conſcience to make uſe of it as his owne. If one do verily believe he is his Prince, that is in truth a Tyrant; or that he is a lawfull Magiſtrate, who indeed uſurpes the title; he is bound to yeeld due obedience unto him. We have an example hereof in *Iacob* that went in to *Leah* that was none of his wife, whom he verily thought was his wife *Rachel*.

Error Conſci ſometim blamele ſometi worthy blame.

8 If the error be *voluntary*, then it is to be judged of, as an error which is of the *law* or *rule*.

9 Conſcience erring touching the Law *after the fact*, (in believing that which it hath done well, to be ſin; or contrariwiſe) hath no power to bind in regard of that action which is paſt: becauſe *binding* and *obliging* have ever a regard to future actions: and a morall action (as the will it-ſelfe) is alwaies guided and informed by a foregoing apprehenſion, and not by that which followes after. Hence no action is made better or worſe, for that conſcience which is after it. Yet doth this conſcience ſo far bind (through occaſion of that which is done) that one cannot lawfully go on to do the like againe, ſo long as he hath ſuch a conſcience, *viz.* *That he hath ſinned* (though he hath not) *in doing ſo before*.

10 Conſcience through error, judging that to be *lawfull* which is *unlawfull*; as that it is lawfull for one to lye, to ſave his owne, or his neighbours life; *bindes* indeed, but doth not bind *to do ſo*. It bindes; becauſe hee that hath ſuch a conſcience, can neither lie, nor abſtaine from lying, without ſin. He cannot lie, becauſe this is ſimply unlawfull. He cannot abſtain from lying, with ſuch a conſcience, becauſe ſuch manner of forbearance is forbidden by God, though forbearing it ſelfe be commanded: for God requires not only that we doe good, and abſtaine from doing evill; but likewiſe that we perform both theſe with a good conſcience, and not with a bad one. Such a conſcience doth not *binde to do* what it ſaith. Firſt, be-

cauſe there is no obligation to unlawfull things. Secondly, becauſe Conſcience bindeth not to do, but by vertue of ſome command of God; but ſuch a conſcience is not grounded upon any command: for the Law of God can neither incline nor bind any man to ſinne. Thirdly, becauſe this error is alwaies a ſin, but a ſin doth not bind to practiſe it. Fourthly, becauſe ſuch a Conſcience hath never ſo ſure a ground, as that there needeth not further examination and inquiry into things. Fiftly, becauſe man is bound to lay down ſuch a conſcience; for although that be not exactly enough ſpoken which ſome do affirme, namely; *That ſuch a Conſcience bindeth a man to lay down it ſelfe*; yet it is moſt certaine, that a man is tied to lay downe ſuch an erroneous Conſcience, for it is a part of that old man, whom we are commanded to put off, *Epheſ.* 4. 22.

11 Conſcience judging that which is lawfull to be unlawfull, bindeth to abſtaine from the practiſe and uſe of it. *Rom.* 14. 23. The reaſon is, becauſe one may abſtaine from lawfull things without ſin.

12 Conſcience judging that to be bounden duty which is unlawfull, binds, but not to the practiſe of it, for the reaſons ſet downe in the ninth Theſis.

13 Conſcience judging that to be bounden duty which is onely lawful, bindeth to the practice of it; as for example, If any mans conſcience tell him that it is neceſſary to uncover his hands alwaies when he praies publiquely; He muſt pray ſo, becauſe lawfull things may be obſerved conſtantly without ſin.

the perſiry of en neoms ſcience.

Object. If an erroneous conſcience doth ſo bind that we may neither follow, nor not follow it without ſin, then there lies a kind of neceſſity of ſinning on thoſe that do thus erre, which cannot ſtand with the equity of Gods Law.

Anſw. This neceſſity of ſinning when one is entangled by his owne erroneous conſcience, is not the ſame both wayes, *viz.* Whether one do, or do not, according to conſcience; for if one do according to his erring conſcience, the ſin is in the action done; If he do what is not according to it, the ſin is in the manner of doing.

2 It is not an abſolute neceſſity, but upon ſuppoſition; namely, if he keepe ſtill ſuch a conſcience, which he both may, and ought to lay downe.

3 This neceſſity doth not flow from the nature of Gods law, but is contracted and continued through mans ſinne, for no man is thus intangled without his owne fault.

hether it a greater he to doe h or a- nſt an er- eous con- ce.

Queſt. Whether is it a greater ſinne to doe againſt ſuch an erroneous conſcience, or to doe according to it.

Anſw. We ought to judge of the greatneſſe of ſin according to the qualitie

lity of the thing which is to be done or omitted, as it is in its owne nature, and as it is apprehended by us. If any man through errour of conscience should hold it to be an unlawfull thing to goe to the Church, and serve God there (which otherwise he is tyed to doe) because he knowes the Preacher to be a lewd and naughty man, and thinks that he shall be partaker with him in his wickednesse; his sinne is greater in staying away, then if he were present there: because it is a greater sinne, to neglect Gods service, then to communicate with an others personall wickednesse in that service. But if he should thinke it unlawfull to be present at holy duties for Idolatry, which he judgeth will be committed there, he should sinne more hainously if he should be present there: because the sinne of Idolatry, is greater then a neglect of true worship. In the first instance; he sins more that followes his conscience, then he that doth against it; but in this, his sinne is greater that doth contrary to it: No certaine and generall rule therefore can be set downe in this matter.

CHAP. V.

Of a surmising and doubting Conscience.

Opinion. What opinion is.

Quest. 1. WHether a man may content himselfe with a doubting Conscience.

Answ. For the unfolding of this question. it is to be noted, that *Opinion* sometimes signifies a certaine and setled judgement without al doubting. A certaine judgement not arising from Sense, Knowledge, or true Faith, but Reason, Sometimes it is taken more strictly; For that judgement whereby indeede we assent to the truth of a thing, but not without suspition, feare, or doubting of its being otherwise.

Upon this distinction, I answer: First. in such things as are necessary to salvation, and Gods worship, no opinion can be sufficient, though it have never so great certainty of reason; because Faith is required to these, and Faith takes onely the infallible word of God.

2 In such things which are more remote from their principles, diligent care is to be had, that we also get a certaine perswasion, or beliefe of them, out of the Scriptures; but if that cannot be obtained, it is lawfull in our actions to follow some such *opinion*, as is certaine and tried by the rule of Scripture.

3 Using all diligence to be certaine (though we be not) it is lawfull in many things to follow that opinion, which is most probable.

4 It is never lawfull to doe against our owne opinion, whether it be certaine, or probable, for respect to other mens authority.

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5 No man can at the ſame time have two *contrary probable opinions*, concerning the ſame thing; ſo as he may lawfully leaue the one, and follow the other.

Queſt. 2. What ſhall one doe when his Conſcience is doubtfull?

Anſw. For the declaration of this queſtion, we muſt obſerve: Firſt, Conſcience is ſaid to be doubtfull in a large ſenſe, as when the aſſent even of Faith, or Opinion *prevaileth*; yet there is ſome doubting joyned. But ſtrictly, and properly, that Conſcience is named *doubting*, which yeeldeth to neither part of the queſtion in hand, but ſticks and ſtaggers betweene aſſent and diſſent, not knowing which to doe.

Touching the firſt ſort of *doubting*, it hath partly beene ſpoken in the former queſtion, and ſhall partly be ſpoken of in the queſtion following. Here wee treat of that Conſcience, which in a proper and ſtrict ſenſe is called *doubting*.

Secondly, *doubting* is either *Speculative*, or *Practicall*. *Speculative* is that, which is *not immediately* converſant about a practiſe or action: as when one doubteth, whether this or that thing be his or not. *Practicall*, is that, which *immediately* is converſant about ſome particular action, as whether this or that be to be done or avoyded, &c.

pecula. doubt. a pra. ll doubt

Anſw. Theſe things being laid downe, it is anſwered;

Firſt, in all thoſe *doubts* which doe any way belong to our practiſe, diligent enquiry is to be made, that we may clearely perceive the truth and not *doubt*; becauſe while the minde remaines in *doubt*, the action muſt of neceſſity want that perfection which it would have, if it were done with Knowledge, and certainty of judgement. For the more certaine our knowledge is, touching thoſe things which we doe, the more *confident* we are in doing, and more *joyfull* when we have done them.

2 Oft times it is lawfull to doe a thing, though a *ſpeculative doubt* remaine, becauſe he that doth ſo, doth not neceſſarily doe either againſt a *doubting* Conſcience, nor without a *perſwaded* Conſcience; for notwithſtanding that *ſpeculatiue doubt*, he may aſſuredly conclude with himſelfe; that, that which he doth, ought to be done. As for example, A man poſſeſſeth a piece of ground lawfully, and begins to doubt whether it be his owne or not; yet if he know nor, that it belongs to any other body, he may lawfully keepe the ſame ſtill, becauſe other things being conſidered, poſſeſſion is a better ground to keepe it, then doubting is to leave it.

3 It is not lawfull to doe any thing againſt a *Practicall* doubt; that is, a doubt whether the thing to bee done be lawfull: The reaſon is, 1. Becauſe a man cannot doe it of faith, *Rom.* 14. 23. 2 Becauſe, he that doth ſo, doth not ſufficiently abhorre ſinne: for willingly and wittingly he expoſeth

poſeth himſelfe to the danger of ſinning. 3. Becauſe he is not fully enough addicted to Gods will; for as he that doth that willingly, whereof he doubts, whether it be acceptable to his friend or no, doth againſt the law of friendſhip: ſo he that doth that, whereof he doubts, whether it be acceptable to God or not; doth againſt the law of love to God. 4. In things doubtfull, the ſafeſt way is to be choſen; but that is the ſafeſt part, which if we follow, it is certaine we ſhall not ſinne. As for example, A man doubteth whether *Vſury* be lawfull or not? the ſafeſt way is to abſtaine; for herein is no danger of ſinning.

Some of the Philoſophers had ſome knowledge of the equity of this rule, whoſe Iudgement thereof *Tully* relates, and approves: Office: Lib. 1. *Thoſe give good counſell* (ſayth he) *who forbid to doe any thing whereof one doubts, whether it be juſt or unjuſt: the equity thereof is apparent in it ſelfe, becauſe Doubting imports, thought, or feare of being hurt.*

CHAP VI.

Of a ſcrupulous Conſcience.

Queſt. WHat is to bee done when the conſcience is ſcrupulous?

Anſw. For the underſtanding of this queſtion, we muſt conſider.

1 That a *Scruple* is a feare of the minde concerning its practiſe, which vexeth the conſcience, as a little ſtone that cannot bee diſcerned in a mans ſhoe, paineth his foote.

2 Every *feare* is not properly a *Scruple*, but that which ariſeth from *ſleight*, or *no* arguments.

3 One is *ſcrupulous* either in *examining* what hee *hath* done, or in *ordering* what he is to doe.

4 *Scruples* doe ariſe, (God ſo ordaining) to the end he may either puniſh or try men: ſometimes out of the ſuggeſtion of the Devill, ſometimes from want of knowledge, ſometimes from Melancholy, or ſome ſuch like conſtitution of body; ſometimes from the ſociety of ſcrupulous men.

5 A *Scrupulous* conſcience differs from a *Doubtfull* one, in this, that a *Doubtfull* conſcience doth aſſent to neither part of the queſtion, but the *ſcrupulous* conſcience doth aſſent to one, but is ſolicited to the other part, by a kind of feare.

Theſe things being ſet downe, it is anſwered to the queſtion. 1. (God being inſtantly called unto for grace,) one muſt labour diligently to *remove* theſe ſcruples, which reaſon can take away by due triall of the grounds of them. For then is the conſcience moſt quiet, when it hath

most certaine knowledge. 2 It helpeth much (if it may be conveniently) that the thinking upon those things be shunned, from which scruples may rise; for the fancy being once stirred, many thoughts arise, which cannot be suppressed againe, without great difficulty. As wee see in Tyles, that are linked together in order, if one happen to fall downe, the rest wil follow: and from hence are scruples multiplied in timorous consciences.

3 Many scruples when they cannot well be taken away by some *contrary reason*, ought to be laid downe as it were by *violence*, refusing to thinke or consider of them. For so long as scruples are not actually applyed, they are not troublesome: And some be so troublesome that the weaker and more unskilfull sort, can by no other means be rid of them. The bending of the mind attentively to remove a scruple by *reason*, doth often either *ingender* or *increase* a scruple: as for example, All people know that the name of God ought to be called upon daily; yet one may bee so vexed with impious thoughts, that this scruple may arise in a man, whether he ought to pray or not? Here it is not alwaies a safe way to examine these thoughts, nor yet to dispute about this question long, but to throw away this feare, as it were with violence, and to fall upon the duty of prayer so well as one can. 4 If they cannot be so removed, but that they doe still molest, it is lawfull, and the best course, to do a thing against such scruples. As for example, If there be any man that is so molested through the consideration of his unworthinesse, that he dare scarce be so bold as to come to the Lords Table, though he finde in himselfe true Faith and Repentance; he may and ought notwithstanding this scruple come to the Lords Supper. Neither is this to doe against Conscience, but according to Conscience. For a scruple is a rash feare and without any ground, and so cannot binde to doe according to it; yea through custome of doing against such like scruples, Conscience it selfe is made more strong & setled.

CHAP. VII.

Of the attention of Conscience to mens actions.

HItherto we have spoken of that *Synteresis*, or Proposition, whence Conscience telleth what is Law. Now followes the second part of the judgement, whereby a mans conscience *beares witnesse* of his fact according to that *law*. By reason of this act Conscience is named a *witnesse*, and in the common Proverbe, *a thousand witnesses*. It is likewise called a *Booke*, *Rev.* 20. 12. because it is left written in mans minde, as it were in a register, what he hath done and with what intent, and at length is read and spoken of by Conscience.

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The assumption of that practicall Syllogisme wherein Conscience consists, is nothing else, but the *recognizing*; or considering of our action, or estate, as it hath respect to that *Law* which Conscience giveth. For the better understanding of the nature hereof, some things must be made clear concerning the action which is *recognized*; and some things concerning the recognizing it selfe.

The *action* is either *agreeable* to that which Conscience teacheth, or is *contrary* to it.

The *dictate of Conscience*, whereunto an action is to be conformed, doth some time *goe before* and *accompany* the action, and sometimes *follow it*. Against the dictate of Conscience that *goeth before*, or *accompanieth* the action; we have an example in those, of whom the Apostle speakes, *Rom.* 1. 32. *Who knowing the judgement of God, that they which commit such things are worthy of death, not onely doe the same, but have pleasure in them that do them.* We have an example of an action committed against the judgement of Conscience, *following* the fact, in those Jewes which put *Christ* to death through ignorance, *Acts* 3. 17. 1 *Cor.* 2. 8. yet being afterwards better taught, they judged far other waies of their fact, then when they did commit it, *Acts* 3. 37.

Quest. From hence ariseth a hard question, how a man can do any thing against the dictate of Conscience which goeth before, or accompanieth his action? the Question ariseth thus. How a sins against his conscience.

The *Will*, as it seems to many, cannot will or nill any thing, unlesse *reason* have first *judged* it to be willed or nilled; neither can it *choose* but *follow* the *last practicall judgement*, and do that which *reason* doth dictate to be done: and by consequent, the *will* cannot move against the determination of *conscience*.

Answ. For the unfolding of this matter, these conclusions are to bee laid down. It is so cleare that no man can question it.

1 That many both may, doe, and doe against conscience, as it is an *habite*, or * *Summary* of Principles: and in so doing, they do in some sense, go against Conscience. * Synt

2 Against Conscience as it is an *act*, all those do, who do any thing against that judgement which they had *actually*, and yet have *vertually* or in the principle, though actually they judge not as they have done formerly.

3 The *Will* cannot *will*, *desire*, *choose*, or *follow* after any thing, without a *speculative* apprehension of it, because the object of the will is *knowne* Good. No man was ever knowne to desire what he no waies knew.

4 A *bare* and *simple apprehension* of the object, without any *practicall* judg-

Judgement, that forthwith it must be prosecuted, or avoided, may be sufficient to draw forth the *act* of the *Will*. This appeareth sufficiently in mad men, Infants, and in every undeliberate motion of the *will*. The reason of this is, because a *good*, apprehended or knowne, hath all those conditions, which are required to the Object of the *Will*. The *Will* is as able about its Object, as the *sensitive appetite* is about its: But *sense* is stirred up at the apprehension of its Object, as the Eye at sight of Colours, the Eare at Sounds, &c.

5 The *Will* can at pleasure *suspend* its act about that which is *apprehended* and *judged* to be good; without any *foregoing act of judgement*, that it should do so; for if to *suspend* an act, and to leave off acting, an *act of judgment*, be necessarily required; then to suspend that judgment, another judgment is requisite; and to suspend that, another; and so *in infinitum*.

6 The *Will* can turne away the understanding from the *consideration* of any object, which at present it apprehendeth and judgeth to be good, to the consideration that it hath formerly apprehended and judged to be so. By reason of this commanding power, the *Will* is the first cause of unadvisednesse, and blame-worthy error in the understanding. When the *Will* doth first begin, to draw away the understanding from that, which it hath judged to be good, it doth it, by its owne inclination without any judgement that it should doe so; otherwise these two judgements should be together; namely, this ought to be followed, and this ought not, which were absurd.

7 The *Will* can move it selfe, towards an object that is apprehended and judged good for profit or pleasure in some respect, though reason judge that it is not lawfull but sinfull. The reason is: 1. Because whatsoever good the understanding propoundeth to the will, in this life, it propoundeth it with a kind of indifferency of judgement, as not having any necessary connexion, with the universall good. Upon which the will is naturally set and determined. Hence it is that *freedome* or *liberty* in an action, is said to be radically in the judgement and reason. 2. Though the will be determined by the understanding in regard of the *specification* or kinde of thing to be willed, because it willeth nothing but that which the understanding hath first apprehended; yet in regard of *exercise* or act of willing, it moveth both it selfe, and the understanding with the rest of the faculties. And hence it is that *liberty* is in the will *formally*, which should not be true, if it were necessarily determined by the understanding. 3. If the judgement being right, the will could not but will aright; then before the first sin of Angels and men, (which was in the *Will*) there must necessarily be an error in the Understanding: and if so, then the punish-

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ment of sin should be before the first sin; for all Practicall error in the understanding; is either sin, or the punishment of it. 4. If the will do necessarily follow the judgement of the understanding; then there should (in proper speaking) be no sin of *malice*, distinct from those sins, which are committed through ignorance, or passion. But it is manifest, that this kind of sin is found in Devils, and likewise in some men. 5. If the *Will* do necessarily follow the *Vnderstanding*, then in Regeneration the *Will* it selfe need not be internally renewed by grace: for the inlightening of the Understanding would be sufficient. But this is repugnant to Faith and Godlinesse.

8 Though the *Will* doth not alwayes follow the *Judgement*, yet doth it ever follow that command whereto it is subject; and that agreeth oftentimes with *Judgement*. But this command though as touching the *direction*, it doth belong to the *understanding*; yet as touching the *power* and *efficacie*, it belongeth to the *Will*. From hence we speak truly, and by the consent of all nations, say, *I will Will*. Volo velle

CHAP. VIII.

Of Conscience examining and reviewing actions.

WE are to treat next of that *reviewing*, which is conversant about our actions and state.

1 I call this a *reviewing*, rather than a *knowledge*; First, because a bare and naked *knowledge* is not sufficient for this act of Conscience, but things must be weighed over and over. Secondly, because there is a *knowledge* which goeth *before*, and accompanieth the action, but this *reviewing followeth* it.

2 This *reviewing* is a reflect act of the *understanding*, whereby a man understandeth, and with judgement, weigheth his own actions with their circumstances. It is commonly called, *Consideration or meditation on our wayes*. It is called in the Scripture, *A respect* or *beholding* by the minde, *Psal.* 119.15. *Considering*, *Psal.* 50.22. *Thinking*, *or thinking again*, *Psal.* 119.59. *Laying of the heart*, *Hag.* 1.5. *A saying in the heart*, *Ier.* 5.24. *Saying to the heart*, *Hos.* 7.2. *Returning to the heart*, 1 *Kings* 6.47. *A Laying to heart*, *Jer.* 12.11. *Mal.* 2.2. and lastly, *A proving* or *examining of our selves*, 2 *Cor.* 13.5.

3 The *cause* of the *reviewing* of our actions ought to be; First, a care to please God in all things. Secondly, a fear of sinning; for if we *review* our actions upon other grounds, it is not an act of *Conscience*: because it respecteth not the *judgement* of God, which without doubt, it is necessary an act of Conscience should do.

4 The *manner* of this *reviewing* doth consist in these two things; First, that we consider our own actions, not *materially* onely, but *formally* also, that is, that we consider not onely, what we have done, as it is an *action*, but likewise what, and after what manner it is done, as it is *good* or *evill*. As for example, It is not an act of Conscience, for a man to thinke, whether he hath overcome his Adversarie, or not; but whether in so doing, he hath committed murder or nor? whether it be just, or unjust, that he hath done? 2. The *actions* and the *rule* must be compared togethe. For as he that speaketh the truth, knoweth not that he speaketh truth, unlesse he compares his speech with the thing it selfe; so he that doth well or ill, cannot know the same, unlesse he compare the fact with its proper rule. The rule of this triall or judgement, must not be our *naturall reason*, the *custome of others* or the like; but the *Law*, or *revealed* will of God; For otherwise Gods judgement is not respected (to which Conscience looketh) but mens.

Natura dine Mo nm.

5 The *time* which is to be allotted to this *Reviewing*; In regard of evill deeds, is in Scripture noted, sometimes to bee before some *threatning* of God, 2 *Sam.* 24. 13. sometimes after a *threatning*, but before the *judgment* be executed. *Mal.* 2. 2. and sometime after that God hath *inflicted* his *judgments*, *Hag.* 1. 5. but the sooner we go in hand with it, the more acceptable it is unto God, and more profitable it is unto us. Hence it is, that this *Meditation* of what we do dayly, is reckoned amongst the dayly exercises of the godly, *Iob.* 1. 5.

6 Through want of this *Reviewing*, comes. 1. *Impenitency* in the greatest sins, *Isai.* 44. 18. *Eccles.* 4. 8. *Presumption* in greatest misery, *Rev.* 3. 17. and so great a *Stupiditie*, and those which know many other things, are altogether ignorant of themselves, and what they do. Hence it is that some after they have sworne rashly, and are admonished of their sin, almost with the same breath affirme with an oath, that they did not sweare.

7 The peculiar effects of this *Reviewing* of our waies, are. 1. In regard of God, *A right judgement* of our waies, *Ezek.* 19. 25 and *thankefulnes.* 2. In respect of our selves, *Humility*: and 3. In respect of others, *Equity* and *Gentlenesse*, *Tit.* 3. 3, 4.

CHAP. IX.

Of the application of the Law (by Conscience) to the person, upon the Reviewing of the Action.

1 THe third act of Conscience followeth, whereby the conclusion is gathered from the premisses. This conclusion is an act of Conscience,

ence, whereby a man applyeth unto himselfe the Law of God, which concerneth either his action or condition.

2 This conclusion therefore dependeth partly on that generall Law, which is pronounced by the *Synteresis*, in the *major* Proposition; and partly, on that *Reviewing* of the action or condition which is contained in the *minor* Proposition. So that it gathereth together the strength of the former acts of Conscience, and maketh the judgement thereof perfect.

3 Like as therefore Conscience is a *Law* in the *major* Proposition, *Rom.* 2.14. and in the *minor* a *Witnes*, *Rom.* 2.15. So in this conclusion, Conscience is most properly a *Judge*, 1 *Ioh.*3.20. For as in the Proposition Gods *Law* is declared, and in the Assumption, the fact or condition of man is examined, according to that Law; So in the conclusion, the sentence concerning man is pronounced according to his *fact*, or *condition*, by vertue of the *Law* that hath bin declared.

4 It is well defined therefore by *Application*, because in such a conclusion, Gods Commandement and mans fact are mutually joyned together, and as it were linked with man, whilst both passe sentence on him.

5 This *Application*, though in its own nature it follow the former acts of Conscience, like as the conclusion of a syllogisme is said to follow necessarily from the premises yet through mans fault it falleth out often, That Conscience doth not do it for a time. Both Proposition are granted, yet the conclusion is not made; as for example; A man may in generall know and grant that every man that worshippeth not God, is cursed: and may also be conscious to himselfe, that he is no true worshipper of God, and yet not judge himselfe accursed. One may also understand sufficiently, that God is ready to pardon him who repenteth of his sins; He may likewise have witnesse in himselfe of his owne repentance: yet cannot presently apply to himselfe pardon, and the mercy of God. The flow ofconsci in the m king of Applic on.

6 This staying, or hindering the conclusion, is more usuall in passing Judgement upon evill actions, but happeneth sometimes also in such, as are good.

7 Wee have an example of the first sort in those *Iewes* of whom the Apostle speaketh. *Rom.* 2. 18. 20, 21. And in *David* himselfe. 2 *Sam.* 12. 5 6. who knew well enough, what his most evill fact deserved by law, and likewise could not be ignorant of that which he had committed: but halted in the application of the conclusion.

8 An example of the latter kind, wee have in all those Beleevers who repent truly, yet for a long time cannot apply Gods mercy to themselves. The causes why Sinners do it not, are; 1 Because they do not consider seriously enough, Gods law, and their owne facts; for the conclusion proceedeth

deth from the *power* and *efficacy* of the *premisses*. 2. Because they have flat contrary conclusions in their Judgements to the Law of God. *Deut.* 29. 19. 3. Because they are afraid of, and avoid these conclusions of Conscience, as most opposite to themselves and their purposes. *Ioh.* 3. 20. 4 Because they are careless and forgetfull of such things, *Iam.* 1. 23. 25 From such like causes wicked men use to gather false conclusions, and deceive themselves, *Jam.* 1. 22.

9 The causes why believers, and godly men, oftentimes doe not conclude for their owne consolation, are 1. Some prevailing temptation. 2. The remnants of unbeliefe, which remaine even in those that are regenerate. 3. The greatnesse of that mercy which they ought to apply unto themselves. And 4. The Conscience of their owne unworthinesse, especially, after they have committed some grievous sin.

10 Because of this slownesse in men to conclude, and apply, there is a necessity laid on all Ministers, not onely to declare Gods will generally; but likewise so farre as they are able, to helpe, and further, both publikely and in private, the application of it, so farre as mens condition and consciences require.

CHAP. X.

Of the effects of this Application, in the Conscience it selfe.

1 FRom the *conclusion* of Conscience, some effects follow, according as the judgement *thereof* is.

2 These *effects* are either *acts* of Conscience, which are vertually contained in the conclusion, or *affections* and *acts* of the will, which arise from those acts of Conscience

3 Amongst the acts of Conscience, some there be that *respect* that which is *well done:* some respect *sin.*

4 Those that respect what is *well done*, are *Excusing*, *Absolving*, and *Approving*, *Rom.* 2. 15.

Excusing Conscience. 5 *Excusing* is an act of Conscience, whereby a man is freed from the guilt of sinne in what he hath done: For *excusing* here is not taken in that strict sense, whereby it signifieth a *lessening* or *extenuating* of the fault, but in that sense which importeth, a perfect taking away of the fault and guilt.

Absolution Conscience. 6 *Absolution* is an act of Conscience, whereby it pronounceth a man need not fear punishment for what he hath done.

7 These two acts are tyed so closely and fast together with a bond that cannot be loosed, that they differ onely in our *apprehension* not *really*, For

excusing

excuſing doth moſt properly reſpect guilt, and *Abſolution* the puniſhment; but neither is the guilt taken away ſo long as the puniſhment remaineth; neither doth the guilt remaine, the puniſhment being once taken away.

8 *Approving* is an act of Conſcience, pronouncing that a man in his action hath pleaſed God. Approbation of Conſcience.

9 *Abſolution* and approbation differ from *Excuſing* in this, that in *Excuſing*, Conſcience doth the part of the *Law*, and hath reſpect unto God, as he is a *Iudge*, before whoſe judgement ſeat it excuſeth a man as a *witnes*; but in *Abſolving* and *Approving*, Conſcience properly doth Gods part, and hath reſpect unto man, whom like a *Iudge* it abſolveth, and approveth.

10 The acts of Conſcience, which reſpect ſinne, are *Accuſation* and *Condemnation*.

11 *Accuſation* is an act of Conſcience, convincing and proving a man to be near unto puniſhment, becauſe of his ſinne. Accuſation.

12 *Condemnation* is an act of Conſcience, judging a man that is guilty to the puniſhment of eternal death. Condemnation.

13 *Accuſation* and *Condemnation* differ in the ſame degree and manner, that *Excuſing* differeth from *Abſolution* and *Approving*.

14 *Accuſation* and *Condemnation* ſometimes follow preſently upon the fact, as in *David*, 2 *Sam.* 24. 10. Sometimes a little while after it, as in *Iudas*, *Matt.* 21. 3. Sometimes a long time after, as in *Ioſephs* brethren, *Gen.* 42. 21, 22. For a man is not free from them by length of time, but by repentance onely.

CHAP. XI.

Of the affections which ariſe from the judgement of Conſcience.

1 THe firſt affection that riſeth in the heart, from excuſing, abſolving, and approving of conſcience, is Joy, whereby a man taketh delight in that he hath done well, as in a true good that is come to him, *Prov.* 15. 15. 2 *Cor.* 1. 12. Now this Joy differeth much from laughter, and vaine Joy: 1. Becauſe it maketh the heart glad. 2. Becauſe it is a ſerious diſpoſition of the heart, not a light ſtirring of it. 3. Becauſe it hath a good ground and therefore growes ſtronger by right meditation. 4. Becauſe it bringeth forth ſound and good fruit. None of which things are to be found in common and ordinary laughter and joy, *Eccleſ.* 2. 2. Ioy.

2 The ſecond affection is *Confidence*, whereby the heart is ſetled and ſtrengthned againſt the feare of evill, and the weake hope of good, *Prov.* 10. 9. & 28. For all miſerie ſpringeth from ſinne; and to thoſe that do well, all good things are promiſed, 1 *Tim.* 4. 8. Confi

3 The first affection rising from the accusation and condemnation of Conscience, is Shame, whereby a sinner is displeased with himselfe, in and for that sinne he hath done. For sinne alwaies changeth a man from better to worse, *Gen.* 5. 7. This shame if it be because of sinne, and if it make a man forsake it, it is one of the signes of repentance, *Rom.* 6. 21. as impudency in sinne, is alwaies a token of an impenitent and lost man.

4 The second affection is Sadnesse, or Sorrow, whereby the heart is troubled, because of the evill that is come upon it, 1 *Sam.* 25. 31. *Acts* 2. 37. For the accusing and condemning of Conscience, doth not onely make the sinne, and the guilt thereof to be in a manner present, but likewise the punishment.

5 The third affection is Feare, whereby the heart flyeth from the evill that hangeth over it, and from God himselfe, as from a severe Judge, *Gen.* 3. 10. *Prov.* 28. 1. *Revel.* 6. 16. because the fulnesse of misery is expected. The great degrees of this feare, are called trembling and horror.

6 The fourth affection is Despaire, whereby the soule casts away all hope of escaping, *Heb.* 10. 27..

7 The fifth and last, is anguish and vexation of spirit, because of the misery, which lyeth on it. This is that spirituall worme, that perpetually tormenteth the damned soules in hell. *Mark.* 9. 44. *Isai.* 66. 24.

CHAP. XII.

Of a good Conscience.

HItherto we have spoken of the nature of *Conscience*, according as it was laid downe it the *definition*: Now followeth the *distribution of Conscience*, according to its *adjuncts*.

1 Conscience is either *good* or *evill*:

2 Conscience may be called *good*, either for its *honesty* and *integrity*, or for its *quietnesse* and *peace*.

3 That Conscience is *honestly good*, whose judgement is Right and Powerfull.

4 That the Conscience therefore *be honestly good*, it is required: 1. That it *uprightly* and *sincerely judge* that thing to be good, which *God judgeth so*; and that to be *evill*, which *God judgeth evill*. This *uprightnesse* must first be in the judgement, of what is to be done, which belongeth to the *maior* Propositon; and 2. in the judgement of what hath *been* done, which belongs to the *minor*.

5 To a Conscience *honestly good*, its 3. required that it *excuse*, *absolue*, and *approve* a man in what is *well done*; and *accuse* and *condemne* him, for what is *evill*.

9 Con-

6 Concerning the first office, which consisteth in *Excusing*, *Absolving*, and *Approving*, there is no controversie amongst Divines. But of the second, which consisteth in *Accusing* and *Condemning*, some doubt, and thinke that the *goodnesse* of Conscience doth no waies consist therein, but in *Excusing* onely.

7 They bring two reasons: 1. Because *Adams* conscience by creation, did onely *Excuse*, and not *accuse*. 2. Because a good Conscience is troubled and wounded when sinne is committed, and occasion is ministred to *accuse*. But the first reason is not good; because though Conscience in state of innocency, did not *accuse actually*, yet had it a *power* to *accuse*, if there had bin occasion. Neither could the Conscience be more blamed for *accusing* and *condemning* justly, then the *Law it selfe*, & the *chiefe Iudge*, who did so after sin had once entred, and not before.

8 So farre is the *just Accusation* of Conscience from being to be blamed, that Sinners have most need of it, as the onely way to make them repent them of the sinnes which they have committed. For to the end a Sinner may escape Gods *judgement*, he must *Iudge* himselfe: that is, doe justice and judgement upon himselfe, as in Gods roome, whom he hath offended, 1 *Cor.* 11. 31. He doth this, by pleading Gods cause against himselfe, that is, by *accusing* himselfe, *witnessing*, *alledging*, and *confessing*, or by *acknowledging* Gods Law against himselfe, by revealing the secrets of his heart, and his hidden filthinesse, to his owne ignominy and shame. Then by *condemning* himselfe, that is, by declaring what torment and punishment God may justly inflict upon him; or by Proclaiming of himselfe guilty of everlasting death. Vnto this judgement of Conscience, stirring up suitable affections; if God of his great mercy adde a *change* of *minde*, with an *appealing* by Faith to the Iudgement Seate of Gods mercy in Christ; then is that true (which some use to say) that the *Iudgement* of *repentance maketh voide the judgement of punishment*; *that the accusation, witnessing, and condemnation to wrath to come, are prevented by these Actions which supply their roomes*; *Yea, that God himselfe, in Christ shall be an Advocate, a Witnesse, and Iudge*; *for those that have pleaded against themselves, in the court of Conscience by repentance.* Panitens judicium vacuat

9 Neither are we bound onely to this *Accusation* and *condemnation* of our selves, as to a *meanes* of *Salvation*, but by *naturall justice* also. For if wee sinne against a man, we ought to doe him justice on our selves, by *Accusing*, *Condemning*, and *Acknowledging* our offence; much more then are we bound to doe this to God. Besides, we are *related* to God as his *servants*, by which we are bound to take his part in all controversies, debates, or quarrells, that he hath against sinne, and chiefely against our own

sinne,

ſinne, which doth us moſt hurt, and againſt which we are able to doe much more, then againſt other mens. Adde to theſe, the conſideration of the *equity* of it, if we be bound (when it will be no hurt to us) to aſſiſt a brother, in any of his lawfull and juſt ſuits, or judgements, either in appearing as a *Witneſſe*, or as an *Accuſer*, in his behalfe: how much more are we bound to doe the ſame for God? for without compariſon, each perſon is more bound to ſticke cloſe to God, then to himſelfe: and to aſſiſt God by *accuſing*, *teſtifying*, *judging*, though it be in the controverſie which he hath againſt himſelfe.

Theſe particular illuſtrations (which upon another occaſion are propounded and urged by *G. P.*) I have thought good to relate, both for the light which they give to this preſent queſtion, and for the excellent uſe, that they have in exhortations to the practiſe of repentance.

10 The ſecond reaſon (wherein the *trouble* of conſcience upon *accuſation*, was brought to prove that an *accuſing* Conſcience, could not be *good*) is alſo of no ſtrength: Becauſe that trouble and wounding, is either the *accuſation* it ſelfe, or an *affection* following it. The ſame Iudge that condemneth rightly and juſtly, may, and uſeth to be ſorrowfull, that he hath occaſion to doe ſo: for he abſolveth more willingly thoſe that are good, then he condemneth malefactors.

11 To ſpeake home to the matter; The act of *Accuſation followeth* indeed from ſin, not as a *ſin*, but a *puniſhment*; Conſcience therefore *accuſing*, ſo farre as it *accuſeth* rightly, is *honeſtly good*, though in reſpect of the trouble it bringeth, it uſeth to be called evil, as al other puniſhments are. It may alſo be called evill, becauſe the ground of it is alwaies ſome ſin cõmitted.

12 Thirdly, that the Conſcience be *honeſtly good*, it is requiſite that by this upright judgement, it *ſtirre* up *ſtrongly* to *doe good*, and *draw back ſtrongly* from that which is evill, *Heb.* 13. 18. but this cannot be done by Conſcience alone, there muſt be alſo a good diſpoſition, and bent of the *Will*, anſwerable to the judgement of Conſcience.

13 A Conſcience *peaceably good*, is that which *Excuſeth*, *Abſolueth*, *Comforteth*, *Acts.* 24. 6. Hence alſo unto a good Conſcience, in this reſpect, doe belong the affection of *Ioy*, *Confidence*, *Security*, and *Freedome*.

14 A Conſcience that is both *honeſtly* and *peaceably good*, is that, which by the Apoſtle is called *pure* and *cleane*, 2 *Tim.* 1. 3. *Beautifull*, *Heb.* 13. 18. *Without offence*, or *not offended*, which is the conſolation and rejoycing of the faithfull, 2 *Cor.* 1. 12. To keepe which, they are content to ſuffer all ſorts of trouble *unjuſtly*, 1 *Pet.* 2. 19.

15 Conſcience ſince the fall, or after ſinne, is made good againe: 1 By the blood of Chriſt applyed through Faith, whereby the *guilt*, *accuſation*.

sation, and *condemnation* of it, are taken away, *Heb.* 9. 13. 14. and 10. 22. 2. By the vertue of the same bloud, in *repentance* and *sanctification* of the spirit, 1 *Tim.* 1. 5. *Acts.* 15. 8 9. whereby beleevers haue a setled and constant purpose to serve God. 3. By the *witnesse* of the *Spirit*, whereby we are assured of the grace of God, not onely for the present, but also for the continuance of it, to the doing of every good worke, *Ephes.* 1. 18. 14. *Rom.* 9. 5. & 1 *Pet.* 1. 5 6.

16. A good Conscience is maintained by that *exercise*, whereof the Apostle speaketh, *Acts.* 24. 16. Now this *exercise* doth chiefly consist in these things: 1. That the feare of God bee alwaies lively and fresh in our hearts, *Psal.* 36. 2. For this maketh us looke what Gods judgement is, in all things, *Psal.* 119. 6. 2. That we meditate on Gods Law both day and night, *Psal.* 1. 2. For by this the *Major* Propositon or Rule whereby Conscience judgeth, is established. 3. That we examine our owne waies with quicke and sharpe judgement, *Psal.* 4. 5. For this inferreth the application in the *Minor* Proposition. 4. That by daily repentance and renewing of Faith, we wash off the filth that we contract, 1. *Iohn* 3. 3. For therein lyes the strength of the conclusion or judgement of Conscience.

CHAP. XIII.

Of a weake, and of a strong Conscience.

1 A Good Conscience admits of degrees, for which cause it is by the Apostle distinguished, into a *weake* and a *strong* Conscience, *Rom.* 15. 1.

2 A *weake* Conscience is that which is purged by unfained faith, but is troubled with these imperfections, which all believers, for the most part do outgrow by time.

3 True *Faith* is supposed to be in a *weake* Conscience, for he that is *weake*, is a *Brother*, *Rom.* 14 15. 21. not to be *condemned or set at naught*, v. 10. *One for whom Christ hath dyed*, 1 *Cor.* 8. 11. This Conscience therefore being good, differeth in kind from that which is weak through *malice*, *presumption*, or *superstition*.

4 The *imperfections* wherewith this weak Conscience is diseased, are, 1. Lacke of knowledge, because as yet it understandeth not well what is lawfull and pure, 1 *Cor.* 8. 7. *Rom.* 14. 14. This weakenesse of Conscience, is called the *weakenesse of Faith*. *Rom.* 14. 1. The imperfections of a weake Conscience.

5 The second imperfection which dependeth on the first, is in *Affection*, because it easily is made *sorrowfull*, and *disquieted*, when it seeth others doe that which it selfe approveth not, *Rom.* 14. 15. *Because of meat thy brother is grieved.*

6 The third imperfection is in *Iudgement*, becauſe it quickly Judgeth and condemneth the liberty of others, 1 *Cor.* 10. 29. *Rom.* 14. 3. 15. *Why is my liberty judged by another mans conſcience? Let not him that eateth deſpiſe him that eateth not.*

7 The fourth imperfection, is in the *purpoſe and ſetlednes of heart*, being eaſily drawne to what is evill. 1 *Cor.* 8. 10. *For if any man ſee thee which haſt knowledge, ſit at meate in the Idols Temple: ſhall not the Conſcience of him which is weak, be emboldened to eate thoſe things, which are offered to Idols?* From this, a man is moſt properly ſaid to be offended, ſcandalized, wounded, deſtroyed. *Rom.* 14. 21. 1 *Cor.* 8. 9. 12. *Rom.* 14. 15.

8 A *ſtrong* Conſcience, is that which is *eſtabliſhed* in the truth. *Rom.* 14. 5. *Perſwaded in his own mind.* 2 *Pet.* 1. 12. *Ye know and are eſtabliſhed in the preſent truth.*

9 This *ſtability* conſiſteth in *knowledge*, yet not ſo much in the *clearnes* thereof, as in the *certainty*. 1 *Cor.* 8. 4. 7. *We know that an Idoll is nothing the world*, but *there is not in every man that knowledge, & their conſcience being weake is defiled.* For certainty belongeth more to Faith, which we are here to underſtand by Conſcience, then evidence or clearneſſe, which belongs to knowledge, taken in the proper ſenſe. 2, In ſuch an affection, whereby it is alwaies willing to bear with, and beare the infirmities of others, *Rom.* 15. 1. Wee which are *ſtrong* ought to *beare* the infirmities of the *weake*. 3. In judging ſo, as that nothing be ſet before a brother, at which he may ſtumble or fall, *Rom.* 14. 13. but judge this rather, that no man put a ſtumbling blocke, or an occaſion to fall in his brothers way. 4. In ſuch a reſolution and ſetledneſſe of heart, whereby it is ſo ſtrengthened in truth and godlineſſe, that it cannot eaſily be removed, *Heb.* 13. 9. It is a good thing that the heart be eſtabliſhed with grace.

CHAP. XIV.

Of an evill Conſcience.

1 CONſcience is ſaid to be evill, either becauſe its acts are ſins, or becauſe it brings *trouble* and *ſorrow*.

2 A Conſcience evill becauſe of ſin in its acts, is that which giveth not a right and powerfull judgement; ſuch is the Conſcience of all men that are unregenerate, for it is in men according as originall corruption is. Of this a *polluted Conſcience* is not the ſmalleſt part. *Tit.* 1. 15.

3 The firſt fault of an evill Conſcience is *blindnes*, whence it judgeth of *good* and *evill* no otherwiſe then one that is bodily blind uſeth to judge of colours: *He calleth good evill*, and *evill good*, *Eſai.* 5. 19.

4 The

4 The second fault, is a kind of *spirituall dulnesse*, whence it neither stirreth up powerfully to that, which it seeth is good, nor draweth backe from that which it acknowledgeth *evill*, *Rom.* 1.18. Which *withhold the truth in unrighteousnesse.*

5 The third fault, is *false-witnesse bearing*, which principally appeareth in *excusing*, and *accusing falsely.*

6 An *evill* Conscience doth *excuse falsely*, either when it doth not *accuse* where it ought, or *absolveth* and *approveth* where it ought to *accuse* and *condemne.*

7 The former fault is esteemed as a piece of Religion, by the dangerous Sect of Libertines, who place their chiefe happinesse and perfection to have the sense of sin extinguished.

8 It prevaileth also in all those, who being free from great and grosse sinnes, do seeme unto themselves to be as it were perfect, and not to be blamed for any sin, *Luke* 18. 20. *Marke* 10. 20. All *these things have I observed from my youth.*

9 The second sort of *excusing falsely*, when an evill Conscience approveth, where it ought to condemne; is chiefly to be found in those that are superstitious. They *think to be heard through their much babling.* Joh. 16.2. *The time commeth that whosoever killeth you, will thinke that he doth God service*, Rom. 10. 2. *I beare them record that they have a zeale of God, but not according to knowledge.*

10 A *false accusation* of an evill conscience is, when it accuseth and condemneth, where it ought to *excuse*: *viz.* For well doing: *Rom.* 14. 22. Happy is he that condemneth not himselfe in that thing which he alloweth.

Conscience *evill*, through trouble and sorrow is that, which accuseth and condemneth. 1 *Ioh.* 3. 20. If our heart condemne us.

12 When Conscience is evill in this kinde, these affections follow. Sadnesse, Feare, Anguish.

13 This Conscience is honestly good, if it accuse justly: it is sinfully evill, if it doe it unjustly.

14 A Conscience evill through trouble, and honestly good, is to be found both in believers and unbelievers. In such as believe not, it is a preparation unto true repentance and faith. *Acts.* 2. 37.

25 A Conscience evill, both through trouble and sinne, is common also both to believers and those who believe not. But in those that believe, there is a principle of grace, by strength whereof they are upholden, they wrestle and withstand, and by little and little are healed of it.

CHAP. XV.

Of divers degrees and sorts of an evill Conscience.

1 AN evill Conscience may be distinguished into divers degrees: 1. In respect of defect, into a benummed, stupid, and seared. 2. In respect of excesse, into a troubled and desperate one.

2 A benummed conscience is that, which is so dull and heavy in its acts, that there followes no strong stirrings of heart after it; nothing to purpose comes of it. Those that have such a conscience, are oppressed with a kind of spiritual sleepe, wherein the sense of conscience is so bound, that it is no more moved, then a man that sleepeth is by his owne dreames.

3 This dulnesse appeareth, 1. In a *dull* or *faint pricking* on to good: We have an example in *Agrippa*, *Acts* 26. 28. *thou almost perswadest me.*

4 It appeareth secondly in a *dull accusation* for the evill that is committed, we have an example in *Saul*, 1 *Sam.* 24. 18.

5 The cause of this *benummednesse* in many that are not apparantly wicked, is a certaine *carnall security*, which creepeth secretly upon them, from long peace and prosperity, *Ier.* 48. 11.

6 A *stupide Conscience* is that, which doth not its office in *accusing* and *condemning*, unlesse it be for the *greatest sinnes*, and when it is forced by most *grievous Iudgements*. For like as men sicke of a *Lethargie* or *Drowsinesse*, are not wakened commonly, unlesse it be through some great noise: so likewise this Conscience is not moved, unlesse it be by the thunder of Gods Iudgements. Wee have an example in *Pharoah*. *Exod.* 8. 9.

7 The cause of this *stupidy* is *unbeliefe*, and *custome* in *sinning*, which taketh away the sense of it.

8 A *seared* or *cauterized Conscience*, is that which no waies *can be moved*, no not by *greatest sins*, 1 *Tim.* 4. 2. Which have their *Consciences seared with an hot Iron*: This sort of Conscience is found chiefly in those, who after they have been *enlightened*, against their Consciences doe give up themselves to a wicked life.

9 In these the *Synteresis* it selfe, or *Law of Conscience*, hath its course stopped, and for time it is in a manner extinguished, *Iude.* 10. Whatsoever they *know naturally*, as beasts which are without reason, in those things they corrupt themselves. This suppressing of the naturall practical knowledge, which is ingrafted in all men, is by the Philosophers called ἀπολίθωσις because such kind of men are changed as it were into stones, as in the Scrip-

Scripture they are said to have a *hard* and *stony* heart, by other Philosophers it is called Ἀπιθότης and Ἀπιστοσία because such men become altogether brutish. 2 *Pet.* 2. 12. Or rather put on the nature of the Divell. *Ioh.* 8. 44.

10 The signes of such a kinde of Conscience are, 1 If one rejoyce in sinne. *Prov.* 2. 14. 2 If after he hath sinned he will not bee reformed, *Prov.* 24. 22. 3 If he give up himselfe to commit knowne sinne, with all his might striving to sinne more then others. *Ephe.* 4. 19. *Si cernas dictas.*

11 Contrary to this evill Conscience, or hard heart, is a *tender Conscience* which is easily moved by the word of God, whereof we have an example in Josiah. 2 *Kings.* 22. 19. Because thine *heart did melt* and thou hast *humbled* thy selfe before the Lord, when thou *heardest* what I spake. A tende Conscie

12 A *troubled Conscience*, is that which *accuseth* in such a manner, that it suffereth not the Conscience to be at rest. A troub Conscie

13 It bringeth with it an *astonishing feare*, and *oppressing greife*.

14 It is called in the Scripture, *sadnesse*, a *casting downe*, *affliction*, or *disquieting* of the minde, a *broken spirit*, *Prov.* 18. 14.

15 A *troubled Conscience* is sometimes *honestly good* and sometime *sinnefully evill*.

16 *Honestly good* it is, when it *accuseth justly*. This is properly in those which yet beleeve not in Christ: but happens sometimes to be in those, who have true Faith.

17 In those which yet beleeve not, the Conscience *evill* indeed *through trouble*, but *honestly good*, doth make this kind of Syllogisme.

He that beleeveth not in Christ, is subiect to the wrath of God:
But I beleeve not in Christ:
Therefore, *I am subiect to the wrath of God.*

This whole argument is to be granted; The onely way to pacifie such a Conscience is, to bring him that is so troubled, into another state, by true conversion and Faith. For then the *Minor* of that Syllogisme, which before was true, will be false, and may lawfully be denied.

18 In such *as have true Faith*, After grievous sinnes, which waste the Conscience, the Conscience *Evill through trouble*, but *honestly good*, maketh this kind of Syllogisme.

He that hath sinned grievously, and hath not duely repented of his sinne, cannot by true Faith finde comfort in God.
I am such a one.

Therefore, *I cannot by true Faith comfort my ſelfe in God.*

Here likewiſe muſt Conſcience *accuſing* be beleeved, and true Repentance be gotten, that he who is ſo troubled, may at length rightly deny that Aſſumption.

19 A *troubled Conſcience, Evill through fault*, or *faulty in being troubled*, is moſt properly in thoſe that are true beleevers. For although unbeleevers doe ſinne moſt highly, in not ſeeking after the true remedy in Chriſt, when Conſcience accuſeth juſtly, (but either fall downe under the burden, or through hardneſſe of heart keepe out trouble, or ſeeke eaſe from things that are moſt vaine, as it were from the leaves of the Figge tree) yet the ſinne properly is not in the judgement of conſcience, or in conſcience ſo judging them, but in the concluſions, which are deduced and drawne from it.

20 The Conſcience of Beleevers is ſinfull, in being troubled, many wayes. In ſuch a caſe the reaſoning of Conſcience is diligently to be examined. For the *major* or *minor* may, and ought alwaies to bee denied and confuted, that Conſcience may be healed. As it is in thoſe Accuſations which come from want of ſenſe of Gods favour, from the ſenſe of Gods wrath, from outward afflictons, from horrid temptations to ſinne, and from divers kinds of ſinnes.

pairing cience. 21 A *Deſperate Conſcience* is that which ſo *accuſeth* and *condemneth*, that it taketh away not onely *quietneſſe* and *peace*, but *hope* alſo of any quietneſſe, or remedy.

22 That manner of *Deſpaire*, that taketh away all ſuch *Hope* as may come from our merits, or ſtrength, is honeſtly good,

23 But that kinde of *Deſpaire*, which in this life taketh away all ſuch *hope* as commeth from the *free mercy* of God, is not onely *Evill* in reſpect of *trouble* and *vexation*, but *of ſinne*.

24 The *Deſpaire* of the damned, which utterly rooteth out all *hope of* remedy, is the *bottomleſſe* pit of miſery,

25 Hence it is, that a *Deſperate Conſcience* (fully repreſenting al ſinnes, together with their exceeding great and unpardonable guilt, and Gods fearefull wrath abiding upon Sinners, with the endleſſe miſery that followes thereon) is Gods moſt powerfull meanes to torment the Reprobate; like unto a worme, that moſt ſharply biteth and gnaweth their hearts for ever: *Mar. 9. 46.* their *Worme dyeth not*.

26 To *Trouble* and *Deſpaire*; *Full Peace, Tranquillity*, and the *joy of a good Conſcience* are contrary: which properly riſeth from perfect hope in God, whereby the unchangeable enjoyment of happineſſe, is apprehended.

27 Hence

27 Hence it is, that a *good Conscience*, that is *perfectly peaceable, and joyfull* (as it representeth to the soule, a full deliverance from the *Evill*, both of sinne and punishment, Such a life to be led with God, as is without all trouble or end, consisting in union and communion with him in peace, and greatest joy) is the *formall* and *essentiall happinesse* of the Saints in the life to come: *Matt.* 25. 21. 23. Enter into thy Masters *Ioy*: *Joh.* 15. 11. That my *joy* might remaine in you, and that your *Ioy* might be full; 1 *Pet.* 1. 8. Rejoyce with *joy unspeakeable, and glorious.*

A Sum-

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A Summary Collection of the former Treatise, according as it was set forth in a publike Disputation, to encourage and stirre up to the study of Practicall Divinity.

DIVINE POSITIONS concerning Conscience.

KNowledge puffeth up; *Love* edifieth: *But greatest conscience ought to be made of edifying the Conscience.* 1 Cor. 8. 1. 10.

2 *Conscience is a mans judgement of himselfe, according to Gods judgement of him,* Isai. 5. 3.

3 *There is a certaine inclination of the will, whereby it can naturally both stirre up the understanding to this kinde of judgement, and also follow it: This inclination by some is named Conscience, by others a part of conscience, but not truely; For neither the name of Conscience, nor the acts thereof, which are mentioned in the Scriptures, import any other power of faculty, then the understanding,* Rom. 2. 15.

4 *Yet every act of understanding is not conscience, but onely those which make up such a Practicall judgement, as was before handled in the second Position.*

5 *By Iudgement, is most properly meant the act of judging, and not the habit or faculty onely,* Rom. 2 15.

6 *The whole nature of conscience is contained in no other judgement, but what is Dianoëticall, or Discursive; because Accusing, Excusing, Comforting, and such like acts of conscience, cannot be, but by some middle or third argument, whose strength appeares in a Syllogisme, onely by the consequence,* Rom. 6. 11. *The word translated, Reckon your selfe, signifies, Reason out.*

Gen. 7 *The Major of that Syllogisme, wherein the whole judgement of conscience is laid open, treateth alwaies of the Law, the Minor of the fact and state; and the conclusion of the relation that ariseth from our fact or state, by reason of that Law; which is either guilt, or spirituall Ioy.*

For example, *He that liveth in sinne, shall dye,*
I live in sinne:
Therefore *I shall dye.*

Or thus, *Whosoever beleeveth in Christ, shall not dye,*
But I beleeve in Christ:
Therefore *I shall not dye, but live,* Rom. 8. 13. 33. 34. 1 Ioh. 3. 19. 20

8 *Conscience in regard of the Major, is called a Law: in regard of the Minor and conclusion, a Witnesse; but in regard of the Minor, most properly, an Index, or Booke: and in regard of the conclusion, most properly, a Iudge,* Rom. 2. 14. 15. Rev 20. 12. 1 Ioh. 5. 10.

9 *The*

9 *The Maior is given by the* Synteresis, *which the Schoolemen call* Synderesis: *the Minor is peculiarly called* Syneidesis, *or Conscience, the conclusion is the* Krisis *it selfe, or Iudgement.*

10 Synteresis *is properly an intellectuall habit, whereby we give our consent to the principles of morall actions. It differeth not therefore from the Law of nature which is naturally written in the hearts of all men: but in respect onely.*

11 *Though therefore Conscience may be hindred from working for a while, yet can it not be fully extinguished or lost. No man is so desperately wicked, as to bee without a Conscience altogether: No not the Libertines, who place their deadly perfection, in putting out the Conscience of sinne:*

12 *To this part of Conscience* Synteresis *being largely taken, belong all Practicall truthes whereof we are perswaded; whether they be drawn out of naturall principles, by consequence, or communicated by Divine revelation.*

13 *Hence ariseth the distinction of a naturall and an inlightened Conscience. The Scripture sometimes doth appeale to this, as Rom. 6. 3. sometimes to that as* 1 Cor. 6 9. & 11. 14.

14 *Hence the adaequate or full rule of conscience is the revealed will of God, which both declares and prescribes mans duty.*

15 *Conscience therefore is properly subject to Gods will and authority alone,* Iam. 4 12. *Neither can it be subiect to any creature, without Idolatry.*

16 *Hence also it is, that though men be bound in conscience before God, to obey and keep the just Lawes of men after a just manner,* Rom. 13. 5. *Yet those Lawes of men, as they are mens Lawes, doe not bind the Conscience.*

17 *Conscience so bindeth man, in all those things which it judgeth are his duty, by the will of God; that he cannot be free from it, by the authority of any creature,* Act. 4.19. *In this respect it is, that he that knoweth Gods will, is said to be a debter,* Rom. 1.14. *a servant,* Rom. 6. 16. *bound,* Act. 20. 22. *constrained,* 2 Cor. 5. 14. *to have necessity laid upon him,* 1 Cor. 9. 16. *So that he cannot doe otherwaies,* Act. 3. 20.

18 *The power of Conscience is so great, that it maketh an action, which in its owne nature is indifferent, to be either good or bad: and that which in its owne nature is good, to be evill: although it cannot make that become good, which is evill in its owne nature.*

19 *Yet no action is better or worse, for that Conscience that one hath, after he hath done it.*

20 *An erroneous Conscience bindeth alwaies so far, that he that doth against the judgement thereof, sinneth. For formally, and by interpretation hee doth it against Gods will.*

21 *If the error of conscience about the action (that is, the object or matter about which the action is) bee not sinnefull, the Conscience erring, binds as much as if it did not erre.*

22. *Conscience, through errour, judging that to be lawfull, or necessary, which is unlawfull, doth so farre binde, as that a man sinnes who doth contrary to it; and sinnes also, if he doe according to the direction of it.*

23. *Yet this necessity of sinning wherein some are intangled, is not contrary to the equity of Gods Law.* 1. *Because the sinne is not the same on both hands: on the one hand a man sins in doing what is unlawfull; and on the other, in doing it unlawfully:* viz *Without or against Conscience.* 2. *Because it is not an absolute necessity, but upon supposition only,* viz. *if they keepe still such a Conscience, which they ought to lay down,* Ehpes. 4. 22. 13. *Because it doth not flow from the nature of the Law of God, but both is contracted and continued by mans sin. For no man is thus intangled but by his own fault.*

24. *Conscience judging that to be unlawfull, which is lawfull, bindeth to refraine from that lawfull thing,* Rom. 14. 14. 15. *He likewise that judgeth that to be necessary which is but lawfull, is bound to the doing of it: because a man may abstaine from lawfull things: and may also constantly practise them without sinning.*

25. *Nothing may be done whereof the Conscience doubts,* Romans, 14. 23.

26. *In doubtfull cases, the surest part is to be chosen; now that is the surest part, in doing which, its sure there is no sin.*

27. *It is lawfull, and the best sometimes, to doe against some scruple of Conscience.*

28 *The reviewing of our actions, or estate, which by our knowledge of the Law make up the* Minor *of that practical Syllogisme, which the Conscience maketh. It is called in Scripture, a beholding of the mind,* Psal. 119 15. *Vnderstanding,* Psal. 50. 22. *A casting up ones wayes* Psal. 119. 59. *A laying of the heart,* Hag. 1 5. *A saying to the heart, or in the heart of them,* hos. 7. 2. *A turning again unto the heart,* Jer. 12. 11. Mal. 2. 2. *And lastly, a proving and examining of our selves,* 2 Cor. 13 .5.

29. *In the conclusion of that Syllogisme, a man applieth to himselfe the Law of God, which concerneth his action or condition, and passeth sentence on himselfe: whence there followeth necessarily, either an Excusing, Absolving and Approbation; or an Accusation and condemnation, with affections answerable to them* Rom. 2. 15.

30 *Though this application in its own nature follow the former acts of Conscience, as a conclusion doth the premisses: yet through mans wickednesse, it falleth out oftimes, that though the* Major *be fully and firmely acknowledged, and the* Minor *also in a sort; yet the Conclusion and application is not made.* Rom. 2. 18 20. 21. 2 Sam. 12. 5 6.

31. *Hence it is, that a necessity lies upon all faithfull Pastors, not onely to pre-*

propound Gods Will in generall, but according to their abilities, to helpe men, both in publike and private to apply it according as their understandings, and consciences shall require, Rom. 12.7. Mat. 14.4.

32. A Conscience honestly good, is that, which judgeth rightly and powerfully, Heb. 13.18. That which doth otherwise, is sinfully Evill, Isai. 5.20. Rom. 1.18.

33. A Conscience peaceably good, is that, which excuseth, absolveth, comforteth, Acts 24.16.

34. Conscience since the fall, is not both honestly and peaceably good, but by the sprinkling of the bloud of Christ, Heb. 9.13.14. & 10.22. And the vertue of him in the sanctification of the Spirit, 1 Timothy 1.5. Acts 15. 8, 9.

35. A Conscience peaceably good may be sinfully evill, and that which is evill through trouble, and accuseth, may be honestly good.

36. A weake Conscience differeth in kinde from that which is acted either by malice, or arrogance, or superstition.

37. There is but this one way, to pacifie a Conscience troubled upon good grounds: to bring him that is troubled into such a state by true Faith and repentance, that the Minor of that Syllogisme which troubleth him, may upon good grounds become false, and prove such as may be lawfully denied.

38. When the Conscience of Believers are sinfull in being troubled, the Major or Minor of that reasoning which caused the trouble, may alwayes be denied and confuted. And this is the onely way to heale such a conscience.

Corollaries.

1. The greatest violation of Conscience is the greatest sin.

2. The greatest anguish of Conscience is the greatest punishment.

3. That uncertainty of Gods favour, which the Papists hold, and that uncertainty of preservering in grace, which others teach, is cleane contrary to that solid joy, and strong confidence, which proceedeth from a Conscience truly good.

4. The interpretation of the Scriptures, or a judgement to discerne Gods Will for a mans selfe, in his owne Conscience, belongs to every man.

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OF CONSCIENCE AND THE CASES THEREOF

The Second BOOKE.

In which those Cases are handled, which concerne the state of man.

CHAP. 1.

Of a case of Conscience, and the state of man in generall.

Hitherto we have spoken of the Nature, now we are to intreate of the Cases of Conscience.

1. A Case of Conscience is a practicall question, concerning which, the Conscience may make a doubt.

2. It is said to be a question, because it is not an axiome or proposition that is manifest of it selfe, but hath need of illustration and proofe, by some third argument.

3. It is a *practicall question*, because of the doubts which doe not immediately belong to practise, doe not immedatly

mediatly pertaine to the judgement and act of Conſcience, which thing is not well obſerved by them who under the name of caſes of Conſcience doe handle many things, which do no more belong to Conſcience then any other head of Divinity, purpoſely omitted by them.

Caſus quia dicitur cadere ſolet.

4. It is called a *caſe*, becauſe it is wont to fall out, or to happen in the courſe of mans life, and a *caſe of Conſcience*, becauſe when it falls out, the Conſcience ought, with all poſſible care, to give judgement about it.

5. Of this ſort are all thoſe queſtions wherein (ſuppoſing the generall doctrine of Faith and Obedience) wee enquire what our duty is, upon any particular occaſion.

6. Of theſe queſtions one ſaith well. *Becauſe that Law which is written and ingraven in nature, containing the rules of honeſty and naturall juſtice, is in a manner wholly buryed by originall corruption, and almoſt totally overwhelmed by cuſtome in ſinning, as it were with ſome heape of evill luſts laid upon it; and becauſe alſo the light of the underſtanding is involved, and obſcured with manifold darkeneſſe, ſo that neither thoſe rules of honeſty, which are within the booke of the mind, are fully and perfectly legible, nor can our underſtanding read any thing therein, diſtinctly and plainly: Hence it is, that God, in his mercifull providence hath given us three helps*, viz. *The light of Scripture, the aſſiſtance of his Grace, and the helpe of teaching. About this* laſt, we are now to intreate.

7. Now every queſtion, or caſe of Conſcience (as the nature of the thing it ſelfe, and experience ſheweth) is either about the ſtate of man before God, or about thoſe actions which in that ſtate he doth put forth, and exerciſe.

8. The ſtate of man belongs to the firſt part of Divinity, which is about *Faith*, and the actions to the ſecond part which is about *obedience*.

9. The ſtate of man before God, is that relation which man hath to God, as he is the originall of ſpirituall life, and happineſſe.

10. Concerning this ſtate, the Conſciente ought 1. to declare and determine what it is. 2. to judge, that it is to be eſchewed if it be evill, and to be preſerved, and increaſed if it be good.

11. Con-

11. Concerning the ſtate of man in generall there be three queſtions: The firſt is whether a man can certainly know in what ſtate he is?

Anſ. He may, 1. Becauſe without this knowledge he cannot have anaccuſing, or excuſing Conſcience in reſpect of his eſtate, But ſuch a Conſcience men both may and are wont to have, *Rom.* 2.15. 2 Becauſe no man can either eſchew or deſire an unknowne ſtate: But one of theſe ſtates a man ought to eſchew, and to labour for the other, *Mat.*7.8.

12. *Queſt.* 2. Whether men ought to make inquiry into their eſtate?

Anſ. Yes, and that with all diligence poſſible, for 1. This is a thing that God requireth, 2 *Cor.*13.5. 2. without this knowledge a man cannot have peace, or tranquillity in his Conſcience, *Rom.*5.1. & 8.1. 3. Otherwiſe a man cannot performe worſhip to God, with that preparation which is requiſite, 1 *Cor.*11.28., 1 *Cor.*11.28.

How a man may come to the knowledge of his eſtate.

13. *Queſt.* 3. By what meanes comes a man to the knowledge of his eſtate?

*Anſ.*1. By conſideration of thoſe actions externall, and internall, which proceed from him, *Mat.* 7.17. 2. By the inclinations, and diſpoſitions, from whence thoſe actions flow, *Rom.*7.15,16,17. 3. By that reflex act, which is proper to man, whereby he hath a power, as it were to enter into, and perceive what is in himſelfe, 1 *Cor.*2.11. 4. By a kind of ſpirituall ſenſe, *Luke* 24.32. *Rom.*7.21.28.

The hinderance of this knowledge.

14. *Queſt.* 4. what is it that hinders this knowledge?

Anſ. 1. Wicked and prophane thoughts in many, *Pſal.*14.1. 2. 2. Preſumption, *Apoc.*3.17. *Mat.*7. 21.23. 3. The overcharging of the heart by the luſts of the fleſh, and care about the things of this life, *Luke* 21.34. 4. An evill Conſcience, *John* 3. 20. 5. Spirituall ſloth, and idleneſſe, *Eſay* 64.11, 6. Ignorance, *Rom.*6.11.

CHAP. 2.

Of the state of sinne.

1. THe state of man since the fall of *Adam* is twofold. A state of sinne, and a state of grace *Acts* 26. 18. 1 *John* 3.10.14.

2. The state of sinne consists in the privation of spirituall life, and happinesse. From this estate therefore we are to fly, as from death and the greatest evill: Concerning this state of sin the first question is, how a man may discerne, whither he do still continue in it?

Signes of the state of sin.

3. *Ans.* The signes, or arguments, whereby this state may certainly be discern'd, are in generall, all those which are opposite to a state of grace, and spirituall life. For if a man be not in the one state, he must necessarily be in the other.

4. The first signe is a grosse ignorance of those things, which belong to spirituall life, *Ep.* 4. 18. for hereby men are strangers to the life of God. The reason is because it is impossible that any man should please God without faith, *Heb.* 11.6. And for Faith it is impossible to be had without the knowledge of the will of God, which comes by the preaching and hearing of the Word, *Rom.* 10.14.

The signes of raigning sin.

5. The second signe, is a perverse disposition of will, whereby it is in subjection to the rule, and dominion of sin, *Rom.* 6. 12. The reason is because those who do yeild themselves servants to obey sin, are in a state of slavery to sin, unto death *Rom.* 6:16.

6 Now the signes of raiging sinne, are first if a man do not seriously, and in good earnest, make opposition against the lusts of sinne, but rather yeild up himselfe unto them. *Rom.* 6. 13. Secondly, If in delibreate counsell either profit, or pleasure be preferred by him, and prevaile more with him, then either honesty and piety, *Phil.* 3. 19. Thirdly, if the committing of sinne stir him up rather to pleasure, then griefe, *Pro.* 2.14 Fourthly, if he take delight in the company of the wicked, *Ps.* 50.18. 2 *Cor.* 6.14.

7. The

7. The third signe, whereby it may be discerned whether a man be in the state of sinne, is the dispostion of will, whereby a man opposeth himselfe, to the will of God, *Rom.* 8.7.

8. The signes of this perverse dispostion are, 1. To reject the knowledge of Gods wayes, *Iob.* 21. 14, 15. 16. 2. To hate correction, and instruction, *Psal.* 50.17. 3. To contemne the threatnings, and judgements of God, *Psalme* 36. 1.2. *Deut.* 29. 19.

9. The fourth signe, is perversnesse of the affections whereby men, turne away from God, and wholy cleave, and adhere, to worldly things, 1 *Iohn.* 2.15.

10. The aversnesse of a man from God, is wont to be seene, 1. By his alination from the Word of God, especially when it is preacht to him powerfully 2 *Tim.* 4 3.4. 2. By a neglect of prayer, and other parts of Gods worship, *Psal.* 14. 3.4. *Psa.* 79.6. *Ier.* 10.25. 3. By an alienation from the servants of God, *Pro.* 29.27. 1 *Iohn* 3.10.

11. The signes of a man cleaving to, and as it were drownd in the things of this world are, 1. If he imploy his chiefest care, and diligence about these things *Mat.* 6.25.31.32. The reason is given *Verse* 21. & 24. for *where your treasure is, there will your heart be also.* 2. If he be ready rather to forsake God and his righteousnesse then these worldly things, *Mat.* 37.38. 3. If he do in his heart judge those men to be happy which have an abundance of these worldly goods. *Pro.* 11 28. & 18.11.

12. The fifth signe is the corruption of a mans life; or of the works of life *Rom.* 8. 13. This corruption of life doth not consist in those sins which even the godly sometimes through infirmity fall into, but in a continued course, and tenour of sinning. It is called in Scriptures *the way of sinne*, *Psal.* 1. 1. A *working of iniquity*, Mat. 7. 23. *A walking in sinne*, Psal. 1. 1. Pro. 1. 15. *A walking after sinne*, Jer. 9. 14. And *a custome in sinne*, Jer. 13. 23. These works of the flesh are manifest by themselves, *Gal.* 5. 19.

13. The sixt and the most desperate signe is, obstinancy in evill, whereby a man shuts and stops up the way to all amendment, *Esay.* 6. 9. 10. *Ier.* 6. 10.

CHAP. 3.

Of deferring or putting off ones Conversion.

Quest. The second question is, whether a man may safely, rest for any time, in a state of sinne, especially if he purpose with himselfe to reforme and amend his life afterward.

1. Answer, it is not lawfull to make the least delay at all in our conversion unto God. The reasons are, 1. Because God requires this for the present, *Psal.* 95. 7. *Heb.* 4. 7. And seing sinne is a debt, and an injury done to God, it is manifest, that repentance for the same ought not, unlesse God consent and like of it, to be defer'd for one moment. As soone therefore as God shall require us to correct our lives, and to be converted; so soone ought this duty to be perform'd, besides this, no subject can keepe and receive a theise, and murderer, or a publike enemy, against the will of the magistrate, but he shall be guilty of a hainous crime. Now sinne is a theife, a murderer, and an enemy to Gods glory. Whosoever therefore shall keepe and nourish sinne against Gods Will, although he determine to do it but for a certaine time, he thereupon doth bring upon himselfe a very grievous guilt.

2. Because all delay of Repentance increaseth hardnesse of heart, *Heb.* 4. 7. It doth produce a custome of sinning, and makes the worke of repentance to be harder and harder *Ie.* 13. 23. The reason is, because thereby evill habits are more strengthen'd and confirm'd, the understanding becomes darker, *Ep.* 4. 18. The will growes more obdurat, and addicted to sinne, *Heb.* 4. 7. All the faculties are more bound, and tied, as it were with chaines, and knots, *Acts* 8. 23. A yong plant is more easily pluckt up then that which hath taken deepe roote. A nayle the oftner it is beaten with a hammer the more firmly it is fastned, and the more hardly drawne out.

3. Because continuance in sinne doth increase the number of sinnes, our guilt, and the wrath of God, *Psal.* 95. 10. 11. For that sinne which by repentance is not taken away, hath

hath through its owne naturall inclination, the curſe of God ſomething in it like to the which in Gods things proceed from Gods bleſſing, that is, it *increaſeth and multiplies*, and it doth, with its owne waight draw unto other ſins, even as the deepe is ſaid to call unto the deepe.

4. Becauſe the duration of our life is altogether uncertaine, *Iam.*4. 13, 14. Delay breeds danger. *Thou foole this night ſhall thy ſoule be required of thee* and then where will that converſion be, which thou haſt defer'd? when therefore we have opportunity, let us ſet upon this buſineſſe.

5. Becauſe repentance is the gift of God, which he beſtowes at his owne appointed times, not at our pleaſure, 1 *Tim.* 2.25. 2 *Cor.*6.2. *Luke* 13.9. We muſt therefore let ſlip no occaſion, but convert *to day*; And it is juſt with God that (if we neglect our duty, in this point, and refuſe to fall to it, while we may) through his judgement and leaving, and forſaking of us, we ſhould not be able to do it, when wee would.

6. Becauſe the purpoſe of deferring repentance cannot ſtand with a ſincere purpoſe to repent, 1 *Peter* 4. 3. It is a point of diſhoneſty, and fraud, and a ſigne of a debtor that never meanes to pay what he owes, when a man becauſe hee is not minded to pay, defers, and puts it of, from one day unto another.

7. Becauſe late repentance is very ſeldome true, and almoſt alwayes ſuſpitions. The example of the theife which we read, of in the Scriptures is onely one, neither yet do we reade of him, or of any other that was afterward converted that did defer and put off his repentance. Yea, the cleane contrary is threatned to ſuch a man, *Mat.* 24.48.

8. Becauſe though we could be certaine that we might afterwards repent truly, yet it were a baſe and unworthy part to deale ſo with God, as it is not fit we ſhould deale with men, *Lev.* 19.13. *Ro.*3. 28. And as we would be loath God ſhould deale with us, *Pſ.*13.2.8.& *Cor.*3.

9. Such kind of delayes may be convinced of folly, and of madneſſe, even by common ſenſe, and experience, for all men would account him for a bedlam, that ſhould when his houſe were on fire, defer the quenching of it, though but for

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one houre. Or that having received some poyson into his body, should not indeavour instantly to expell it; or the having received some greivous wound, should not with all possible speed seeke for remedy. But in neglecting the burning, the poyson, and death of sin, as there is more danger so the folly is much more pernicious.

CHAP. 4.

How the sinner ought to prepare himselfe to conversion.

Quest. 3. What ought a man to do, that he may be translated out of a state of sin, into the state of grace?

Ans. Of those things which are necessarily required to this purpose, some pertaine to the pulling a man out of the state of sinne, and some to the setting him in the state of grace, Those things which pertaine to the pulling a man out of the state of sinne, are such as serue to shake a man out of that carnall security, in which he slept before, and to worke in him a carefulnesse of his salvation above all things else *Act.* 2. 37. & 16. 33. That this may be done, many things are necessary.

1. For it is first of all required, that a man seriously looke into the Law of God, and make an examination of his life, and state according to 1. *Iam.* 1. 23. 24 25.

2. It is required, secondly that upon that comparing of our state with Gods Law, there do follow a conviction of Conscience which in Scripture is call'd ἀναπολογία a being without excuse, *Rom.* 1. 20. And a concluding one under sin, *Rom.* 11. 32. *Rom.* 2. 20 & 7. 7.

3. Thirdly, after this conviction of Conscience, there must follow, a despare of salvation, both in respect, of all strength of our owne, and of any helpe which is to be had from the Creatures, *Rom.* 7. 9. 11. 13.

4. Fourthly, after all these; there must follow, a true humiliation of heart, which consists in griefe and feare because of sin, and doth bring forth confession, *Mat.* 9. 12.

5. For

5. For the procuring of this humiliation, it is alwayes necessary that there be a distinct consideration of some particular sinnes: for a generall apprehension of sinne, causeth a confused astonishment, but no right and true humiliation, *Rom.*7.7.

6. This humiliation is oftentimes occasioned by the sight of some one sin, *Act.*2.23.37.

7. It is helped forward oft times by some heavy affliction, as in *Manasses.*2 *Chro.*33.12. The degrees of this humiliation are not the same in all that be converted: for some feele greater trouble, and some lesse. But all those that are truely converted are also truly humbled. So put a man in the state of grace, it is required, that there be 1. Such an apprehension upon the Gospell, aswhereby a man judgeth it possible that his sinnes should be forgiven, *Rom.*12.23. *Psa.*130.4. 2 An earnest desire to obtaine that mercy, which in Scripture is called a spirituall hunger, or thirst, *Esa.*55.1. *Iohn.*7.37. *Luke* 1.53. 3 An actuall union with Christ, which consists in Faith, that is wrought in us by effectuall vocation, *Iohn*15.1. 4. True repentance, whereby forsaking all sin, we give up and consecrate our selves wholy to God in Christ, *Acts* 2. 38. & 3. 19.

CHAP. 5.

Of the effectuall Vocation.

BY effectuall vocation, we have the first entrance into the state of saving grace; But here (in generall) arise foure questions, which doe neerely belong to Conscience, The first question is, whether he that hath Faith, may by ordinary means certainly know, that he is effectually called of God and in the state of grace?

Ans. He that hath Faith, may, and is wont to know certainly that he is in the state of grace. Divers reasons of this assertion, (besides those which before were, delivered in the questions of the state of man in generall) may be produced. The Faithfull may be certain of their vocation.

1. It is the office and the worke of the spirit of God which

the faithfull have received, to certify and assure them of those things which God of his free grace hath conferd upon them, 1 *Cor.*2.12. *Ro.*8.15.

2. The faithfull are commanded to make their calling and election sure, neither is this a legall precept but an evangelicall, 2 *Pet.*1.10.

3. That grace which we have received hath the nature and force of an earnest, in respect of that inheritance which is promised to us, *Es.*1.1,4 & 4.50. 1 *Cor.*13.14. 2 *Cor.*1 21. 22. For asmuch therefore as it serves for the assuring us of the certaine of something which is to come, it ought not it selfe to be uncertaine: for no certainty can be grounded upon an uncertainty.

4. A certaine knowledge of the grace of God is required, as a necessary foundation for that joy and thankfulnesse which God requires of us, in regard of that grace, 1 *Peter* 1. 6. 8.

5. A Conscience purged from dead works doth necessarily bring with it a certaine knowledge of grace, *Heb.*10.20. *Rom.* 8.16. & 9.2.

6. The faithfull are expresly said to have had this assurance, and that by such arguments as are common to all believers, 2 *Cor.*13.5. 1 *John* 3.14 & 4.16. & 5. 20.

The second question is by what signes the certainty of this effectuall vocation, and grace may be confirmed.

7. *Ans.* The first signe is, a constant inclination of the will towards God, as towards the chiefe good. *Psal.*119.57. For there is no man that can indeed place his chiefest good in the injoying God, but such a one as is called by God out of the world, and converted from his idolls, which before he had set up to himselfe in his heart.

8. The second signe is a purpose, and readinesse of mind to hearken unto God in every thing, 1 *Sam.*3.10. *Acts* 9.6. *Psa.*40.8.9. For in so doing a man answers to the call of God, and becomes call'd, *Ps.*27. 8.

9. The third signe is, a vehement longing after the word of God, 1 *Pet.*2. 2. For by this word the faithfull are call'd, and regenerated, 1 *Pet.*1. 23.

10. The fourth signe is a singular love towards them which

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are borne of the same seed, and bloud, 1 *Iohn* 3. 14.

The third *Quest.* is, what a man ought to do that he may be partaker of this grace?

The duties of a man call'd to helpe forward his vocation & to make it sure unto himselfe.

11. *Ans.* Although God of his unspeakable Grace be often times found of them that seeke not after him, yet there be diverse duties, which ly upon a man about his vocation, and which both ought, and are wont ordinarily to be performed before the certainty of this grace can be gotten.

12. He therefore that desires to apply himselfe to Gods Call ought to settle in his mind an estimation of the Word of God, above all riches, *Psal.* 119.14. The reason is, because a man will never seeke the Kingdome of God to purpose, unlesse he esteeme it so highly that he judge all other things to be set after it, *Mat.* 10.37. *Luke* 14. 26.

13. Secondly, hee ought to imploy his greatest care labour and industry, about this businesse, *Iohn* 6. 27. *Pro.* 2.4. & 8. *ver.* The reason is because there can be no serious, and solid estimation of a thing, where there is not an answerable indeavor to obtaine it.

14. Thirdly, he ought with all diligence, care, and constancy, to apply himselfe to the use of all those meanes which God hath sanctifyed for the communicating of his grace. *Pro.* 8.34. The reason is, because God only who is the author of grace, can appoint meanes, and make them effectuall. He ought therefore to imitate those sick persons which lay at the poole of *Bethesda*, waiting for the moving of the water, *Iohn* 5.3 4 7.

15. Fourthly, he ought to bring himselfe to that passe that he may sell all that he hath to buy this pearle, *Pr.* 23.23. *Mat.* 13.45, 46. For although God doth freely bestow life upon us, and receive nothing at our hands in liew of it, *Esa.* 55. 1. 2. Yet we ought to forsake all unlawfull things actually, and all externall and naturall goods also, in the purpose, and disposition of our minds, else we cannot obtaine the grace of God.

The fourth Question is by what motives a man may be stird up to embrace the call of God.

16. Answer, first if he do seriously, and much consider with himselfe, who it is that calls him: for it is an omnipotent God

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to whom we ought to hearken and give eare; although we should not know what the event would be, *Heb.* 11. 8.

17. Secondly, if he do consider attentively often what it is to which God calls him: For it is no small matter, or light thing, but even eternall happinesse, and glory, 1 *Pet.* 5. 10. *Ep.* 1. 18.

18. Thirdly, if he do also waigh what that is out of which he is call'd: For he is perswaded to forsake nothing, besides sin, and death, *Acts* 26. 18, *Luke* 3. 7.

19. Fourthly, if he doe also consider what the cause is that moves God to call him, which he shall finde to be nothing else but Gods incomprehensible mercy towards his enemy. *Rom.* 8. 10. 2 *Cor.* 5. 10. He must have a heart of Iron, that is not moved with such goodnesse as this, as we may see by *Saul*, 1 *Sam.* 24. 17. 19.

20. Fiftly, if hee doe humbly compare himselfe with others, to whom this grace of vocation is denied. 1 *Cor.* 1. 26.

21. Sixtly, if he doe call to mind how hainous an offense it is to neglect this call of God, much more to despise it, *Mat.* 22. 7. 8. *Lu.* 4 24.

22. Seventhly, if he do also consider of that misery, which he doth by the Law of equity bring upon himselfe by this sin, *Pro.* 1. 24---32.

CHAP. 6.

Of Faith.

THe worke of effectuall vocation, is to worke in man a true Faith in Christ, and repentance towards God.

How to obtaine Faith.

Concerning Faith, the first question is what a man is to doe that he may obtaine true Faith in Christ.

1. *Ans.* Besides those things which were propounded before, it is further required, 1. that a man do go altogether out of himselfe, renouncing his owne righteousnesse, *Rom.* 10. 3. *Phil.* 3. 9. The reason is because no man will seeke righteousnes out of himselfe by Faith, unlesse he do first acknowledge himselfe to be destitute of all righteousnesse in himselfe.

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2. Secondly, hee ought to propound unto himselfe the righteousnesse of Christ, as his chiefest aime, and scope, so that he doth contemne all things in respect of that, *Phil.* 3. 9. 12. The reason is, because Christ is never sought as he ought to be, unlesse he be preferr'd before all things else, as the onely meanes of eternall salvation.

3. Thirdly, he ought to fasten the eyes of his mind, upon the promises of the Gospell; For the Gospell is the Ministry of the spirit of righteousnesse and of life, 2 *Cor.* 3. 6, 8. the reason is, because Christ is neither offer'd of God, nor can be apprehended by man, but onely in the promises of the Gospell.

4. Now in fastning our eyes upon the promises of the Gospell, we must consider first, that Christ onely is propounded in them, and that crucifyed, 1 *Cor.* 1. 23. 34. & 2. 2. 2. Secondly, that in Christ there is a perfect sufficiency of redemption, and salvation, provided for them that be in him, *Iohn* 3. 16. Whence also in Scripture it is call'd a *rich, and plenteous, abundant, and plentifull* grace, *Ep.* 1. 6. 7. & 2. 4. *Rom.* 5. 10. 1. *Tim.* 1. 14. Thirdly, that this grace is particularly offer'd to all those to whom it is preacht, *Mark* 16. 13.

The second question is by what motives a man may be stirr'd up to believe in Christ.

5. *Ans.* First, if he consider that this is the Commandment of God, that he doe believe in Christ, 1 *Iohn* 3 23. Secondly, if he meditate of that misery, to which all those are subject which believe not, *Iohn* 13 18. Motives to Faith.

6. Thirdly, if he do meditate of the happinesse of those which do truly believe, 1 *Iohn* 3. 16.

7. Fourthly, if hee consider that there is no other way whereby hee can escape that misery, or obtaine that happinesse but onely by Faith in Christ, *Acts* 4. 12. *Heb.* 11. 6.

8. Fifthly, if he doe consider the injury which is offer'd to God by the man that believes not, 1 *Iohn* 5. 10.

9. Sixtly, if he waigh with himselfe how much they do honour God, which believe in him, *Rom.* 4. 20. *Iohn* 3. 33.

10. Seaventhly, if he looke upon the cloud of examples, which he hath of those which have believed and have beene saved by Faith, *Heb.* 12. 1. For they were for patterns to

them which should afterward believe, 1 *Tim.* 1. 16.

The third Question is by what signes true Faith may be discern'd?

Ans. Faith in respect of the adjuncts, may be distinguisht into a sick Faith and a lively.

A languishing Faith.

11. A sickly Faith is that which is oppressed and hindred so by temptations, and corruptions, that it cannot put forth it selfe in those Fruits, which bring to the Conscience the sense of peace, delight and joy, *Ep.* 4. 30. an example hereof we have in *David*, *Ps.* 51. 14.

A lively Faith.

12. A lively Faith is that which doth freely exercise its acts, so that it is felt of the believer himselfe with a great deale of comfort, 1 *Pet.* 1. 8.

13. Faith also in regard of the degrees is distinguisht into a weake and strong Faith.

14. A weake Faith is that which is easily hindred in its course, *Ro.* 14. 1. *Ga.* 6. 1. It is call'd in Scripture ὀλιγοπιστία little Faith, *Mat.* 16, 8.

A strong Faith.

15. A strong Faith is that which overcomes all difficulties, & proceeds freely in its course, it is cal'd in Scripture πληροφορία a full perswasion, *Rom* 4. 24. *Luke* 1. 1. 1 *Thess.* 1. 5. *Col.* 2, 2.

16. A lively and strong Faith is easily manifest and known to them in whom it is, first because they have the testimony thereof in themselves, 1 *John* 5. 10. *viz.* the Spirit of God bearing witnesse with their spirit that they ar the children of God, *Rom.* 8. 16. Which spirit they have as the earnest of their inheritance, 1 *Ep.* 13. 14. and by it they are seald till the day of redemption, *Ep.* 4. 30. 2 They have the Love of God shed abroad in their hearts by the same spirit, *Rom.* 5. 5. Whereupon it is that they have peace, and joy unspeakeable, and full of glory, 1 *Pet.* 1. 6. 8. *Rom.* 5. 1. 2. 3 They have and bring forth those Fruits, whereby true Faith is wont to be manifested, and perfected, *Gal.* 2. 18. *Gal.* 5. 6.

17. A languishing, and weake Faith may be discern'd to be true, and sincere, principally by these notes.

The signes of true Faith.

First, if there be a sincere desire of Union, aud Communion with Christ, 2 *Cor.* 8 12. This desire is distinguisht from that which may be found in the unregenerate, 1. because it is not a conditionall desire, or a kinde of wishing, which

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even many wicked men have after theſe ſpirituall good things, if they might alſo enjoy and ſtill keepe their ſinnes, but it is an abſolute choiſe, *Heb.*11.25. 2 Becauſe it is not caried after theſe ſpirituall things, onely as beneficiall unto a mans ſelfe, but as ſimply, and in themſelves good, and things for their owne ſake to be deſired of all, *Pſal.*73.25. & 43. 3. 3 Becauſe it is caried after all choiſe that is as well after the ſanctification, as after the juſtification and redemption which are in him, 1 *Cor.*1.30. 4 Becauſe ſuch a man more eſteemes of Chriſt then of all things elſe, 1 *Pet.*2.6. 5 There is alwayes joynd with this deſire, a ſenſe of ſinne, and a ſerious ſorrow for it, *Mat.*11.28. 6 This deſire is not vaniſhing, and fickle, but conſtant, *Luk.*18.1. 7 It is not ſlothfull but induſtrious, *Pro.*21.& 26.15.

18. The ſincerity of Faith appeares alſo, if it hath been begotten, and is preſerved and ſtirred up by the powerfull Miniſtry of the Word, *Rom.* 10. 14. Whereupon it comes to paſſe, that a man is affected towards the Word, as towards ſpirituall Food, 1 *Pet.*2.2. The reaſon is becauſe ſuch a kind of deſire being a motion of ſpirituall Life, muſt needs preſuppoſe life it ſelfe which conſiſteth in Faith; for carnall preſumption both conſiſteth without the Miniſtry of the Word, and can by no meanes indure the effectuall application, and ſetting home of thoſe things which belong to the power of godlineſſe, 2 *Tim.*4.3. But Faith cleaves unto the word as its principall and foundation.

19. The ſincerity of Faith appeares in the third place from hence, that although it ſeeke juſtification in Chriſt, yet it embraceth, with a ſincere aſſent, and ſubjection of heart, the whole Word of God, that is every precept, prohibition and threatning, which comes from God, *Pſal.*119.6. *Iam.*2.10. 14. *Herod* did aſſent unto many things, *Marke* 6.20. The reaſon is becauſe Faith doth unite a mans heart to God, and deliver it, up unto him, ſimply without any exeception.

20. Fourthly, it appeares by this, becauſe as touching the purpoſe of the minde, and his uttermoſt indeavor, it purifyes a mans heart from all ſinne, *Acts* 15.9. *Mat.*5.7. The reaſon is becauſe Faith doth principally, and ſingularly ſeeke in God the utter abolition or ſin.

21. Fifthly, it appeares by this, that it ſtirs up in the heart a ſincere affection of love towards God, whereby it comes to paſſe, that we prefer the glory of Gods Name above all things elſe, 1 *Iohn* 4.19. Hence it is that the faithfull in the Scriptures are wont to be deſcribed by this property of their love towards God, *Rom.* 8.28. 1 *Co.* 16.22. *Ep.* 6.23,24. The reaſon is, becauſe they place and apprehend their chiefe good in God.

22. Sixtly, it appeares by that ſincere love which it works in a mans heart towards his fellow Brethren, 1 *Iohn* 3. 14. & 5. 1. The reaſon is becauſe the Image of God appeares in them.

CHAP. 7.

Of thoſe temptations which fight againſt FAITH.

BEcauſe the whole ſpirituall life of a man doth depend upon his Faith, *Heb.* 10.38. And by Faith as by a ſheild, a man is preſerv'd ſafe againſt all the temptations of the Devill, the World and the Fleſh, *Ep.* 6.16. 1 *Pet.* 5.9. *Heb.* 11. 25. Therefore it is that theſe three enemies doe bend their forces principally againſt Faith. It will be profitable therefore to be acquainted with the principle aſſaults in this kind, as alſo with thoſe means whereby through the grace of God, we may repell them, that they do not overmuch weaken our Faith.

Of the want of the ſenſe of grace.

The firſt Queſtion then is, how the believer may ſupport himſelfe againſt thoſe temptations, which are drawne from hence, that there are no notable Fruits of his Faith to be ſeene and diſcern'd.

1. *Anſ.* firſt he ought to conſider that Faith in its owne nature is of thoſe things which are not ſeene or felt, *Heb.* 11. 1. And in this it differs from viſion, *Rom.* 8.24. 1 *Cor.* 13.12. And therefore there is no more required to the *being* of Faith but that man do with his whole heart make choiſe of Chriſt for his Saviour, and with his whole heart adhere unto him. Other things belong to the *well being* of Faith, not abſolutely to the being of it, *Col.* 2.7.

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2. Secondly, he ought to consider, that the want of many fruits may argue Faith to be langnishing, or weake, but it cannot argue that there is no Faith, 2 *Pet.*1.8.

3. Thirdly, he ought to consider that the Conscience is often supported much by the remembrance of what is past, though for the present grace appeare not, *Psal.* 77. 6. 7. 12. And by the judgements of others that are godly, and wise concerning us, when our own judgement is troubled, *Heb.* 6.9. 2 *Cor.*2.7.8.

Of the sense of the wrath of God.

The second *Question* is, how a man may support himselfe against those temptations which are drawne from hence, that he feels upon him the signes of the Wrath of God?

4. *Ans.* First, he ought to consider, that many signes of Gods wrath may stand with his love and favour. *Psal.* 99. 8.

5. Secondly, he ought to remember that Christ himselfe who was the Sonne of Gods love, did tast the wrath of God in this sort, *Mat.*27.46.

6. Thirdly, he ought to consider that it is required of the Faithfull that they believe against hope under hope, *Rom.* 4. 18. And that they do, and they wrastle as it were with God, by Faith, *Gen.*32.24. *Hos.*12.4. 5.

Of the want of growth and progresse in Faith.

The third Question is how hee may hold up his head against those temptations, which arise from hence, that his Faith increaseth not, *Rom.*1.17.

7. *Ans.* He ought to consider first that it is with Faith, as it is with plants and living Creatures, which wee may more easily perceive to have growne, then to grow. Secondly, that the increase of Faith is not to be expected at every moment, and at all seasons of our life, *Heb.* 5. 12. But then especially when the Sun of righteousnesse approacheth nearer to our Horizon, by a more mercifull communication of his grace, *Acts* 9.31. 2 *Pet.*1.2.3. Thirdly, that those temptations which do hinder the increase of Faith for the present do advantage it for the future, like the winter to the Plants, and like diverse sicknesses to the bodies of young Folke.

Fourth *Question* is how a man may comfort himselfe against those terrors which arise from the guilt of his sins, especially if they be greevous?

8. *Ans.* He ought to remember, 1. That such temptations as these, do proceed from a defect in Faith, *Rom.* 6. 11. *Ep.* 6. 16. 1 *Pet.* 5. 9. And therefore that we are not to cast away our Faith because of such sins, but rather so much the more to strengthen it, *Lu.* 22. 32.

9. He ought secondly to consider that it is the duty of the faithfull not for sinne to fly away from God, but rather for God to fly away from sinne, and to adhere to God in Christ, that sinne may be remitted, and abolisht, *John* 3. 14. With *Num.* 21. 19.

The fifth *Quest.* is how a Christian may sustaine himselfe in time of affliction?

10. *Ans.* He ought to consider, 1. That such kind of tryalls are fruits of Gods love, *Heb.* 12. 6. 2 They shall worke for his good, *Rom.* 8. 28. 3 The grace of God in all these ought to be sufficient to him, 2 *Cor.* 12. 9. But of afflictions more hereafter.

CHAP. 8.

Of Repentance.

COncerning Repentance the first *Question* is, what a man is to doe that he may repent?

1. *Ans.* He ought, 1. attentively and seriously to consider his sinnes, according to that nature which is most detestible, *Esa.* 1. 4. *Apoc.* 3. 17. For as the consideration of sinne under some false shape as a thing lovely, and desirable, doth draw a man to sinne: so the true consideration of sinne, as a thing abominable, and by all meanes to bee eschew'd, doth withdraw the minde from sinne by true Repentance. To set on this consideration it will be profitable, 1. To meditate upon the Majesty of God, which is by our sinnes most grievously offended. 2. Weigh well the infinite and manifold obligations whereby wee are bound to please God, which yet we have not ceast wickedly to violate. 3. To thinke upon the terrible wrath of God, which like a consuming fire, remaines upon impenitent sinners.

4. To

4. To ſet before our eyes, thoſe ſupernaturall good things of which our ſinnes deprive us. 5. To call to minde thoſe great evills which by our ſinnes we bring upon ourſelves, and others, and the diſhonor which we do to God. And to this purpoſe it will be exceeding profitable religiouſly to meditate upon the unſufferable torments, death, and curſe which befell Chriſt for our ſins.

2. He ought, 2. to ſet before his eyes, Obedience towards God, as a thing abſolutly to be ſought, neceſſarily to be followed after, *Luke* 13.3 & 10. 42. They which are caried after any other thing, as abſolutely neceſſary, are by that very affection by which they are ſo caried, drown'd in perdition. 1 *Tim.*6.9.

3. He ought, 3. to confeſſe his ſinnes before God, 1 *John* 1. 9. *Pſal.*32.5.& 51.5. For confeſſion of ſinne makes a man take all the guilt, and ſhame unto himſelfe, and aſcribe all the glory to God, *Daniel* 9.

4. He ought, 4. by Faith in Chriſt to expect, and pray for the change of his heart according to that promiſe which we have, *Ez.*36.26.32. For thoſe which go about the worke of converſion leaning upon their owne ſtrength, do nothing to the purpoſe in this buſineſſe, 2 *Cor.*3.5,

5. He ought, 5. in the power of God, to turne himſelfe with all his heart from that which is evill, and to convert himſelfe to that which is good in the ſight of God, *Pſalme* 34. 15. Now turning from evill, conſiſts primarily in the hatred of evill, *Pſal.*45.8. Which hatred in reſpect of thoſe ſinnes which are paſt, doth neceſſarily bring forth an unfeigned ſorrow, *Zach.*12.10. Together with a ſhame, and diſlike, *Rom.* 6. 21. And converſion to good, doth primarily conſiſt, in a deſire, and purpoſe to doe well, *Pſalme* 119. 33. 106.

The ſecond *Queſtion* is, by what motives a man may be ſtir'd up to true repentance?

6. *Anſ.* Let him conſider, 1. That this repentance is a thing very pleaſing to God, *Pſal.* 51.19. The force of the argument lies here, becauſe he which hath given himſelfe up to God by Faith, cannot but indeavour after all thoſe things, by which God is well pleaſed. 2. That it is abſolutely ne-

neceſſary to ſalvation, *Luke* 13.3. The reaſon of the conſequence lies here, becauſe he which deſires the end, deſires alſo thoſe means, which hee ſees to have a neceſſary connection with that end, 3. That ſinne is the cauſe of our ſeparation from God, *Eſa.*59.2. This reaſon holds becauſe the believer by his Faith doth adhere to God, and therefore turnes away from all thoſe things which worke a ſeparation twixt God, and him, 4. That there is an utter oppoſition betwixt ſinne, and our vocation and Faith and Life, 2 *Cor.* 6.15,16. 1 *Theſſ.*4.7.1. The argument is ſtrong becauſe he which affirmes one of the contraries denies the other, 5. That the mercies of God towards him, (by all which he is lead unto repentance) are exceeding great, *Rom.*2.4.5. *Jer.*84. 5.12.6. That Chriſt ſuffered moſt grievous anguiſh for our ſins, *Zac.* 12.12. By which we may learne how horrible they be, and how much to be deteſted, 7. That impenitency in it ſelfe is the moſt grievous ſinne, and that it is the continuation, the ſealing up, and the amplification of all ſinnes beſides, 8. That there are great promiſes made, and that the Kingdom of Heaven ſtands open to all ſuch as repent, *Eſa.*1. 18. 1 *Kings* 8.48 49,50.

Signes of Repentance.

The third *Queſtion* is, what bee the ſignes of true Repentance?

7. *Anſwer*, Firſt a griefe for ſin in reſpect of the offence done to God by them, and not onely in reſpect of puniſhment; the reaſon is becauſe repentance doth turne a man from ſinne as it is ſinne, now it is ſinne as it doth tranſgreſſe the reveal'd will of God, and ſo offendeth him, and provokes him to anger. This griefe ought to be the greateſt of all griefe, *Zach.*12.10,11. At the leaſt intellectively, in regard of the diſpleaſednesſe of the will, although in reſpect of the ſenſe other griefes may ſometimes appeare more vehement. Griefe, or ſorow is an offenſe of the ſoule, ariſing from hence that it ſuffereth ſomething which it abhors as being a thing whereby it feels it ſelfe to be hurt. Griefe therefore for ſinne doth neceſſarily accompany true converſion, for the mind while it converts it ſelfe from ſinne, beginneth to nill ſinne, or to abhorre it, It perceiving therefore that ſomewhat ſticks to it which it doth abhorre, cannot chuſe but be troubled.

led. And because the chiefe reason why the converted soule doth abhorre sinne, is that repugnancy which sinne hath to the will of that God, to which the soule being converted is now joyned, hence it is, that griefe for sinne if it be right ariseth rather from this ground, because God is thereby offended, then because any misery is brought upon our selves.

8. Secondly, a hatred of sinne, as a thing above all others most detestable, *Apocal.* 2.6. This hatred if it be sincere, 1. Is caried against all knowne sinnes without any exception, 2. It is constant without intermission, 3. It is implacable without reconciliation, 4. It is vehement without toleration.

9. A third signe is an earnest desire, and setled purpose to avoyd all sinne, and to live after Gods Law for the future; The reason is because he which doth detest, and hate sinne, for this reason because it is sinne, and offends Gods Majesty, will as well abhorre future sinnes, as those which are past, for these do every whit as much offend God as the other: and no man can avoid future sinnes unlesse hee do purpose and determine with himselfe, as strongly as he can that he will never, upon any condition commit sinne againe. This purpose if it be sincere, 1. Doth cause a separation as far as possible may be from present sinnes, and from occasions of future sinnes, 2. It intendeth every thing that it is good, 3. It seekes for it effectually in a diligent indeavour and use of the meanes, 4. It carefully labours to remove all impediments as well internall, as externall.

The fourth *Question* is how a man can repent of such sins as he cannot come to the knowledge of? Repentance for sins unknown.

10. *Answer*, He which formally and distinctly repents of all his knowne sinnes, hath a virtuall, and confused repentance even for those sinnes which hee knoweth not, *Psalme* 19. 13.

The fifth *Question* is, whither it be sufficient for a man to repent once? Of the continuation and renovation of Repentance.

11. *Ans.* First, past sinnes are not to be forgotten, *Deut.* 9. 7. No not those which were committed in youth, *Psalme* 25.7. 2. This remembrance of former sinnes is profitable, 1.

to humble us, *Deut.* 9.6.7. 2. To stir up thankefulnesse towards God, 1 *Tim.* 1.12.& 3.10. 3 To make us pitifull and gentle to other sinners, *Titus* 3. 2. 3. But as oft as our sinnes come to minde we ought to be affected with shame, and sorrow for them, *Gen.* 41. 9. *Ez.* 16.61.63. 1 *Cor.* 15.9. It is true that horrour which is wont at ones first conversion to ceize upon the soule, returnes not to the faithfull by the remembrance of their old sinnes, because of the Mercy of God, which thorough Christ they have obtained, but yet shame, and blushing is a thing that doth become Saints very well, *Rom.* 6. 21. So that it is made a note of a wicked man that hath not yet repented of his sinnes if hee can thinke on them, and call them to minde with pleasure, *Iob*, 20. 12. *Pro.* 2.14.

12. Secondly, Repentance is to be renued dayly, as sinnes are renued, 2 *Tim.* 1. 6. *Ier.* 8. 6. For as a Candle newly put out, and yet smoaking, is kindled againe and reviveth by a small blast, so the soule is freed from ordinary straights and dangers by a seasonable, that is by a dayly renuing of Repentance. A member out of joynt is to be set as soone as may be. 3. After extraordinary sinnes extraordinary repentance also is necessary, *Psal.* 51. 1. 1 *Corin.* 5. 2. 2 *Cor.* 7. 9.& 12. 21.

CHAP. 9.

Of Adoption.

VPon Faith in Christ followes justification and adoption, but because justification doth properly consist in relation therefore there is no peculiar thing about it that belongs to Conscience, besides those which either were spoken of before, in the Questions about Faith, or are hereafter to be spoken of, amongst those things which belong to Sanctification, Glorification, and Obedience.

If any one be certaine of his Faith in Christ, and yet do doubt in Conscience whether he be justified before God, this happens through want of wisdome to infer the conclusion

clusion out of the premises. This defect therefore is remedied by a right information about the nature of justification. For all the promises of the Gospell concerning remission of sinnes, justification, and life eternall, do as well belong to every particular believer, and may and ought as well to be apprehended, and applied by him unto himselfe, as if his owne name were written in the Scriptures. The reason is, because whatsoever is promised to Faith, or to the faithfull in generall, is promised expresly to all and every true believer in particular.

There is the same reason for adoption also, save onely that to this benefit, there is attributed as an adjunct a certaine operation of the spirit in respect whereof he is called the spirit of adoption. For although it be the same spirit, which doth, 1. convince men of sinne, and of righteousnesse, and judgement, *Iohn* 16.8. 2 Illuminate them with the saving knowledge of Christ, 1 *Corinthians* 1.10.13. *Ep.* 1. 17. 18. 3 Ingraft them into Christ, *Ep.* 3. 6. & 4. 4. 4. Quicken them being ingrafted, 2 *Cor.* 3.6. 5. Lead them into all truth which is necessary to salvation, *Iohn* 14.17.& 16.13. *Iohn* 4.16. Yet because adoption hath a primary place among those benefits which are seal'd to us by the holy spirit, hence it is that he receiveth a singular denomination there from, and is cal'd the spirit of adoption, *Romans* 8. 15. Concerning this spirit the first Question is, what a man ought to do that hee may obtaine the lively act, and sense of it?

Meanes to obtaine the spirit of Adoption.

1. *Ans.* Hee ought, 1. to give diligent attention to the preaching of the Gospell, 2 *Cor.* 3.6.8. The Ministers of the new testament are call'd the Ministers of the spirit, and the Ministry thereof the Ministry of the spirit, because by that meanes God doth offer, and communicate his spirit, *Gal.* 3. 2. *Yee have received the spirit by the hearing of Faith*, *Ep.* 1.13.

In whom yee also trusted after that yee heard the word of truth, the Gospell of your salvation, in whom also after that yee believed, yee were seal'd with the holy spirit of promise.

2. He ought, 2. to beg this spirit of God, *Luke* 11.13. *Your Heavenly Father will give the holy spirit to them that aske him.*

3. He

3. Hee ought, 3. To open the dores of his heart that the ſpirit may enter in, *Pſal.*24.7. *Apoc.*3.20. That is to call off his minde from earthly things and to raiſe it upwards and to prepare himſelfe, by all means to entertaine the motions of the ſpirit.

Signes of Adoption.

The proper Queſtion is, what be the ſignes of the ſpirit of Adoption.

4. *Anſ.* The firſt ſigne is a ſpirit of Prayer, whereby we call upon God as a Father. *Zach.*12.10. *Rom.*8.15.26. *Gal.*4.6. For no man can have a true filiall affection toward, and confidence in God, but by communion of the ſpirit.

Now this is in that regard proper in a ſort to the time of the Goſpell, or new Teſtament, becauſe God hath declared himſelfe principally, fitly, and in a more excellent manner then formerly to be our Father.

5. The ſecond ſigne is an high eſtimation of the dignity of Adoption, *Ioh.*1.12. 1 *Ioh.*3.1. For the ſpirit doth not only ſeale unto us our Adoption, but doth alſo ſhew us how great a bleſſing it is, and how much to be priſed.

6. The third ſigne is the feare and honour of God, 1 *Pet.*1.17. *Mat.*1.6. For true reverence followes upon an apprehenſion of great love and kindneſſe mixt with great power.

7. The fourth ſigne is filiall obedience, 1 *Pet.*1.14. Which proceeds not ſo much from hope and reward, as from love and deſire to pleaſe God, *Rom.* 8.14. For obedience ſpringeth from a religious reverence.

8. The fifth ſigne is conformity to the Image of God our Father, and Chriſt our elder brother, *Mat.*5.48. *Ro.*8.29. 1 *Ioh.*3.9. For the Son is begotten after the ſimilitude and likeneſſe of his Father.

9. The ſixth ſigne is a firme hope of the eternall inheritance *Ro.*8.17. For the inheritance and the expectation thereof is proper to ſome, not to peccants or ſtrangers.

The third *Queſtion* is how the teſtimony of the ſpirit may be preſerved?

8. *Anſ.* 1. If we extinguiſh and quench it not by contempt or neglect of the meanes of grace, 1 *Theſſ.*5.19.20. The reaſon is, becauſe the word with the like means of grace are the force of the ſpirituall life, by the uſe of which the ſpirit is ſtrengthned

ned within us, and in the want of which the ſpirit in regard of its inhabitation failes in us, and is ſaid to be quenched.

11. 2. If we grieve it not by the filthineſſe of ſinne, *Eph.* 4.30. The reaſon is becauſe as naturall griefe ariſeth from the preſence, or repreſentation of ſome repugnant, and unwelcome object, which is incumbent and prevailes againſt us, ſo that ſpirit is in a ſort grieved by the prevailing of ſinne, a thing to him moſt odious and repugnant.

12. 3. If wee ſtir it up by holy exerciſes. 2. *Tim.* 1.6. The reaſon is becauſe as fire in greene wood burnes not but by the help of bellowes and blowing, ſo neither doth any ſpirituall heate continue in the hearts of ſinners, unleſſe due meanes be uſed for the ſtirring it up.

CHAP. 10.

Of Sanctification.

CONcerning Sanctification the firſt queſtion is, what a man ought to doe that he may be ſanctified? How to obtaine Sanctification.

1. *Anſ.* He ought, 1. wholy to ſubmit himſelfe to the word of God. For the word of God is that truth which ſanctifies us. *Ioh* 17.17. *Ier.* 31.33. And it is effectuall to worke ſanctification, 1. Becauſe of that utter oppoſition which it hath againſt ſinne, by reaſon whereof it repells ſinne out of the heart, where it is ſeated, 2. Becauſe it is the powerfull inſtrument of God to regenerate men, 1. *Pet.* 1.23.

2. He ought 2. By Faith to apply Chriſt unto himſelfe, as in Sanctification, 1 *Cor.* 1.30. Hee ought therefore, 1. To ſuck as it were holineſſe out of Chriſt, that is, Conſidering that Chriſt is the Fountaine of all ſpirituall life and Sanctifying grace, *Ioh.* 1.16. *Col.* 1.19. & 2.9. He ought to rely & put his confidence in Chriſt for the obtaining of Sanctification, and to draw it ought of that Fountaine, *Eſa.* 12.3. He ought, 2. To provoke himſelfe unto it by the meditation of Chriſt, that is, ſeriouſly weighing and conſidering the bleſſings of God in Chriſt, he ought to ſtir up himſelfe to ſuch an endeavor after Sanctification as becometh ſuch benefits.

3. Now because there are two parts of our Sanctification, namely *mortification*, whereby sinne or the old man is put off, and *vivification*, whereby grace or the new man is put on, *Eph.* 4.22.24. *Col.* 3. 8. 10. Therefore there are two parts of the application of it for Sanctification, the first is the application of his death, the second of his Resurrection and life, *Rom.* 6.

4. The application of the death of Christ to the mortifying of sinne, is when Faith doth effectually collect this mortification of sin, from the death of Christ, *Rom.* 6.11.

5. By this application sin is said to bee crucified. *Romans* 6.6. *Gal.* 5.24. To be killed, *Romans* 6.2. And to be buried, *Rom.* 6.4.

6. The Nailes whereby in this application sinne is fastned to the Crosse, are the very same with those, whereby Christ was fastned to the Crosse. For there is nothing more effectuall, then if one would consider seriously, 1. The nature and desert of his sinnes. For he which seriously considers that his sins doe deserve, and will procure his death, and destruction, he cannot but seeke by all meanes to prevent it, by the mortification of sinne; for either sinne, or the sinner must needs die, *Rom.* 8.13. 2 The love and mercy of God the Father toward him a sinner, in sending Christ to take away his sin. For the love of God will constraine us to seeke that for our selves, which God so earnestly sought for us, 1 *John* 4.11. 3 The love of Jesus Christ in undergoing, and fulfilling all things that were required for the taking away of our sinnes. For this grace and love of Christ, if it worke but upon us as it ought, will constraine us to set about this worke, 2 *Cor.* 5. 14, 15. Those were the very Nailes whereby Christ was fastned to the Crosse, and not those materiall ones, which his murtherers did use for this purpose.

7. The application of the resurrection and life of Christ unto vivification, is when Faith doth effectually collect this life of grace, from the resurrection and life of Christ. *Rom.* 6.11. Now it is effectually collected, by a meditation of the efficient cause, and end, and fruits of the resurrection of Christ, *Col.* 3. 1. The meditation of the efficient cause affordeth this argument; If the said spirit which raised up

Christ

Christ from the dead, dwell in me, it will also raise up my soule from the death of sinne, to the life of grace, *Rom.* 8.11. The meditation of the end, this; As Christ was raised up, that sinne might have no more dominion over him, but that he might for ever live to God, so also must we, *Rom.*6.9.10. The meditation of the fruits yeilds this argument: As Christ being raised up sitteth at the right Hand of his Father in Heaven, so ought we also to live as Citizens of Heaven, *Phil.* 3. 20.

8. He ought, 3. by a lively Faith, not onely to apprehend the generall promises of salvation, but those particular ones also, which doe in a singular manner pertaine to sanctification *Ex.*30.24.

9. He ought, 4. To yeeld up himselfe wholly to the holy Ghost, to be acted and led by him in all things. *Ro.*8.13.14.

The second Question, by what motives may a man be stir'd up to labour for Sanctification? Motives to Sanctification.

10. *Ans.* If he consider, 1. That without holinesse no man shall see God. *Heb.*12.14. *Mat.*5.20. 2 That holinesse is the Image of God, and that perfection, wherein we were created at the beginning. *Eph.*4. 24. 3 That holinesse is the end of our election, redemption and vocation, *Eph.*1.4. 1 *Tim.*4.7. *Tit.*2.14. 1 *Cor.*1.2. 4 That it is not the least part of glory and eternall blisse. *Eph.*5.27. 5 That there can be no true Faith or justification, or adoption without sanctification, *Iac.* 2.26. 2 *Pet.*1.10. 1 *Cor.*6.11.

The third Question, what are the signes of true sanctification. The signes of Sanctification.

Ans. 1. A reformation of all the powers, and faculties of the whole man, 1 *Thess.*5.23. 2 A respect to all the Commandements of God, *Psal.*119.6. *James* 2.10. 3 A constant care to avoid all sinne, *Pro.* 28.14. 4 A walking before God, *Gen.*17.1. *Acts* 24.16. 1 *Cor.*10.31. *Col.*3.23. 5 A combat betwixt the flesh and the spirit.

CHAP. II.

Of the combate of the Spirit against the Flesh.

Question, how may the combat of the spirit against the flesh which is in the regenerate, be distinguisht from that fight which is oft found in the unregenerate when they sinne?

First, *Ans.* 1. They differ in the causes. For, 1. the reluctation which is in the wicked proceeds either from horrour, and a slavish feare of punishment, or from some evill disposition, which is easily overcome, but the spirituall combat ariseth from a certaine new nature, which of its owne accord, is carried after those things which are pleasing to God, and doth firmly, and constantly shun, and make opposition against whatsoever is contrary, 2. That fight and reluctation, which is found in wicked men, takes place only in such grosse sinnes, as either are condemned by the Law of nature, or are wont to be abhor'd by all such as are in any small measure illuminated: but the spirituall combat of the regenerate is exercised against all sin, though it never come to be perfected in any grosse crime.

Secondly, 2. They differ in the objects: For that fight which is found in the wicked, is either betweene the dictate of their Conscience and the inclination of the will, or between some light inclination of the will to some morall good things, and heady affections which rule, and beare sway: but that combate which is in the regenerate, consisteth in the opposition and strife of a certaine new and supernaturall quality of spirituall life, which hath its seat principally in the will, against corrupt inclinations, which dwell indeed within them, but beare no sway over them.

Thirdly, 3. They differ in the effects. For 1. that fight which is in naturall men, may and is wont to consist with a dayly and ordinary course of sinning: But the combate of the spirit, doth alwayes cause that (although there may be many slips, and infirmities) the course, and tenour of a mans life be squared, and ordered according to the will of God

God, 1 *John* 3.9.10. 2 That opposition in naturall men, although it may sometime be a cause, why some good is done by them, yet it cannot make a good principle, a good end, and a good manner of working: all which the combate of the spirit against the flesh doth bring along with it, 3. The sight of naturall men, doth ordinarily admit such actions as are for the substance of them evill: but the spirit doth so prevaile for the most part that it admits not a sinne in the fact it selfe although there may be a failing in the degree, and manner of doing, 4. For those evills which the unregenerate man doth commit, this sight that is within him hinders not, but that the sinne may be, in all respects consummated, in regard of the precedent consultation, and purpose, the concomitant pleasure, and delight, and the following obstinacy and impenitency: but the spirit by its combate with the flesh doth abate the power of sinne, partly before the commission, party in the commission, and doth afterward utterly breake it, 5. That reluctation which is in naturall men seekes onely to represse, and keepe sinne under, but the spirit in its combate contends alwayes for the very mortification of sin, and the highest perfection of grace, although before death it be not attainable.

CHAP. 12.

Of growth in Sanctification.

THe fifth *Question* is whether wee ought to content our selves with this, that wee have some beginnings of sanctification?

1. *Answ.* No, there are two duties to be performed yet by us, in either of which if wee be negligent all our labour is lost.

2. The 1. Is a care to keepe that holinesse we have, 1 *Tim.* 1.19. The reason is because that many have escapt in some degree the pollutions of the world, and yet have beene intangled therein and overcome, and so the latter end hath beene worse with them then their beginning, 2 *Pet.* 21.22.

3. Now wee shall hold fast our holinesse, 1. If wee be mindefull of the Covenant which wee made with God, *Job*.31.1. And of our redemption, 1 *Cor*.6.19.20. 2 If we take diligent heed, that we never repent of any repentance, *Ier*.34.11. That is if we be carefull that we never fall in love with that sin which we have hated, or slight any duty which our Consciences have approved, no not in those things, which the world counts small and as nothing.

4. The 2. duty is a study, and care to increase in holinesse, with the increase of God, *Col*.2.19. 2. Peter 1.5. *Phil*. 1.9. 1 *Tim*.4.15.

5. The reason is, 1. Because such is the nature of grace that it alwayes stirs up them in whom it is to an earnest desire of a larger fruition of it, 1 *Pet*. 2. 2. 3. So that although that thirst which is a thirst of totall indigence or want be excluded by grace, *John* 4.14. Yet that which is for a more plentifull fruition is no taken away but increast, 2. Because as the vitall heat of our bodies doth never continue in one state, but is either increasing, or decreasing alwaies, so in this life of grace, unlesse we do give all dilligence that we may be on the growing hand, it cannot be avoided but there will be a consumption through that opposition which the spirit meets with from the flesh.

6. Now we shall make a progresse in Sanctification, 1. If we exercise our selves dayly to a more perfect denying of sinne, and of the world, and of our selves, and to a more earnest and serious seeking of God and his Kingdome, 2. If we have our end alwayes in our eyes, *Pro*.4,23. 3 If we keep our hearts with all dilligence, *Pro*.4.23 4 If we watch to the holy use of all those meanes which make to sanctification, and joine earnest prayer with them.

CHAP. 13.

CHAP. 13.

Of the first fruits of Glorification consisting in the sense of Gods Love.

AMongst the first fruits of glory which are granted to the faithfull in this life, the apprehension and sense of Gods Love is the chiefest, for as the procurement of our salvation, had its begining, and first foundation, in the election, and love of God, so the beginning of the perceiving thereof is in the perceiving of the same love, now concerning this love, the first Question is how a man may obtaine the apprehension and sense of the love of God?

How to obtain the Sense of Gods Love.

1. *Ans.* The proper cause of this apprehension is the holy Ghost, who sheds this love of God in the hearts of believers, *Rom.* 5.5. That is, certifies them particularly that this love of God is extended abundantly to them. But yet there are many meanes whereby this worke is promoted, and whereby also beleevers come to bee rooted, and grounded in this love, *Ephesians* 3. 18. The principle of them are these that follow.

2. First, if the beleever do apprehend that (God in regard of that relation wherein he stands to him and the rest of the faithfull is meerely love) 1 *John* 4. 8. For so that phrase is to be understood, not of God considered absolutely; but in relation unto the faithfull, because all things which God doth, to and about beleevers, proceeds in some sort from his love, for the love of God is to be sought for, and to be considered in the effects thereof.

3. Secondly, if he consider how admirable all the circumstances be in the love of God, *John* 3.16. 1 In respect of the person loving. For God who hath in himselfe all good, all sufficiency, and perfection, that could receive no profit, either by man, or by mans love and besides that was grievously offended with man, this God notwithstanding loveth man 1 *John* 4.10.11.

4. Secondly, in respect of the person beloved. For God hath loved man, that deserved no such thing from him, man his enemy, man unthankfull, *Ro.* 5.8.

5. Third-

5. Thirdly, in respect of the gifts which are the fruits of this love. For God out of love hath given man his owne Son, and in his son himselfe, 1 *Iohn* 2.24. And with him all good things, *Rom.*8.32.

6. Fourthly, in respect of the manner of the giving, which was out of meere and abundant grace, without mans request, and beyond his expectation. *Rom.*10.20.

7. Fifthly, in respect of the continuance, for this love of God was from eternity, and shall remaine immutably unto all eternity, *Ep.*1.4. *Ier.*31.3. *Iohn* 13.1.

8. The third meanes to promote the sense of Gods love in the heart of a believer is for him to labour with all his might in the use of those meanes which tend to this purpose to get a more plentifull taste of this love, *Psalme* 34. 9. 1. *Pet.*2.3.

The second Question is how a man may know that God loves him?

9. *Ans.* 1. If he be certaine that Christ is his, *Gal.*2.20. that is, if he be certaine that he hath a true Faith in Christ. For Christ is the Son of Gods love, by whom his love is derived unto others.

The signes of Gods love to us.

10. 2. If he be certaine of his love to God, 1 *Iohn* 4.10. *Pro.*8.17.

11. 3. If he follow after righteousnesse, *Pro.*15.9. For God cannot but love his own Image.

12. 4. If the love of God do constraine, and effectually stir him up, to all duties of piety towards God, and of love, and Justice towards men, 2 *Cor.*5.14. 1 *Iohn* 4.12.

A third Question is, whether a man may not collect the Love of God, from the common good things which he bestowes?

13. *Answ.* All the benefits of God, of what sort soever they be, do bring with them an obligation, to love and obey that God which is the donor, but it is proper to some of them to bring besides that, solid and spirituall comfort to the receiver, by a demonstration of the singular love of God, which is made by them. For nothing that is common, can demonstrate any speciall love. Creation therefore, and preservation, and earthly and naturall good things

cannot

cannot by themselves be any signes of a supernaturall love, *Eccles.* 9.2. But yet these common good things, when they are received by Faith, as given in Christ, are (in respect of the manner wherewith they are then clothed) proper to the faithfull, and are secundary signes of Gods love to them, *Psal.* 22.10,11,12. For Faith maketh such a kinde of arguing as there the *Psalmist* useth, to be of force, whereas without Faith there could no such consequence be drawne from them.

CHAP. 14.

Of the hope of eternall life.

FRom the apprehension, and sense of Gods love, followes a confirmed hope, or confidence, and undoubted expectation of eternall life. Now concerning this hope, and certainty, the first Question is whether a believer may be infallibly be assured of his salvation?

1. *Ans.* There is not onely a possibility for the believer to come to this certainty, but it is his duty also, never to rest contented till he have obtained it, *Heb.* 6.11. & 10.22. *Rom.* 4.21 & 8.35. ——39. For Hope may and ought to be certaine.

2. First, God hath confirmed this to every believer by promise, by oath, by earnest, by seals, *Iohn* 3.16. *Ier.* 31.40, 41. *Heb.* 6.17. *Eph.* 1.14. *Mark.* 16.16.

3. Secondly, Faith ought to receive all that which God hath thus confirmed, *Heb.* 4.2.

4. This certainty is perfected in us by three Acts, 1. by an act of Faith properly so called whereby we rest upon God by Christ, for the certaine obtaining of salvation: 2 By an act βεβαιώσεως of knowledge, whereby we believing do understand that God hath certainly adjudged this salvation unto us. 3. By an act of confidence or of hope, whereby we certainly looke for this salvation, which is thus adjudg'd to us and made ours. But yet for all that the whole application is attributed to Faith, because it dependeth first, and chiefly on faith,

5. Thirdly, ſalvation, and life eternall is contained in the obiect of Faith. For we believe life everlaſting, 1 *Peter* 1. 3,4, 5.

6. Fourthly, true grace (of the certainty of which we ſpake before) is never ſeparated from life eternall, *Heb.*6.9. For the grace of juſtification is a more certaine cauſe of life, and the grace of ſanctification is a part of eternall life, *Iohn.*17.3. *Gal.*2.20.

7. Fifthly, God the Father hath decreed to bring to eternal life all thoſe that believe, for Faith is a fruit of election, *Acts* 2.47.& 13 48.

8. Sixthly, Chriſt our Saviour doth perpetually intercede for the faithfull, that they may be preſerved from evill, *Iohn* 17. 15.

9. Seventhly, the holy Ghoſt doth direct, and keepe the faithfull to life eternall, *Iohn* 16.16. *Ez.*36.27.

10. Eighthly, by the power of God, and Chriſt, the faithfull are preſerved, *Iohn* 10.28,29. 1 *Pet.*1.5. And ſtrengthned, *Eph.*3.16. *Col.*1.10. *Pil.*4. 1,.

Motives to indeavour for certainty of hope.

The ſecond Queſtion by what motives a believer may be ſtirred up to ſeeke for this certainty of hope with all diligence?

11. *Anſ.*1. God requires this, *Rom.*15 13. *Col.* 1. 23. *Heb.*6. 11.& 10.22. 1 *Pet.*5 9.

12. Secondly, this hope is as neceſſary for a believer in time of temptation, as a helmet is for a Souldier, and an anchor for a Ship, *Ep.*6. 17. 1 *Theſſ.*5.8. *Heb.*6.19.

13. Thirdly, it brings with it freedome, and ſtrength and courage, and conſtancy, in every worke of the Lord, *Heb.*3.6. 1 *Cor.*15.58. The reaſon is becauſe the end, and fruit of a mans worke doth allure, and whet him on to induſtry, and conſtancy in working. For although our ſalvation be not the chiefe, and laſt end of our obedience, yet it is the fruit of it, and in that reſpect, partaketh of the nature of an end, *Rom.* 6.22. So that it is not only lawfull but very expedient alſo, for the helpe of our infirmity to ſet about the worke of piety, with an eye upon the recompence of reward, *Iames* 5.7. *Gal.* 6,7,8. *Heb.*12.2. *Pſ.*19.12.

14. Fourthly, it is the end of the calling of the Faithfull,

whence

whence also it is stil'd the *hope of their calling*, *Eph.* 1.18.

15. Fifthly, this hope maketh not ashamed, because it is never vaine, neither doth it deceive, *Rom.* 5.4, 5. *Rom.* 8. 24.

16. Sixthly, it is hope by which a beleever is saved, *Romans* 8. 24.

The third Question is what a beleever ought to do for the obtaining and preserving of a lively hope.

17. *Ans.* He ought, 1. to preserve his Faith firme, and lively. For hope flowes from, and depends upon Faith, and that not only, the being of Faith, but the degree, the measure, and the sense of it. *Heb.* 11. 1.

18. Secondly, he ought with all care to keepe a good conscience: for such a Conscience doth make much for the confirming of Faith and hope, 1 *Tim.* 1.19. 2 *Tim.* 4.7, 8.

19. Thirdly, he ought diligently to observe the experiment which he hath had of Gods love towards him. For experience causeth hope, *Rom.* 5. 4.

20 Fourthly, he ought oftentimes to set before his eyes the examples of those, who have with happy successe placed their hope in God, *Iames* 5.10, 11.

21. Fifthly, he ought to be frequent in the exercises of pietie, *Rom.* 15.4.

The fourth Question is what are the signes of a true and lively hope? The signes of true hope.

22. *Ans.* 1. True hope is carried upon God onely, who is therefore cal'd *the God of hope*, Rom. 15.13. *And the hope of Israel*, *Jer.* 14.8.

23. Secondly, it rests upon that free mercy of God which is manifested in justification, and not upon any humane merits, or strength, nor upon any externall and common blessings of God, *Rom.* 5. 1.

24. Thirdly, it doth expect not only happinesse, but sanctification also, *Gal.* 5.5.

25. Fourthly, it is begotten, and preserved by holy exercises, *Rom.* 15.4.

26. Fifthly, it brings forth patience, 1 *Thess.* 1. 3.

27. Sixthly, it causeth spirituall joy, *Heb.* 3.6.

28. Seventhly, it begetteth a constant care of holynesse, 1 *John* 3.3.

CHAP. 15.

Of Consolation.

FRom Christian hope or confidence, ariseth consolation, which is, a confirmation of the soule, against the griefe and feare that doth oppresse it, for it is not properly a rejoicing of the soule (as some thinke) but rather a repression, or a mitigation, or an allaying of griefe, feare, or sadnesse. For that man is said to receive comfort and consolation, when he hath in some sort put away griefe, although joy be not yet come in the place, or if his sadnesse, and sorrow, be at least in some sort mitigated, and lessend. For sometimes there may be a mixture of sorrow and consolation together. Neither are men either perfectly well or perfectly ill, when they begin to receive consolation, *Esa.* 40. 1, 2. Now concerning this consolation

The first Question is, whether a believer may attaine unto solid comfort against all kinds of evill?

1. *Ans.* He may. For, 1. God the Father in respect of the faithfull is the God of all consolation, comforting them in all afflictions 2 *Cor.* 1. 3, 4.

2. Secondly, Christ is the principle, or fountaine by which the comfort of the faithfull doth flow, 2 *Cor.* 1. 5.

3. Thirdly, the holy Ghost is the comforter of all believers imparting unto them all consolation, *John* 14. 16. 26 & 15. 26. & 16. 7. 13.

4. Fourthly, the whole Scripture maketh for the consolation of the faithfull, *Rom.* 15 4.

5. Fifthly, this consolation is made strong by the immutable counsell of God, and by his strengthning of believers, *Heb.* 6. 17, 18.

6. Together with this consolation God doth joyne the confirmation of his grace, which consists in a reparing of their strength, and in a fortifying of them against trouble. For whereas the faithfull oft times like weake women, through the apprehension of some terrible evill, doe fall as it were into

to

to a swound, and all their strength is dissolved, God on the other side in this defect makes a supply by his grace of confirmation: we have a notable example of this, *Dan.*10.& 8. *There remained no strength in me*, & 10. *And behold a hand touched me which set me upon my knees, and upon the palms of my hands, and he said unto me, stand upright*, and 18 *Then there came againe and toucht me one like the appearance of a man, and he strengthned me and said, O man greatly beloved feare not, peace be unto thee, be strong, yea be strong, and when he had spoken unto me I was strengthned, and said let my Lord speake for thou hast strengthned me.* And this is a grace which we are commanded to seek for, *Heb.*12.12.

CHAP. 16.

Of Afflictions.

THe second Question is, what those evills be against which the faithfull ought to seeke consolation?

Ans. They are either corporall, as the afflictions of this life and death, or spirituall, as spirituall temptations and sins.

The third Question is, by what arguments, a believer may be confirmed, and comforted against the afflictions of this life? Consolation for the afflicted.

1. *Ans.* First, such kinde of afflictions are common to man, 1 *Cor.*10.13. And are wont to be accomplisht in believers while they live here, 1 *Pet.*5.9. *Act.*14.22.

2. Secondly, without Gods Providence not so much as a haire of our head shall perish, *Mat.*10 30. *Luk.*21.18.

3. Thirdly, the fatherly love of God is wont to be manifest in the afflictions of the faithfull, *Heb.*12.6.

4. Fourthly, Christ himselfe hath suffered and overcome all the afflictions of the World, to the intent he might succor us, *Heb.*4.15.

5. Fifthly, God together with the temptation, will strengthen by the spirit, and make a way to escape, 1 *Cor.*10.13.

6. Sixthly, the time of affliction is but short, 2 *Cor.*4.17. 1 *Pet.*5.10.

7. Seventhly, the fruit of afflictions is saving. For every chastening yeildeth the peaceable fruit of righteousnesse, unto them that are exercised therewith, *Heb.* 12.11.

The fourth Question is whether we are to comfort our selves after one sort in all afflictions?

Diverse kinds of afflictions.

8. *Ans.* There be diverse kinds of afflictions, so there be severall wayes of consolation. For some afflictions are brought upon us by men for righteousnesse sake, for the cause of Christ and his Gospell and Kingdome, *Mat.* 5.10. & 11. *Marke* 10. 29. *Luke* 18.29. These afflictions are commonly styled by the name of persecution, or the Crosse, because of the resemblance which they have to, and participation with the Crosse of Christ, *Phil.* 3. 10. In these kindes of afflictions, consolation is easy and at hand, for we ought even to account the afflictions of this nature, and for such a cause to be themselves an argument of great comfort, *Mat.* 5. 12. *Acts* 5.14. *Iames* 1.2. 1 *Pet.* 4,14.16. The reason is because in those persecutions which wee suffer for righteousnesse sake there is the nature of a testimony, martyrdome, and example whereby we glorify God before men. And so out of the eater comes forth meat according to *Sampsons* riddle, *Iud.* 14.

9. Some afflictions are laid upon us by God, to prove us, and to trie us, *Exo.* 15.25.& 16.5. *Deut.* 8.2.16. These are properly call'd tryalls and temptations. In these kinds of afflictions our consolation is not to be fetcht from the temptation it selfe, but from our manner of bearing it, when we through the grace of God in such a condition, do sanctify and glorify his Name, *Iob.* 1.24. Our principall care therefore ought to be to frame and compose our selves to a right bearing of these afflictions, and the comfort will follow of its own accord.

10. Some afflictions are laid upon us, as punishments and corrections, *Iob.* 36.9,10. *Heb.* 12 6. For these although there be some comfort contain'd in Gods Fatherly manner of chastening, *Heb.* 12.7,8. Yet this comfort cannot be solidly apprehended, but onely in making right use of the afflictions themselves, *Ibid.* 6.11. Here therefore our first care must be to make right use of these visitations before we seeke after comfort.

11. These

11. These kind of afflictions are not so different but that they may meete together, in one, and the same trouble. For in persecution the faithfull are alwayes tried, sometimes corrected, but yet there may be trials and corrections often times without persecution, and when they do meet together some of these kinds may more appeare in some then others.

The first Question is what a man in afflictions ought to do to the end that he may obtaine true and solid comfort? The duties of the afflicted.

12. *Ans.* First, he ought to acknowledge the hand of God afflicting him, *Esa.* 26.11. *Iob.* 5.6.8. *Amos* 3.6. For this consideration is the foundation of patience, 1 *Sam.* 3.18. *Ps.* 39.10. And of all those saving truths, which are received by afflictions, *Esa.* 9.13.

13. Secondly, he ought to search his wayes and acknowledge his sinnes, *Lam.* 3.39,40. *Iob.* 36 9,10. For although all afflictions are not alwayes sent directly and principally for sinne, yet sinne is the fountaine, and foundation of all afflictions, *Rom.* 5.12. It is therefore a course most equall, most safe, and most pleasing to God, that in our afflictions we behold our sins, which either have directly procured them, or at least deserved them.

14. Thirdly, he ought to submit himselfe in the presence of God, and under his mighty hand, *Iames* 4.10. 1 *Pet.* 5. 6. 2 *Sam.* 15.20. *Levit.* 26.41. Otherwise the chastening of God is contemned, and men shew their security and vaine confidence, *Pro.* 3.11. *Heb.* 12. 5.

15. Fourthly, he ought by humble repentance to seeke the face, and favour and mercy of God. *Psa.* 57.2. *Lam.* 3.41. *Amos* 4.12. *Hos.* 5.15. & 6.1 & 14.2. There are three seasons wherein we ought to seeke God by repentance, 1. presently after sinne committed, 1 *Cor.* 5.1.2. 2. after some feare of punishment, or some threatning of God, *Eph.* 2.1.2. 3 After that the wrath of God hath in some sort broke in upon us *Dan.* 9.13. Those Christians are the best which lay hold upon the first opportunity, for they declare that they do hate sinne simply for it selfe, those that make use of the second season come next to them. For such believe although they see not, but those that repent not in the third season are altogether desperate.

16. Fifth-

16. Fifthly, he ought to see that he profit by his affliction in all the parts of new obedience. 2 *Cron.* 28.22. *Esa.* 26.9. *Iob.* 36.10. *Hebrewes* 12.10. *Esay* 27.11. *Leviticus* 26.18. 21.---28.

17. Sixthly, he ought patiently to expect what end the Lord will make, 1 *Cor.* 10.13. *Jam.* 5.7.8.11. 2 *Sam.* 15.25. *Mica.* 7.9. He that seekes freedome by unlawfull meanes doth offend God more, 2 *Kings* 1.3. Neither yet is he free but by an exchange of a lesse evill for a greater, *Esa.* 24. 18. *Amos* 5.19.

CHAP. 17.

Of Death.

CONcerning Death the first Question is whether it be a thing to be contemned?

Of the contempt of Death.

1. *Ans.* Death is not simply to be contemned, 1. because it is in its own nature a grievous judgement of God against the sinnes of men, and so doth represent, both our desert and Gods wrath, 2. because it is in its owne nature, a passage to an eternall separation from God, so that it is a point either of desperate security, or affected wisdome, and valour, to contemne death after that manner that some of the heathen have done, who have been prais'd for so doing. But yet comparison being made betwixt death and those things which after death are prepared for the faithfull, death may, and ought in some sort to bee contemned by all believers, *Heb.* 12.2.

The second Question is whether a believer ought to desire and pray for death?

Answ. Death is not simply and absolutely to be desired, 1. Because it is in it selfe a evill, 2. Because God as a Generall hath placed us in our station of this life, and without his Commandement we ought not to forsake, nor simply to desire to be dismist before the time that hee hath appointed, 2 *Cor.* 5.4.9. But yet the faithfull may and ought so to expect the life which is to come after death that they do account it much more pleasing to them then this present life,

2 Cor.

2 *Cor.* 5.8. And to tend thither, with the deſire that is moderate, and ſubject to the will of God, as being a condition much better, *Phil.* 1.13. *Ro.* 8.23. 2 *Tim.* 4 8.

The third Queſtion is, by what arguments the mind of a believer may be ſtrengthned againſt the feare of death?

How to diminiſh the feare of death.

2. *Anſ.* Firſt, if he ſeriouſly conſider, and by faith apprehend that Chriſt hath by his Death deſtroyed the power of Death, *Heb.* 2.14. and taken away its ſting, 1 *Cor.* 15.56. So that death hath beene ſwallowed in victory by Chriſt, and that victory is imparted to beleevers, *Ibidem* & 54.57.

3. Secondly, if he conſider alſo that this was one end of Chriſts death, to free us from the feare of death, as being a great bondage, *Heb.* 2.15.

4. Thirdly, if he conſider alſo with faith, that the love of Chriſt and of God in Chriſt is ſo firme and conſtant that no death can ſeperate us from it, *Ro.* 8.35.

5. Fourthly, if he conſider with himſelfe that for Chriſt the death of the faithfull is pretious in Gods eyes, *Pſal.* 72. 14. And be alſo fully perſuaded that the good hand, and fatherly providence of God, is preſent with, and watcheth over the faithfull for good both in life and death, *Mat.* 10.28, 29, 30, 31.

6. Fifthly if he well conſider from how many, and from how great evills hee ſhall be freed by death, as, 1. From ſin, 2. From thoſe miſeries that follow ſinne, *Eſay* 57.1.2.5. Which cauſe others often times to ſeeke for death, *Apoc.* 9. 6. 3 From the temptations of the Devill. *Apoc.* 12.8. 4 From the oppoſition and vexation of the World and the fleſh, *Apoc.* 14.13. *Eccles.* 4.1.2. Hence it is that death is cal'd a reſt and a ſleepe, *Eſa.* 57.2.6. 1 *Theſſ.* 4.13, 14. Thus much the Devill himſelfe in the ſhape of *Samuel* did acknowledge 1. *Sam.* 28.15.

7. Sixthly, if he caſt his eyes alwayes upon that happineſſe to which we ſhall come by death, For after death. 1. The grace of God ſhall be perfected in us, 1 *Cor.* 13.10. 2 We ſhall be with God, 2 *Cor.* 5.8. With Chriſt and the bleſſed ſpirits, *Phil.* 1.23. 3. We ſhall injoy a firme and immutable eſtate of heavenly life, 2 *Corinth.* 5.1. *Heb.* 11. 10.16. *Luke* 16.9.

8. Seventhly, if he seriously set his minde to consider the vanity of all those things which depend upon this present life, and which we forsake at our death, *Eccl.* 2.18.

9. Eighthly, if he persuade himselfe that Gods providence without him is sufficient to provide for all those things concerning which he can be carefull, and do know withall that without it, no good can be done, though he should continue in life.

The fourth Question is what a beleever ought to do that he may injoy this consolation?

10. *Ans.* First, he ought to labour that he may have a speciall faith in God through Christ, and that this faith be lively, and strong, *Luke* 2.28 2 *Tim.* 1.12. 1 *John* 5.4.

11. Secondly, he ought with all care to preserve his Conscience pure and without offence, *Acts* 24. 15, 16. *Heb.* 10. 22.

12. Thirdly, he ought with this faith and Conscience to live in a continuall expectation of the comming of the Lord, so carying himselfe here as becomes a Citizen of heaven, *Phil.* 3.20. 2 *Pet.* 3.12.

13. Fourthly, he ought alwayes to thinke the hower of his death to be neare and at hand, *Psalme* 19.20. *Esai.* 28.15. 2 *Tim.* 4 6.

14. Fifthly, he ought alwaies to exercise himselfe to a deniall and forsaking of the world, 1 *Cor.* 7 29.30, 31. *Gal.* 6 14.

15. Sixthly, he ought to make death familiar in a sort to himselfe both by a frequent meditation of it, and by those exercises to which God calls him, 1 *Cor.* 15.31. 2 *Cor.* 1.9. & 4.10, 11.

16. Seventhly, he ought to labour that as the outward man drawes to corruption, so the inward man may be renewed more and more, 2 *Cor.* 4.16.

17. Eighthly, he ought not to thinke so much upon death it selfe, as upon Gods grace both in death, and in those things which follow after, 2 *Tim.* 4.8.

18. Ninthly, he ought in all humility to commend his soule unto God as unto a faithfull Creator, 1 *Pet.* 4.16.

CHAP. 18.

CHAP. 18.

Of Temptations.

CONcerning temptations the first Question is by what arguments a beleever may strengthen himselfe against their assaults?

Of resisting temptations.

1. *Ans.* First, if he consider seriously that these temptations are part of that warfare to which the faithfull are called, *Eph.*6.12. and unto which they have given up their names in baptisme, and have bound themselves by oath.

2. Secondly, if he consider that Christ is our Captaine and Generall in this war, *Apoc.*12.7. That he is every where present and beholds the combate with his eye. This must needs be a strong incitement to provoke us to do valiantly. For he doth exhort us to fight, helpes us to overcome, aids us when we faint, and crownes those that conquer.

3. Thirdly, if he consider that the direction of the temptations themselves doth depend wholy upon the providence and disposing of God, *Mat.*6.13. 2 *Thess.*2.11. 2 *Cron.* 18. 21. *Ro.*4.1.

4. Fourthly, if he meditate upon the fruit and the use of temptations, *Lu.*21.31. 2 *Cor.*12.8,9.

5. Fifthly, if he propound unto himselfe Christ who was tempted, overcame temptations, and succors them that are tempted, *Heb.*2.18 & 4.15. *Col.*2.15.

6. Sixthly, if he distinguish betwixt the evill of temptation, and temptations themselves.

The second Question is, what a beleever ought to do that hee may apprehend this comfort in the hower of temptation?

7. First, he ought to account all those temptations which intice him unto sin as his utter enemies, 1 *Pet.*2.11.

8. Secondly, he ought to abhor and detest those very suggestions themselves which lead unto sin, *Rom.*7.15.

9. Thirdly, he ought to arme himselfe diligently against his spirituall enemies, *Eph.*6.13.

10. Fourthly, hee ought to resist them with all his might, *Iames* 4.7.1 *Pet.* 5.9.

11. Fifthly, he ought in this combate not to trust unto his own strength, but to implore the helpe of God, and to rest upon him, *Mat.*6.13.

12. Sixthly, hee ought in foule temptations to abstaine from all disputation, and speciall deliberation about the thing suggested, resting himselfe satisfyed in that he doth detest them, *Mat* 4 10. For such temptations are vile and do easily cleave to us.

13. Seventhly, he ought to avoid all those occasions which may further the temptation, *Pro.*4 14,15.

14. Eightly, he ought to repell and extinguish with all possible strength troublesome suggestions, *Eph* 6.16. Yea, and sometimes to contemne them also, when after all means used they cease not to be troublesome.

15. Ninthly, he ought (if they returne againe and againe with new assaults after that they have beene oft repel'd) to remember that it is the part of a valiant Souldier not onely to suffer, and come cleare off from assaults and skirmishes of his enemy, but also to indure the tediousnesse of a long siedge when there is occasion.

The third Question is, *how* a man may discerne whether a temptation have prevailed against him yea or no?

Signes of a prevailing temptation.

16. *Answ.* First, this is not to be judg'd from hence that a man is either troubled in his mind, or doth retaine his calmnesse. For a vexation of mind for the most part, which followes upon foule temptations, is not onely no signe of their prevailing, but is also a demonstration of a sanctifyed heart, and a quiet security doth often times shew that the temptation hath prevailed. The reason is because the opposition which is apparent in this perturbation, is a signe that there is some thing in the soule contrary to the temptation, and a quietnesse doth betray some consent. For water is not troubled by the powring in of water but by the casting in of fire. He which finds least trouble is in most danger, *Luke* 11: 21. So *Ananias* and *Saphira* were quiet, *Act.*5.3.8. But *Paul* found a great deale of inward trouble, *Ro.*7.24.2 *Cor.*12.7,8.

But

But if this trouble be ſuch that it drives away a man from God, and doth not rather ſtir up to ſeeke him, it is not to be allowed or cheriſhed, for then the temptation is, (although not directly and of its owne nature) yet indirectly and through the perverſneſſe of our nature; effectuall, and the tempter hath obtained his deſire.

18. Secondly, a manifeſt ſigne of a prevailing temptation is the commiſſion of that ſinne to which the temptation did provoke, *Mat.* 6.13. But here it is to be obſerved that this falls out not onely when the ſinne is fully acted and committed, but alſo when there is even the very firſt degree of it, in the conſent of the will, or in the leaſt delight in the evill thought of, although there be no purpoſe to commit it. *Jam.* 1.14,15. And this is ſo much the worſe if the delight be as they ſay *Moroſa*, that is, if it continue for any while, and be not preſently repeld.

19. Thirdly, although we give no conſent unto the temptation, yet if the temptation ariſe from our ſelves, there is a ſinne of ours in it, even in its firſt conception, becauſe it flowes out of our fleſh and from our corruption, although it may be kindled and blowne up to a flame by the Devill, *Mat.* 15.18,19. *Gen.* 6.5. & 8.21. *Iames* 1.14. But this degree of ſinne is ſuch that though it requires perpetuall humiliation, yet it ought not to deprive us of comfort, becauſe it is the common condition of all the faithfull, who this notwithſtanding are in Chriſt beloved, and accepted of God. But if the temptation proceed meerely from the Devill we ought to deteſt it, as much as poſſible we can, but are not to acknowledge it for our own ſin, *Mat.* 4.36. 9.

20. Now a temptation is then to be judged to proceed from the devill alone and not from our ſelves, 1. when it is repugnant to the light of nature, or to reaſon it ſelfe, and to our naturall inclination, 2. when is ariſeth not as other ordinary thoughts, but ceaſeth upon, and invades the minde ſuddenly, and with a kinde of vehemency, after the manner of flaſhes of lightning.

21. Fourthly, ſo long as by fervent prayers and ſuch like ſpirituall weapons we do reſiſt and wraſtle with any tempta-

tion we may be sure that it hath not yet prevailed over us, and that it hath not as yet gotten us within its power, 2 *Cor.* 12.7,8,9. *Iames* 4.7.

Spirituall Desertions.

The fourth Question is how the Conscience of a beleever may be supported in a temptation of God, that is, in some spirituall desertion upon which there followes much anxiety?

22. *Ans.* First, we must remember that even the best of Gods servants have had experience of these desertions, as *Iob.* 6.4. 9. 13.26. & 16.9. *David Psalme.*6. & 77. And even Christ himselfe the beloved Son of God, *Mat.* 27.46.

23. Secondly, we must know that these desertions are not so much reall and in very deed, as in our sense, and apprehension, *Heb.*13.5.

24. Thirdly, we must know that God doth not forget his people, no not then when he seemes to have forsaken them, *Esa.*49.15,16. But doth for his own glory and their good only seeme to do so.

25. Fourthly, we may be sure by Gods Word and Covenant that this desertion shall be but short, especially if it be compar'd with the time and continuance of his mercies, *Esa.* 54.7,8.& 57.20.

26. Fifthly, we must make inquiry in our Consciences with all diligent examination whether our owne sinnes have not beene the cause of Gods so dealing, *Esa.*57.21. Which if we shall find to be so, we must confesse them humbly, intreate for mercy, and seriously forsake them, *Psal.* 51.

27. Sixthly, we ought to live by Faith, *Heb.* 2. 4. waiting for the Lord which hideth his face from us, *Esa.*8.17.

28. Seventhly, we ought to stir up our selves to lay hold upon God, *Esa.*64.7.

29. Eighthly, we ought alwayes to remember that although God do seeme to be absent from us a long while, yet he doth only wait for a fit time to shew mercy, *Es.*30.18.

Chap. 19.

CHAP. 19.

Of the Conscience of sinne.

COncerning sinnes the first Question is, how a Christian may be comforted when his Conscience doth reprove him for, and accuse him of diverse sins?

1. *Ans.* Sinnes are of two sorts. For some be properly cal'd infirmities, or faults, which do commonly cleave to the best and most vigilant of the faithfull, 1 *Cor.*6.7. Others are more hainous wickednesse which neither are to be found in all the faithfull nor in any of them at all unlesse very seldom; and by reason of some violent temptation, *Romans* 6. 13, *Gal.*6.1.

2. An infirmity is when a purpose to do well is present, but power of performing it is absent, *Rom.*7.18. A wickednesse is when the purpose it selfe at least in some particular fact is impions, 2 *Sam.* 12. 10. Now in case of infirmities these following arguments may serve for consolation.

3. First, even the best and most perfect of Gods Children while they live here are subject unto these failings, *James* 3.2. 1 *Iohn* 1.8.

4. Secondly, God doth pitty his servants in their infirmities as a loving Father pitties his little children, *Ps.*103 13. *Mat.* 3. 27.

5. Thirdly, Christ himselfe is touched with the sense of our infirmities, *Heb.*4.15.

6. Fourthly, Christ himselfe is such a propitiation for such kinde of sinnes, that he offers us consolation for them before they be committed, 1 *Iohn* 2.1,2 *Ro.*6.14.

7. Fifthly, by Christ we have accesse with boldnesse to the Throne of grace, that wee may obtaine mercy, *Heb.*6.14.

8. Sixthly, God at our prayer will cure our infirmity, *Esa.* 40.29. *Ps.* 103.3.

9. Seventhly, the spirit helpeth our infirmities, *Rom.*8.26.

10. Eighth-

10. Eighthly, these infirmities shall not be imputed to us for sins. *Rom.*7.17.10.

11. In more hainous sinnes, there can be no solid comfort had, till they be taken away, 1 *Cor.*5.2.6. The reasou is because such kind of sinnes make even beleevers themselves subject to the threatnings of the Law, and do in a great degree, exclude them from the promises of the Gospell, wast the Conscience, *Heb.*10.22. And expose them to the wrath of God, as being partakers with the wicked and unbeleevers. *Eph.*5.6,7. *Gal.*6.17. And therefore have in them a cause of terror not of consolation. *Heb.*10.31. Yet a beleever may in some sort susteine himselfe even in the greatest sinnes with the possibility and hope of mercy, *Romans* 11. 23. *Luke* 22. 23.

The second Question, what a beleever is to do that he may have consolation, in case his Conscience accuse him for his sinnes?

12. First, he ought to be affected with sinne, and to groane under it as a burden, *Mat.*11.28, 29.

13. Secondly, hee ought continually to detest all sinne, *Ro.*7.15.

14. Thirdly, he ought evermore to have a care that he fulfill not the lusts of sinne, *Gal.*5.16.

15. Fourthly, he ought to indeavour the mortification of them. *Ro.*8.13.

26. Fifthly, he ought looking upon the promises to fly unto Christ and to cleave unto him more and more, *Rom.*7. 25. *Phil.*3 9.

27. But grosse sinnes must first be removed and taken away before a man can be fit to receive solid consolation, *Esa.*1. 16.27,18.

Certaine

Certaine collections out of the Booke of *William Paris* concerning temptations, and the resisting of them, which I thought good here to set down for the further illustration of the Doctrine of temptations, because they are not read in the Author, except by a very few.

FIrst, *Temptation in one sense is nothing else but a triall, and to tempt is nothing else but to make a triall or experiment of any thing, that we may know it, that is, that it may be discover'd, and become manifest, and this is all that the Devill can doe, hee cannot with strength conquer us, or cast us down. For unlesse we of our owne accord trust him, and deliver our selves into his hand, he can have no power over us. He can prevaile no farther against us, then we give him leave or permit him. All that he can do therefore is to tempt us, that is to make an experiment what we are, whether weake or strong, whether we be such as will yeild to him, or whether such as will resist him valiantly. And if in the beginning of the temptation, he finde that we make valiant resistance, he despairing of the victory, and being overcome and confounded, for the most part departeth presently. And this is the property of a tempter when hee hath made his argument, and found what he sought for, to surcease the work of temptation.*

II. *In another sense temptation signifies, a fighting against one, or a war, or a battell, and it is very likely that whatsoever the Devill attempts against us is by way of such a fight, if we consider the matter but diligently. For he doth all that he doth with a purpose and desire to conquer, whether he lay snares for us, or whether he make tryall of us, or whether he pretend some good things to deceive us, or whether he smite us with the staffe, or sword, whether he undermine the wall of our defense, or whether he take from us our spirituall food, or procure it to be taken away. for he doth do all these things with a desire to do us a mischiefe. And in very deed, all these are parts of that war, or combate, wherewith hee fights against us.*

III. *Every sinne hath its temptations, and against the mind of man doth the devill fight, besieging it, in a circumventing way, and ordering his armies, and forces, against the armies of vertues, and against the Castle of mans soule.*

IV. *The fightings which arise from the faculty of reason within our selves are these,* 1. *Curiosity, that is a lust to know things not necessary, and things the knowledge of which tend nothing to, nor helpe forward at all salvation,* 2. *Slownesse to believe,* 3. *Levity in believing every thing,* 4. *Doubtfulnesse,* 5. *Suspitiousnesse,* 6. *A spirit of blasphemy which is a spring and fountaine of abominable thoughts, and of thoughts so horrible and troublesome, that such a kind of temptation is like a martirdome, and there have beene some that have rather desired to suffer Martyrdome then to endure such thoughts.*

V. *Any one may resist any temptation of the Devill, if he do simply and purely will it, without any mixture of unwillingnesse. For no man is overcome, or yeilds to the temptation utterly against his will, for so his will remaines unconquered, and victorious and uninclined to consent unto the temptation, and so a man should both yeild, and not yeild. But that a man may, simply, and purely be willing to make resistance it is not from man himselfe, or from any naturall power in him but from the gift of God, and the helpe and assistance of his grace.*

VI. *Now wee must observe that when the question is, whether a man may have a will to resist temptation? this word* may *doth admit two significations; For it signifies sometimes a possibility which is passive, in respect of capacity, and sometimes in regard of vertue or power, or efficiency, now it is manifest, that no man can resist any temptation by way of efficiency, but by way of possibility, or passibility.*

VII. *Besides the gifts of graces and of vertues the providence and protection of God is necessary for believers, that they may resist temptations, and so are those manifold helps wherwith God succors his elect in the combate.*

VIII. *The first of these helpes is a driving away of the enemies whereby they are sometimes not suffered to tempt the Elect,* Job. 1.

IX.

IX. *The ſecond helpe is a bridling of the enemies that they cannot tempt ſo much as they would,* Job. 2.

X. *The third helpe is from the tempter himſelfe, when even that very ſhape under which he tempts affords us ſome helpe and inſtruction, ſo the forme of the Serpent might have cauſed* Eve *to have ſuſpected his temptation.*

XI. *The fourth helpe is from the temptation it ſelfe, when it either ſtirs up feare in us, which is the beſt keeper, or ſtirs us up to fight, and incourageth us againſt the enemy.*

XII. *The fifth is, a new grace, or an increaſe of the former. For to thoſe that imploy their talents well God gives an increaſe either in the greatneſſe, or number,* Mat. 25. *Luke.* 19.

XIII. *The ſixth is a ceſſation, or peace, or rather a truce from the temptation.*

XIV. *The ſeaventh is a refreſhment in the heate of temptation, which is a mitigation of it, as when the tribulation is turned into a ſollace.*

XV. *The eighth is a comforting, that is a ſtengthning, and lifting up of the heart by a promiſe of ſtrength and victory, and by a demonſtration of the weakeneſſe of the enemies, and the lightneſſe of the fight.*

XVI. *The ninth is conſolation, that is a chearing of the heart, in troubles, in ſorrow and griefe.*

XVII. *The tenth is a beſtowing of Faith and Hope, and a confirmation of the ſame, againſt the ſhaking of feare, which ariſeth from our own defect and infirmity.*

XVIII. *The eleventh is an upholding of them that are ſet upon that they faill not, that is, that they receive no hurt. Now they are oft times ſo aſſaulted that they are ready to fall, and that for this end that they may acknowledge their own imfirmities, and may aſcribe it to Gods mercy and not their own power, that they are kept from falling.*

XIX. *The twelfth is, Gods receiving of them that fly unto him, in reſpect of which he is called, the hiding place of the Elect.*

XX. *The thirteenth is Gods fighting againſt and overthrowing the enemies.*

XXI. *The fourteenth is outward tribulation of which there are many profits helping this way.*

XXII. *The fifteenth is the remembrance of the last things, Death, judgement, damnation and happinesse.*

XXIII. *It is very difficult to overcome temptations because that in this corruption of our nature no man fights with all his strength against any temptation, but partly for it, and against himselfe. A believer in temptation is as a Kingdome divided within it selfe, like an armed Horseman that sits upon a winching, unruly, and unbroken Colt, like a House well built, but upon a weak foundation, like a stout warriour standing upon a slippery pavement, or he is partly armed, and partly without armour, or loaded with a grievous burthen.*

XXIV. *Amongst the most hidden treacheries and most subtill temptations of the devill, whereby the most wise, and valiant Christians are often times brought under: the first is a long tediousnesse, whereby he wearies him, by which he indeavours, not only to bring him whom he tempts into the temptation, but into desperation also, to make him believe that he belongs not to God, and that God cares not for him, And from hence comes this folly and mischief because men know not what a great deale of advantage ariseth from a long and often combating with temptations, how it serves for the breaking of pride which is rooted within us, for the discovering of other infirmities which would else have never been seen, and for the preservation of humility.*

XXV. *The second craft of the devill is, the strangenesse of the temptation, for he oft times sets upon many of the elect with unusuall temptations, whereupon it happens that they become very fearefull that they belong not to God, because they cannot heare of any that have bin tempted in the same sort.*

XXVI. *The third subtilty is, when the devill goes about to make a man change that state wherein he is, and wherein he is well, even as Birds and Fishes, are often times, by noise, and vehement stirring, driven out of those places in which they were safe from the nets and the snares of the Foulers, and Fishers.*

XXVII. *The fourth subtilty is when he invites a man to those things that are above his strength.*

XXVIII. *The fifth subtilty is when under the pretence of some good, he drawes man into danger.*

XXIX.

XXIX. *The sixth subtilty is when under the pretence of vertue e perswades a man to some vice.*

XXX. *The seventh and most dangerous subtilty of all, is a peace, and cessation from temptations, whereupon follows security, sloath, pride, contempt of our brethren, hardnes of heart.*

XXXI. *A man may resist temptations three wayes, 1. He resists that consents not. The tempter is overcome, if he overcome not us, 2. He resists temptations that flyes from them and shunns them, 3. He resisteth which beateth them backe & maks oppositior.*

XXXII. *With a shunning of temptations we must joyne an indignation. For even as a* Marchant *that hath some pretious commodity, will scorne to looke after, or to hearken to such a chapman as shall offer him for it a great deale under the worth, and some times falls into an indignation against him, so he which loves God intirely will not vouchsafe to looke after or hearken to the Devill, whatsoever he offer him, that he would forsake him, yea and he cannot but have an indignation when he offers him that which is infinitely of lesse worth and even nothing at all in comparisor.*

XXXIII. *And here it is a point of wisdom, and spirituall skilfullnesse, so to cleave unto vertue and to preserve and defend it that the darts of the tempter may not come at us. So many which love God fervently, do so cleave unto him and bend themselves to do his pleasure, and do imploy themselves so diligently therein, being fixed in such kind of exccrcises immovably, that the Darts of the temptation do not touch them.*

XXXIIII. *A temptat o is best of all beaten back by its owne weapon, now every vertue doth so, as oft as in the temptation its beauty and pretiousnesse is seriously thought upon, for by such a kinde of meditation, both the sinnes that do tempt us, and the thoughts and darts that proceed from them, are alwayes as it were wounded, and weakned, and sometimes also they vanish into nothing, even as darkenesse vanisheth, and flyeth away, where light approacheth; for this cause onely doth vice, and the pleasures and profits thereof seeme to us in the honer of temptation to be of some moment worth, because*

at that time the Law of vertue is hid from our Eyes, either through ignorance, or negligence, even as the onely reason why rotten wood, and the scales of fishes do shine in the night is, because the light of the sun or at least other lights are wanting

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OF MANS DVTY IN GENERALL

CHAP. 1.

Of Obedience in Generall.

HItherto we have ſpoken of thoſe things that belong to the ſtate of man, now it followes that we inquire into the actions, and converſation of his life.

And here in the firſt place we are to intreat of obedience to God in generall, where

The firſt Queſtion is what are the ſignes of true obedience?

Signes of true obedience.

1. *Anſ.* Firſt, if we make more account of Gods will then any commands of men, or any pleaſure of our owne, *Acts* 4.19.& 5.29. *Mat.*26.39. The reaſon is becauſe obedience properly conſiſts in this, that we do ſimply, and abſolutely apply our will to the will of God.

2. Secondly, if our hearts bee flexible, and eaſy to be wrought upon by Gods perſuaſion, *Ep.*2.2.& 5.6. *Col.*3.6.

where

Are children of disobedience.

where the υἱοὶ τῆς ἀπειθείας children as I may say *insuasibilitatis*, that are not to be perswaded. For they are opposed to those which 1 *Pet.* 14. are cal'd τέκνα ὑπακοῆς obedient children. Opposite to this disposition is a hard, and stony heart.

3. Thirdly, if we do prepare our selves to follow the will of God in all things, *Deut.*5.33 Even in those which seeme to be opposite to, and to crosse our profits, so that the flesh apprehends them to be evill, *Ier.*42.2. *Heb.* 11.8. *Phil.*2.8.

4. Fourthly, if we do apply our selves to the obedience of Gods will, even then when we see no reason for it, *John* 13.7,8. 1 *Sam.*5 9.15. Otherwise we follow not simply Gods will, but the reason of it.

5. Fifthly, if we be ready in regard of the disposition and bent of the heart, to obey Gods will not only in those things wherein we know his pleasure, but even in those wherein for the present we are ignorant of his will, *Ex.*10.27.

6. Sixthly, if we desire most of all, to know that part of Gods will that concernes our selves, and our own duty, *Ps.* 119.33.34 *Acts* 9.7. *Job.* 21.13, 14.

7. Seventhly, if the feare of God be continually before our eyes, so that we take heed of diligently, and shun carefully the offending of him, *Heb.*12. 28.29. 1 *Pet.*1.17.

8. Eighthly, if we depend not upon that successe, and event of our obedience which we find in this world, but resolve to hold on, though our obedience procure us never so many afflictions, 1 *Pet.*2.19, 20, 21. & *Dan.*3.17.

9. Ninthly, if wee exercise our selves in the use of those mercies whereby our hearts may be framed to obedience, 1. *Cor.* 29.

The second Question is, by what motives a man may be stird up to yeild obedience unto God?

Motives to obedience.

10. *Ans.* First, If he apply his mind to consider of Gods Authority, *Matthew* 1.6. *Ieremy* 35. *Romans.* 6.18.20. 1 *Cor.*6.19.

11. Secondly, if he consider also Gods power, *Ier.*18.6.

12. Thirdly, if he consider that the obedience that God requires of us, tends not at all to his advantage but to ours, *Iob.* 22.2. & 35.6.7.

13. Fourth-

13. Fourthly, if he consider, the benefits of God bestowed upon him, what and how great they be, *Rom.*12.1.*&*.20.

2. And upon this point our soule should settle as upon a consideration most effectuall; for it is manifest, that the obligation of debt, towards a benefactor is augmented and increased, according to the greatnesse of the benefit. For there is no Question, but that every benefit doth bind him that receives it to the benefactor, and the greater the benefit is the "greater the bond. Well therefore doth *William Par.* urge this "consideration after this manner: if any man should give to "another a 1000 marks; questionlesse he which receives such "a kindnesse should be much bound to the giver, and if he "should give him 2000 marks, the bond would be doubly "greater, and so on infinitely. If therefore he should give "him any thing which were infinitely better, or more pre-"tious, the receiver would be infinitly more bound. Now a "mans eye, or his tongue alone, (much more his whole body) "is incomparably better, then a 1000 markes, therefore e-"very one is infinitly more bound to God, for his tongue, "or eye alone, then he should be for the gift of a 1000 marks. "Againe let us suppose that God should give to one man, a "1000 marks only, and to another a 1000000 it is manifest "that the obligation and debt of thankfulnesse, and service, "from him that received the greatest benefit infinitly, is in-"finitly greater then the bond, and obligation of him that "received the lesse; seeing therefore the obligation whereby "a man is tied to God for his tongue, or eye alone is infinitly "greater then the other, it is manifest that this obligation "is infinite. Now then that obligation, wherein a man is "tyed to God, for his whole body is after a sort more infinit, "and that for his soule is yet greater, and that againe for eter-"nall & everlasting life, must needs be much greater, and so in "the rest, it is manifest therefore that our obligation and "debt to God, of thankfulnesse and service is in many res-"pects infinite.

13. Fifthly, if he consider that the end of Gods greatest mercie is obedience, *Luke* 1.74.1 *Pet.*1.18.

15. Sixthly, if he do attend how he is called upon by God

continually to obedience, *Titus* 2. 12. 1 *Thess.* 4.7. 1 *Pet.* 1.15.

16. Seventhly, if he remember how we are bound by a most firme covenant to serve God, *Iob.* 31.1. *Heb.* 8 10.

17. Eighthly, if he consider the misery of those, that obey not God, for hee is the servant of sinne, to death, *Rom.* 6.16. 21.

18. Ninthly, if he meditate of the promises that are made to obedience, 1 *Tim.* 4.8. 2 *Cor.* 7. 1. *Heb.* 5.9.

19. Tenthly, if he alwayes set before his eyes the threatnings against, amd the vengeance which is prepared for the disobedient, 2 *Thess.* 1. 8.

The third Question is by what meanes a man may be made fit, to yield obedience unto God?

The manner how to stir up, and promote the study of Obedience.

20. *Ans.* 1. He ought to have a speciall care that his Faith be solid and lively. For all the obedience which is acceptable unto God, is obedience of Faith, *Rom.* 1.5. & 16.26.

21. Now faith brings forth obedience foure wayes, 1. because while it cleaves unto the Word of God, as the Word of eternall truth, it makes all those motives to obedience, which are found in the Scriptures to be forcible, and effectuall, 2. Because it doth obtaine all grace from God, 3. Because it doth joyne us to Christ, as to our head, without whom we can do nothing, and in whom we can do all things, *Iohn* 15. *Phil.* 4.13.4 Because it doth as it were drive such a spirit of life out of Christ.

22. Secondly, he ought to yield himselfe up to the spirit 1 *Pet.* 1.22. that he may be in the spirit, *Rom.* 8 9. And that the spirit may dwell in him, *Ver.* 2. that he may be moved by the spirit, *Ver.* 14. walke in the spirit, *Gal.* 5. 16. be led by the spirit, *Ver.* 18. Live and go in the spirit, *Ver.* 25.

23. Thirdly, he ought to apply his mind to receive the word of God in the power of it 1. *Thess.* 1. 5. 2 *Cor.* 10. 4 5. *Rom.* 6.17.

24. Fourthly, he ought to use all his indeavour to present himselfe obedient unto God, according to his Word *Rom.* 6.13.19.

CHAP. 2.

CHAP. 2.

Of Knowledge.

BEcause to the performing of Christian obedience there is necessarily required some knowledge. Concerning knowledge therefore

The first Question is, what a kind of study of knowledge ought to be in us?

1. *Ans.* First, wee ought in this study to take heed of all affected ignorance, 2 *Pet.*3.5. *Pro.*2.22.29.7.

2. Secondly we ought also to avoid all curiosity, *Deut.*29 29. *Pro.*25.1. 1 *Tim.*6.20. 2 *Tim.*2.23. *Titus* 3.9. *John* 21. 22. *Acts* 1.6 7.

3. There is a fivefold curiosity of knowledge, 1. when we would know those things that God hath not reveal'd, 2. when we seek to know those things which belong not to our selves, but to others 3. when we spend most study about things least necessary, 4. When we desire to know the hardest things, and neglect the principles, and fundamentalls, 5. When we rest not simply in the Will of God, but would see a reason of it.

4. Thirdly, we ought to study for the knowledge of those things especially which are most necessary for us in our life, *Pro.*9.12. 1 *Tim.*6.8.

5. Fourthly, we ought to labour for a growth in knowledge, not contenting our selves to be children in understanding 1 *Cor.*14.20. *Heb.*5.12. *Cor.*3.16.

6. Fifthly, we ought to take heed of all pride, which is wont to spring from knowledge, 1 *Cor.*8.1.

The second Question is what a man ought to doe that he may obtaine solid knowledge? Meanes to obtaine knowledge.

7. *Ans.* First, the mind is wholly to be devoted unto piety, *Pro.*1.7.9.10. *Psal.*25.14. *John* 7.17. For as knowledge is easy to the godly, *Pro.*8,9.& 14.6. so to the wicked it is impossible, *Pro.*24.7.

8. Secondly, we must deny our carnall wisdome, 1 *Cor.*3.18. *Pro.*26.12.

 9. Third-

9. Thirdly, the lusts of the flesh are to be avoyded, because they blind the mind, *Eph.* 4. 18. By abusing, disturbing, alluring, and pressing it down.

10. Fourthly, Heavenly wisdome is to be highly prized and to be sought with proportionable care, *Pro.* 2. 4. & 3. 14. & 4. 7.

11. Fifthly, it is to be desired of God by earnest prayer, *Ja.* 1. 5.

12. Sixthly, humility and modesty and sobriety must be observed, *Pro.* 11. 3. *Rom.* 12. 3.

13. Seventhly, we must confer and consult with those that God hath indowed with a larger measure of this knowledge, *Pro.* 15. 12.

14. Eighthly, we ought to glory in a holy manner in the possession of Heavenly knowledge, *Ier.* 9. 24.

15. Ninthly, this wisdome is to be sought, in a daily and religious heeding and hearing of the Word of God, 2 *Tim.* 3. 16.

16. Tenthly, that knowledge which we have obtained must be turn'd into use and practise, *Matthew*, 25. 29. *John* 13. 17.

Motives to labour after Knowledge,

The third Question is by what arguments a man may be stir'd up to seeke this Divine knowledge?

Ans. 1. Because knowledge pertaines to the naturall perfection of a man, as appeares by the temptation of our first parents, *Gen.* 3. 5. 2. It is that which makes a difference betwixt man and the bruit beasts, *Psal.* 32. 9. 3 They which are destitute of this knowledge are in some sort more stupid then the bruit beasts, *Esai.* 1. 3. 4 Knowledge brings along with it a certaine singular, and honest delight, *Pro.* 14 13. 14. 5 Without knowledge the heart of man cannot be good, *Pro.* 19. 2. 6 Knowledge is the key of the Kingdome of Heaven, *Luke* 11. 52. 7 Knowledge is the spirituall food of the soule, *Ier.* 3. 10. 8 This knowledge is necessary to make us partakers of the covenant of God, *Heb.* 8. 11. 9 The faithfull are all of them children of light not of darkenesse, *Ephes.* 5. 8. 10 The want of this knowledge, and aversnesse to it is toolishnesse, *Pro.* 1. 7. 22. 11 It is the cause of all wickednesse,

1 *Cor.*

1 *Cor.* 2.8. 12 It doth ſo corrupt good affections that it makes them become evill, *Rom.*10.2. 13 It is a cauſe, and note of perdition, *Hoſ.*4.6. 2 *Cor.*4.3.

CHAP. 3.

Of the Feare of God.

THe feare of God, hath very neare affinity with the knowledge of God, *Pſal.* 119.79. Concerning this feare therefore:

The firſt Queſtion is whether all kind of feare of God be good? A good and evill feare of God.

Anſ. There is both a good and evill feare of God, *Ex.* 20.20. And hence it is that feare is ſometimes generally commended, *Pro.*28.14. Sometimes againe it is generally found fault with, *Apoc.*21.8.

The ſecond Queſtion is what is that feare of God that is to be found fault with?

2 *Anſ.* 1. That feare which ſcarres men away from God, or which drives them to fly away from him, *Ex.*20.18. *Gen.* 3.8. *Apoc.*6.16. 2 The feare of them alſo which are onely affraid of Gods anger. *Ia.*2.19. *Ro.*8.15. An evill feare.

The third Queſtion is what is that feare of God which is commendable?

Anſ. 1. When we reverence the Majeſty and Power of God, ſo that the principal cauſe of our feare is not any evill which we are in danger of, but the excellent perfection of God, *Gen.*28.7 & 31.42.53. *Eccl.*5.2. 2 When we are moſt affraid of offending God, *Eccles* 9.4. *Pro.*13.13. 3 When we are affected with trembling upon the light of Gods wrath, *Pſal.*90.10.

The fourth Queſtion is whether the feare of puniſhment be not a ſervile feare?

4 *Anſ.* If it be only in reſpect of puniſhment it is meerly ſervile, and vitious, 2. If in puniſhment we have a chiefe reſpect unto our own miſery, ſo far it is ſervile 3. But if Servile feare.

punishment be respected only secondarily, and be fear'd especially for this cause that it separat's from God, and tend's, to this end to make us more wary in waiting before God, such a feare is laudable. 4. If the Minister of God, and the revenger be to be fear'd for wrath, *Ro.* 13.4. much more is God himselfe, *Heb.* 12. 29. *Amos.* 3 &. 8.

The fifth Question is what be the signes of the true feare of God?

5. *Ans.* 1. If we seriously and carefully avoid those things that are displeasing in Gods sight, *Pro.* 3.7. & 14.16. & 16. 6. 2. If out of Conscience to God, we abstaine from those sinnes that are most secret, and those which in respect of men, we might with safety enough commit, *Lev.* 19.14. *Gen* 42. 18. *Iob.* 31.21.22,23. 3 If we not only abstaine from sins but even hate them and that for this cause especially because God doth detest them, *Pro.* 8.13. 4 If we be most carefull to take heed that we depart not away from God, *Ier.* 52 40. 5 If we not onely abstaine from evill but study to do that which is good *Ecclesiastes* 12.13. *Deut.* 5.20. 6 If wee labour after perfection in every part of Sanctification, 2 *Cor.* 7 1. *Phil.* 2.12. 7 If we neither feare men nor any creature so that they can scarre us from doing our duty, *Mat.* 10 28. *Esa* 8.12. 13. 1 Pet. 3.14 15. 8 If we imploy our selves in the Word of God, and other holy things with feare, 1 *Cor.* 7.25. 9 If we use the very name and attributes of God with reverence, *Deut.* 28.58.

Motives to feare God.

The sixth Question, by what motives a man may be stir'd up to feare God?

6. *Ans.* 1. By a consideration of Gods Omnipotency, *Ier.* 5.22. *Iob* 37.23. 24. *Psal.* 76.4 7. 2 By a consideration of the Kingdome of God *Psal.* 99.1. *Jer.* 10.7. *Dan.* 6.26. 3 His powerfull government of all things, *Esa.* 25.1,2,3 4 4 His particular judgements against sinne. *Psal.* 119.118,119,120.17, *Heb.* 3 16. *Eph.* 3.5. 7. 5. His universall judgement of the whole World, *Eccles* 12.13,14. 1 Pet. 1. 17. 6 His threatnings 2 *Kings* 22.19. *Heb.* 3.16. 7. The punishments that lie upon us. *Luke* 2:.4. 8 The mercy of God, *Psal.* 130.4. 9 His benefits, *Ier.* 5.24. *Psal.* 72.5. 10 The promises that are made

to

to them that feare God, *Psalm.* 25. 12, 13, 14, & 34. 9. & *Proverbes* 10. 27. & 13. 13. & 19. 23. & 22. 4. *Eccles* 8. 12.

CHAP. 4.

Of humility towards God.

BEcause the nature of obedience stands in subjection, therefore in the next place we must treat of humility towards God in which there is a submission, *Ia.*4.6,7. which is joyned with the feare of God, *Pro.* 22.4.

The first Question is what are the signes of true humility towards God?

1. *Ans.* First, A serious acknowledgement of our owne imperfection before him, *Psal.*30.2.3. *Esa.*40.6. 1 Pet.1.24. For pride stands in an imagination and affectation of excellency; Sins of humility.

2. Secondly, an acknowledgement of that same great guilt which lies on us by reason of our sins committed against him *Rom.* 3. 19. For pride doth exclude the serious confession hereof, *Luke* 18.11.

3. Thirdly, a submission with silence to the judgements of God, *Psal.*39 5. 1 *Rom.*3.18. *Iob.*1.21.& 39.37. For a proud man answers againe, *Rom.*9.20.

4. Fourthly, an amplification of the grace and mercy of God in all his benefits, 1 *Chron.* 29.14 For a proud man doth in some sort thinke himselfe worthy of all good things, and that they are no more then his due, *Deutri.* 8. 14.17. & 9. 4.

5. Fifthly, an holy admiration of those wayes of God which are past finding out, *Iob.*42.3. *Rom.*11.33,34. *Psal.*13. 1. For a proud man thinks himselfe able to comprehend all things, and that all things ought to be communicated to him.

6. Sixthly, a laying aside all our dignity and excellency above others, in the presence of God and duties of his worship,

ſhip, *Apoc.*4.10. For a proud man hath his thoughts upon his owne excellency, and doth contemne others even in the preſence of God. *Luke* 18.11.

7 Seventhly, an apprehenſion of our owne meaneſſe and baſeneſſe in the preſence of God, and a trembling becauſe of of his Majeſty, *Gen.* 18. 27.

8. Eighthly, an holy modeſty in the worſhip of God, *Eccles* 5.1,2,3.

9. Ninthly, a voluntary undertaking of thoſe taskes which God puts upon us although they may ſeeme to be but men and baſe, *Phil.*2.8. *Iohn* 13.14.

The ſecond Queſtion is by what arguments a man may be ſtir'd up to the ſtudy of humility towards God?

Motives to humility.

10. *Anſ.* Firſt, if he ſet before his eyes the majeſty and power of God, 1 *Pet.*5.6.

11. Secondly, if he conſider of the nature of this humility to wit that it makes the ſoule of man fit, that it may become an houſe or temple of God, *Eſay* .66.3. That it may be a ſacrifice for God, *Pſal.*51.19. that it may be a receptacle for the grace of God, *pro.*3.3.5. that it may be capable of wiſdome, *pro.*11.2. For this is the mother of all other vertues, and is alſo it ſelfe a ſingular ornament of the ſoule, 1 *pet.*5.5.

12. Thirdly, if he conſider of the promiſes which are made to the humble. God will reſpect them, *Eſai* 66.2. He will give them his grace, *Iam.*4.6. 1 *pet.* 5.5. He will exalt them, *Iam.* 4.10. 1 *pet.*5.6. *Luke* 18.14. He will reward them with all kind of good things, *pro.*22.4.

13. Fourthly, if he conſider that humility is neceſſary to the end that we may ſeeke God and turne away his anger, *Eph.*2.3.2 *Chron.*12.7.

14. Fifthly, if he conſider that humility is required in every duty that we performe to God, *Mica.*6,8.

Chap. 5.

CHAP. 5.

Of Sincerity.

BEcause sincerity is a proper quality of obedience. concerning it therefore.

The first Question is, wherein consists the sincerity of obedience? What sincerity is.

1 *Ans.* First, that it be not only externall, but chiefly, and principally, internall, *Psal.* 51.8. *Mat.* 23.25.

2. Secondly, that it respect God especially, and not men. *Col.* 3.23. *Mat.* 6.1.

3. Thirdly, that there be a shunning of all mixture of corruption, and by-respects, 1 *Cor.* 5.8.

4. Fourthly, that nothing be omitted, or neglected, which belongs unto perfection.

5. Fifthly, that it expect its fruit from God, and not from man, *Rom.* 2.29.

The second Question is, what are the signes of sincerity? Signes of sincerity.

6. *Ans.* First, if a man love the light of the Word, and come to it that his deeds may be made manifest, *John* 3.21.

7. Secondly, if he be obedient in the absence, as well as in the presence of lookers on, in secret as well, yea and more, then in publike, *phil.* 2.12. *Mat.* 6.6. Not only when God makes his presence manifest by his judgements, but even when he seemes to be absent, *psal.* 78.34.

8. Thirdly, if he cleave fast unto God in adversity, as well, as in prosperity, *Iob.* 1.8,9,10,11.

9. Fourthly, if he have a care of all Gods Commandements, even of those which seeme to be least, *Mat.* 5.19.

10. Fifthly, if he abstaine from all appearance of evill, *Thess.* 5.22.

11. Sixthly, if he neither cover, nor excuse his sins, but confesse them, and forsake them, *Pro.* 28.13. 2. *Cor.* 7.11.

The third Question is, by what Motives a man may be stir'd up, to endeavour after sincerity?

Motives to sincerity.

12. *Ans.* First, because God is the searcher of the heart and reins, *Pro.* 16.2 & 21. 2 *Psal.* 7. 10. & 26. 2 *Apoc.* 2.23. *Job.* 31. 4.

13 Secondly, because it is the means to procure true peace, joy, and security, *Pro.* 10 9.

14. Thirdly, God is delighted in sincerity, *psal.* 51.8. *pro.* 10.20. And will blesse those that be upright with all sorts of blessings, *pro.* 28. 10. 18.

15. Fourthly, a double heart is a base, monstrous, and abhominable thing,

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CHAP. 6.

Of Zeale.

BEcause the highest degree of our obedience towards God, consisteth in zeale. Therefore concerning this zeale.

The nature of zeale.

The first Question is wherein the nature of zeale doth consist.

1, *Ans.* It consists in that, that the affection of pleasing God, and promoveing his glory be, in the highest degree, *Apo.* 3.15. 19. Now because such a kind of vehemency doth principally shew it selfe in the resisting of those things which oppose the will and glory of God; Therefore for the most part it is referred to that oppesition, which is made against evill.

Signes of true zeale.

The second Question is, what be the signes of true zeale?

2. *Ans.* First, if it be according to Knowledge, *Rom.* 10. 2.

3. Secondly, if a man be ready to performe what soever duty may be injoyned, according to his strength, yea and above his strength, 2 *Cor.* 8.3.

4. Thirdly, it he be diligent in the execution of his duty, *Act.* 18.25.

5. Fourthly, if hee put no other limits and bounds to his obedience, then those which God himselfe shall set, *Exod.* 36.6.

6 Fifth-

6. Fifthly, if a man be milde in his owne cauſe, and in thoſe things which concerne himſelfe, and fervent in thoſe which concerne God, *Numb.*12.3. with *Exod.*32.19. *Galat.*4.12. with *Acts* 13.9.12. For true zeale is therefore called the zeale of God, becauſe it is principally carried toward God; Whereupon one ſaith, it is *an affection to revenge the injuries of God, or to root out the enemies of God, or a jealouſy perſecuting the adulteries of Chriſts Spouſe, together with the occaſions and ſignes of Adulteries; or a vehement love which doth by a cloſe and ſtrait guard ſeclude the Spouſe of Chriſt from the World.*

7. Sixthly, if that fervour and heat of it lie not principally in contentions about queſtions and controverſies, but in the ſtudy of good works. *Tit.*2.14.

8. Seventhly, if a man be affected in greater matters more, and in ſmaler, leſſe. *Mat.*23.23.

9. Eighthly, if he be no more indulgent unto himſelfe then he is to others, *Math.*7.4. An example of the contrary whereof we have, *Gen.*38.24. 2 *Sam.*12.5.

10. Ninthly, if he cannot beare with ſuch as are evill, *Apoc.* 2.2. though they be ſuch as in other reſpects are neere unto him, 1 *Reg.* 15.13.

11. Tenthly, if his indignation againſt ſinne be joyned with griefe and pity in reſpect of the ſinners, 2 *Cor.*12.21. For ſo, aſwell that dull remiſſenes which is oppoſite to zeale, as that fury which looks like the heat of zeale, will be with equall care avoyded.

12. Eleventhly, if it be conſtant and the ſame in every condition, *Gal.*4.15.18.

The third Queſtion is by what motives a man may be ſtirred up to a zeale of God?

13. *Anſ.* Firſt, becauſe zeale is the property of the people of Chriſt, and one of the things which Chriſt intended to our redemption, *Tit.*2.4. — Motives to zeale.

14. Secondly, becauſe thoſe things which belong to God, to our duty toward him, are (above all things) moſt worthy to be gone about, and done with zeale, *Gal.*4.18. Although we ſhould be even as it were eaten up with it, *pſal.*69.10. *Joh.* 2.17.

15. Thirdly, because there can be no true religion without zeal, *Ap.*3.15.16.19.

16. Fourthly, because if zeale be wanting, sinnes and scandals are not taken away, but nourished in our selves, and others, with the offence of God, and dishonour of his name. 1 *Sam.*2.29. *Apoc.*3. 19.

17. Fifthly, because the want of zeale provoketh God to inflict heavy judgements, *Apoc.*2.5.& 3.16. 2 *Thess.*2.10.

18. Sixthly, because there is a singular promise of Gods presence and communion with Christ, made to such as are zealous, *Apo.*3. 20.

19. Seventhly, because zeale perfecteth, and maketh more acceptable all the duties which we performe unto God. *Jam.*5, 16. *Rom.*12,11.

20. Eighthly, because that is the way and fittest manner of seeking the Kingdom of God, *Mat.*11.12.

21. Ninthly, because that many that make only a shew of Religion, are zealous persecuters of Religion. *Matthew* 23. 15.

The fourth Question is, what is to be done of us, that we may get, confirme, and excite the true zeale of God in our selves?

22. *Answer*, We ought, 1. to take heed of all those things which are enemies to zeale. Such are, 1. Sundry speculations, and questions, which tend not to the edification of men in Faith, and obedience. 1 *Tim.*1 4.& 4.7. 2 *Tim.*2.14.23. *Tit.* 3.9. For the intention of the mind about those things which are meerly speculative, although it may be a means to find out the truth, yet it hindreth the intention of the affections about things practicall. And this is the reason why there is more true zeale often found in poore simple Christians, then in our Doctors and Masters, 2. Intention of the affections about worldly things, *Luke* 8.14. 3 A spirituall satiety or fulnesse, that is, a presumption of our own sufficiency, and a resting in that degree and measure to which we have attained, *Phil.*3.13 14. 4 Sloth, Feare, and carnall wisdome. *Iud.* 1.19.21.27,28.29,30.31,32.33.5 Familiarity with the world, or the commonesse of sinne abounding in others. *Mat.*24.

22. 6 The

12. 6 The practice of ſuch things as our conſcience allow-eth not, *Rom.* 14.20.21. Indulgence to our ſelves in our own corruptions, 1 *Cor.* 5. 6. 2 *Corinthians* 7. 11. *Epheſ.* 4. 29. 30.

23. Secondly, we ought often and ſeriouſly to meditate upon the love and mercy of God toward us, *Pro.* 25.21.22.

24. Thirdly, we ought to meditate daily of our imperfections, *Phil.* 3.13,14.

25. Fourthly, we ought to be diligent in the uſe of all thoſe meanes, which God hath appointed for the begetting of grace in us, 1 *Theſſ.* 5.16.20.

26. Fifthly, we ought to aſſociat with them, that have the zeale of God, *Pro.* 22.24,25. & 27.17. Among ſuch we muſt eſpecially deſire thoſe Miniſters whoſe tongues have beene touched with a coale from the Altar, *Eſay* 6. For by notorious and lamentable experience (even in reformed Churches) that is found to be true, which the author (heretofore praiſed) writ long ſince. *The words of life in the lips of many Doctors & preachers are dead, in regard of the vertue, and efficacy; For they doe ſo coldly and dully preach the words of God, that they ſeem even to be dead in their lips: Whence it comes to paſſe, that as they themſelves are cold and dead, even ſo doe they leave their hearers cold and dead, and I would to God they did not make them ſo. I knew a man that for this cauſe left the City* Paris; *For he ſaid that he was made colder, and colder daily, with the Lectures and Sermons in* Paris: *And that he was affraid if he ſhould ſtay longer there, he ſhould be quite frozen to death ſpiritually. Wherefore he got him to certaine zealous perſons, as unto hot coals, that converſing among them, he might nouriſh and increaſe his heat.*

The fifth Queſtion is whether zeal is to be judged according to the ſence thereof, and the manner of exerciſing? How wee muſt judge of zeal.

27. *Anſ.* Not alwayes; For zeale is greater eſſentially, in regard of the things about which it is converſant, or accidentally, in regard of ſome circumſtances which happen, and doe not alwayes remaine the ſame. For example, married folks loving one another dearly, are ſometimes more affected upon the very marriage, then in that conſtant ſociety of life, which afterward followes. But this is by

accident, becauſe of the novelty of the thing; But in very deed they may afterward rejoyce as much, or more.

28. So alſo the faithfull in the firſt converſion may finde often greater motions of their affections, then afterward; becauſe of the novelty of the thing, though there be afterward an increaſe in the true zeale of God. Some ſuch thing is affirmed even of the Angells, *Lu.* 15.7.

29. In old age, or in ſome ſuch like decay of ſtrength, although there may be the ſame zeale, or more then was before, yet it is not put forth in ſome in the ſame manner, that it was in, in their younger dayes.

30. Variety of education may bring a great diverſity in the manner of exerciſing ones zeale, when yet there may be an equall zeale in reſpect of the eſſence of it.

How zeale and laughter doe agree.

The ſixth Queſtion is whether one and the ſame thing may be lawfully a matter of zeale and laughter?

31. *Anſ.* That this may be, appeareth in the example of *Eliah*, 1 *Kings* 18.27. with 19.10.14. But yet not in the ſame reſpect. For zeale hath for its object ſomething either honeſt, or filthy, but laughter is cauſed by the apprehenſion of an unexpected thing that lightly pleaſeth, without the conſideration of honeſty or filthineſſe.

CHAP. 7.

Of peace and tranquillity of Conſcience.

BEcauſe the concomitant object of obedience is a quiet Conſcience. Concerning peace of Conſcience.

How peace of Conſcience followeth upō obedience.

The firſt Queſtion is how peace of Conſcience doth depend upon our obedience?

1. *Anſ.* It depends not upon our obedience as upon the principall cauſe, but rather upon that juſtification which we have by Chriſt Jeſus, *Romans* 5.1. *Heb.* 10.22. 1 *pet.* 3.21. 1 *Cor.* 4.4.

2. They which goe about to reſt in themſelves, or in their own works, can never finde any ſolid tranquillity in their Con-

Conſciences, both becauſe of the diverſe falls, and becauſe of the manifold imperfections, which adhere to the endeavours of the beſt men, while they live in this World. And hence it is that thoſe that are popiſh muſt needs be vexed with perpetuall doubts, both in life, and death, becauſe of the opinion which they have of the Righteouſneſſe, and Merits of their works, which are yet by their owne confeſſion uncertaine.

3. Secondly, it depends upon our obedience, 1. as upon that whereby the contrary is removed, or as upon that which removes the impediment, 1 *Sam.* 25. 31. 1 *Joh.* 3. 18. 21. 2 As upon the procreant cauſe, or ſecondary reaſon thereof, 2 *Cor.* 1. 12.

4 Now this is ſo to be underſtood, as that the tranquillity of Conſcience in regard of thoſe actions which are agreeable to the Law of God, is to be conceived to depend upon obedience in regard of the thing it ſelfe: But that tranquillity which reſpects our ſtate before God, is to be aſcribed no otherwiſe to our obedience, as to the cauſe, but only in reſpect of the certainty of our perceiving of it, and that our obedience reſpecteth the thing it ſelfe, as the ſigne and effect thereof: hence that phraſe ſo oft uſed by *Iohn*, *By this we know*, and ſuch like, *Ioh* 2. 3. 5. 29. & 3. 10 14. 19. & 4. 13.

5. Peace of Conſcience alſo depends upon obedience, as upon the conſervant cauſe. For righteouſneſſe (not imputed, nor inherent) but of the life and converſation, is the breſtplate of a believer, whereby he is guarded, and defended and is perfectly ſafe, and quiet. *Eph.* 6. 14. 1 *Ioh.* 3. 7. 1 *Cor.* 4. 3. Hence it is that that righteouſneſſe which conſiſts in obedience, is called the righteouſneſſe of a good Conſcience, *Acts* 24. 10.

6. Now obedience doth, preſerve and maintaine peace of Conſcience, not only as a ſigne of our reconciliation with God, but alſo as a continuation and an exerciſe of that life which is acceptable, and pleaſing unto God, *Col.* 1. 10. *Theſſ.* 4. 1. *Heb.* 12. 28. Not that there is any ſuch perfection in our obedience, as can ſatiſfy the Law of God, but becauſe that after our perſons by faith in Chriſt, become acceptable to God,

God, then by vertue of the same faith, for Christs sake, our obedience though weake, and polluted, is accepted before God, 1 *Pet.*2.5.

What kinde of obedience is requisite to make the conscience peaceable.

The second Question is, what is that obedience, by the presence whereof the Conscience may enjoy peace?

7. *Ans.* First, an absolute perfection is not required to this tranquillity, for then it were a vaine thing to seeke for it in this life, *Jam.*3.2. 1 *Ioh.*1.10.

8. Yet such a porportion is necessary, as by Gods own testimony in his holy word is acceptable to him, *Heb.*11.2.

9. Thirdly, this perfection consisteth properly in this, that all our studies, and endeavours be good: and the imperfection be only in the manner of performing, *Ro.*8.4.

10. Fourthly, all those imperfections which adhere to our obedience, are with all humiliation of soule to be acknowledged, and pardon for them is to be begged in Faith, *Pet.*5.

The third Question is, what kind of tranquility it is which doth arise from such obedience?

11. *Ans.* First, Such as the obedience it selfe is, that is, various, and imperfect. 2 *Cor.*1.24.

12. Secondly, it doth not therefore exclude motion from evill, unto good, but only that perturbation which ariseth from the apprehension of Gods Anger.

13. Thirdly, Yet notwithstanding it doth as with a guard keepe the soules of the faithfull, *Phil.*4.7. And govern them. *Col.*3.15.

Difference twixt the peace of the godly, & the wicked.

The fourth Question, how may the peace of a good conscience be distinguished from that peace, which is in wicked men?

14. *Ans.* First, the peace of the wicked is not founded upon the Word of God, but upon vaine words, and imaginations, *Ier.*23.17,18. 1 *Thess.*5.3.

15. Secondly, the peace of the wicked is not wont to be constant, but is interrupted with many gripes, and pangs, that come between; and is wont to vanish, when the judgements of God begin to light upon them.

16. Thirdly, the peace of the wicked continues, whether

ther duties of piety, and righteousnesse be done or omitted, so that only those crimes be abstained from, which their natures, abhor.

CHAP. 8.

Of Vertue.

QUestion. 1. Whether it be not enouh for a man to doe that which is good, unlesse we labour also for an habit of vertue, whereby our hearts may be inclined to that which is good? The necessity of vertue.

Ans. We ought to give all diligence to adde to our Faith, Vertue, 2 *Pet.* 1.5.

1. Because the Word of God, whereby we are in speciall manner called upon for the performance of our duty, ought to be ingrafted within us, *Iam.* 1.25.

2. We ought to deliver up our selves unto the same Doctrine, as to a pattern, or mould, the likenesse of which is to be expressed in our hearts, *Rom.* 6.17. Now this inward image and likenesse, is vertue.

3. As we ought to put off the old man together with his members, which properly are internall vices, *Col.* 3.5. So we ought to put on the new man with his members, which properly are vertues.

4. We ought to be framed and fashoned after the Image of Christ, *Col.* 3.10. In whom did dwell all the fullnesse of vertues. *Esay* 11.2. *Col.* 1.19. And that for this end, that of his fulnesse we may receive grace for grace, *Joh.* 1.16.

5. If the habit of vertue be absent, although we should doe some good works, yet we are not rooted and grounded in good, but are rashly carried away with evill, and that goodnesse soone vanisheth. *Mat.* 13.21. *Col.* 1.23.

6. That good which we doe without vertue, we doe it not with an honest and good heart, which yet is required to make it pleasing unto God. *Lu.* 8.15.

7. Such kind of works, are not the obedience that is acceptable to God. *Mat.* 7.18. & 15.8.

Meanes to obtaine vertue.

Question, 2. What ought a bellever to doe, that he may grow and increase in any vertue?

8. *Ans.* First, he ought seriously and in a speciall manner to acknowledge his failings, and weakenesse, 2 *Cor.* 3. 5. 1 *Cor.* 3. 18.

9. Secondly, he ought in Christ to apprehend that grace especially, which he wanteth, that in time he may be strong, and compleat, *Phil.* 4. 13. *Col.* 2. 10.

10. Thirdly, he ought diligently to take heed of all such things, as are contrary to that vertue, which he labours for, *Pro.* 4. 14, 15. *Eph.* 4. 29. 31.

11. Fourthly, he ought to employ himselfe in those things, wherby that vertue may be promoted, 2 *Pet.* 1. 12. 15.

12. Fifthly, he ought to seek the same vertue at Gods Hand, by daily and earnest prayer, *Iam.* 1. 5. *Act.* 4. 29.

13. Sixthly, he ought frequently and diligently to exercise himselfe in those things, which are proper to his vertue, 1 *Tim.* 4. 7.

Signes of vertue.

Question, 3. What be the signes whereby a man may know that he hath gotten, any vertue?

14. *Ans.* First, a propension and readinesse in a manner naturall to the exercise of that vertue, 2 *Pet.* 1. 4. 1 *Thess.* 4. 9.

15. Secondly, firmenesse and constancy in that exercise, *Eph.* 4. 14, 15.

16. Thirdly, a joy and delight arising from that exercise. *Pro.* 21. 15. 2 *Cor.* 8. 2. & 9. 7. 13.

17. Fourthly, an abomination of the contrary vice, 119. 163.

18. Fifthly, an alienation from those which are given to that vice, *Pro.* 29. 27.

19. Sixthly, universality, whereby it comes to passe, that, a man doth not only in part, and in some respect follow that which is good, and oppose that which is evill (admitting a limitation, and measure according to carnall wisdom) but simply, and absolutly. 1 *Cor.* 13. 7. *Col.* 1. 10.

CHAP. 9.

CHAP. 9.

Of Prudence.

AMong those conditions which are necessarily required to vertue, after that generall justice, which notes out its essentiall rectitude, followes in the next place, Prudence, or spirituall wisdom. Concerning it therefore.

Question, 1. In what thing doth true prudence consist? The nature of Prudence.

1. *Ans.* First, spirituall wisdom doth generally consist in such a discerning, circumspect looking to, considering, and ordering those things which belong to Gods Glory, and our duty, and salvation, that as much as may be, they may be brought unto perfection. *Pro.* 14.8.15.& 15.24.& 22.3. But in a more speciall manner it belongs to wisdom, 1. To propound a right end evermore unto our selves, and to beendeavoring after it: *Ieremy* 4.22. 2 *Tim.* 3.15.32.29. For, that mans wisdom is in vaine, who is not wise for himselfe, and for his own good.

2. Secondly, to make choice of such meanes as do tend certainly to that scope, *Pro.* 2.9.

3. To walke accurately, and precisely in the use of those meane, *Eph.* 5.15.

4. To take hold of, and to redeem every opportunity, for the advanceing, and helping forward of this study, *Col.* 4.5.

5. Carefully to take heed of, and avoid all such things, as do hinder this study, *Iob.* 28.28.

6. To forsake all things else, for the attaining of this chiefe good, *Mat.* 13.44.45.

7. Not to trust to a vaine hope, but to lay a solid foundation in all things, *Mat.* 7.24.

Question, 2. By what meanes may this wisdome be gotten? Meanes to get wisdom.

8. *Ans.* First, it comes from none other then God alone, by the Holy Ghost, *Iob.* 28.12,13,14.20.21.23. *Esay* 11.2.3. *Eph.* 1.8.17 *Iam.* 3.15.

9. Secondly, that we may obtaine it from God, we must seriously acknowledge and confesse our owne foolishnesse. 1 *Cor.*3.18.

10. Thirdly, we ought to seek it in the Word of God. *Psal.* 19.7.& 119.98.99 104. *Ier.*8.9.

11. Fourthly, we must seek it of God in a due manner. *Iam.* 1.5. 2 *Cor.*1.10.11.

12. Fifthly, we ought to direct all our observation and experience to the getting of wisdom, *Ps.*90.12.

Motives to seeke for Prudence.

Question, 3. By what arguments, we may be stir'd up, to labour after this spirituall wisdom?

13. *Ans.* First, because therein lies the perfection of man above other Creatures, *Ps.*32.8.9.

14. Secondly, because it is a maine part of Gods Image, *Col.*3.10.

15. Thirdly, because it delivers from all evill, *Proverbs* 2,11.12.

16. Fourthly, because it conduceth to all good, *Proverbs* 3. 13.14.19.

Now because in Scripture there is mention made of an humane wisdom, or prudence, opposed to this spirituall wisdom: therefore the Question is

Humane wisdom.

Question, 1. Whether all humane wisdome is to be condemned?

17. *Ans.* Humane wisdom is considered, 2. wayes; either as it is simply an humane perfection, or (as they call it) an intellectuall vertue, whereby the businesses that a man hath to doe, though they be many and great, are easily conceived, judged, and directed; or as it is a corruption and abuse of that faculty, and hath some sinne adhering to it, or mingled with it. In the former sense it is a thing good in regard of nature: and so to be commended and labour'd for: although in respect of any morall goodnesse, it is a thing of an indifferent nature, neither good nor evill, as all other naturall perfections also are. Civill wisdom therefore considered in it selfe, is not opposed to spirituall wisdom, but only as a disparate. But in the latter sence, it is a thing evill in regard of the morality of it, and to be condemned, and avoyded.

For

For it is opposed to spirituall wisdom as a thing adverse: For which cause also it is called *fleshly wisdome, earthly, sensuall, divelish*, Jam. 3. 15.

Question, 2. When is humane wisdom carnall, and in that respect to be condemned? Carnall wisdom.

18. *Ans.* First, when it opposeth it selfe directly to the wisdom of God, in devising any evill, *Exod.* 1. 10. *Pro.* 21. 30. *Pro.* 6. 13. That is, when it becomes an instrument of any impiety, or injustice. For wisdom when it is joyned with ungodlinesse, is nothing but wickednesse armed. And to be wise to do evill, is not to be wise, but to be unwise.

19. Secondly, when it contemneth the wisdom of God, and accounteth it foolishnes, 1 *Cor.* 1. 23.

20. Thirdly, when it will by no meanes be subject to the wisdom of God. *Ro.* 8. 7.

21. Fourthly, when in some sort it yieldeth to the wisdom of God, in regard of the thing it selfe, which it seeketh; but in regard of the meanes and manner of seeking, trusts to it selfe, 2 *Reg.* 5. 11. 1 *Cor.* 2. 14.

22. Fifthly, when it makes a man more uncapable of those things which are of the spirit of God, 1 *Cor.* 2. 14.

23. Sixthly, when it is made a matter of boasting, *Ier.* 9. 23. *Ez* 28. 17.

24. Seventhly, when trust and confidence is placed in it, *Pro.* 3. 6. & 26. 12.

25. Eighthly, when it is separated from innocency, and sincerity, *Rom.* 16. 19. *Mat.* 10. 16. 2 *Cor.* 1. 12.

Question, 3. By what means may a man be brought to contemne this carnall wisdom?

26. *Ans.* 1. Because it sets men further off from the Kingdom of God, then simple foolishnesse. 1 *Cor.* 1. 26, 27. *Mat.* 11. 26. 2 Because God doth use to infatuate, and bring to nought such wisdom. 1 *Cor.* 1. 19. 20. 3 Because it is serpentine, and diabolicall, *Gen.* 3. 1. *Iam.* 3. 15. 4 Because it destroyeth those in whom it is. *Pro.* 11. 3. 5. It overthroweth all humane society, and takes away the comfort of life, 2 *Sam.* 16. 22. 23.

CHAP. 10.

Of Watchfulneſſe.

BEcauſe the exerciſed force, and (as I may ſay) activity of patience is uſually in Scripture ſet forth by the name of watchfulneſſe. Concerning it therefore.

Queſtion, wherein doth it properly conſiſt?

1. *Anſ.* Watchfulneſſe is nothing elſe but an heedfull attention, whereby a thing is gone about with diligence, *Luke* 2.8. *Heb.* 13.16. But this ſpirituall act of vigilancy, which is required of all men, is in Scripture referred to three objects. 1. To the watches themſelves, that they keepe a watch over themſelves, *Pro.* 4.23. & 2 To their duty, that they watch unto that, *Eph.* 6.18. 3 To the future, for which they by this duty prepare themſelves, *Mat.* 24.43.44.45. The firſt may be called the object *over which*, the ſecond the object *for which*, The third the object *to which*. But although for teaching ſake we doe diſtinguiſh theſe three, in practice they ought always to be conjoyned, ſo that we alwayes obſerve our ſelves, watch to thoſe duties which ly upon us, and prepare our ſelves for the future, *Eccles.* 5. 1.2,3.4,5.

2. Watchfulneſſe over our ſelves in generall is nothing elſe, but a vigilant obſervation of the Will of God, *Pſalm.* 119.4, 5,6.

3. Particularly, there is required in it, as in the watching of a City that is beſieged, or any other way in danger, that we obſerve, and inquire, 1. Into all commers in, whence they come, and whither they tend; and to all thoſe things which come in by our ſenſes, as by the City Gates, that if they be hurtfull, they may be excluded, *Pſal.* 119. 37. *Iob.* 31. 1. 2 Into all that goe out, as into all our thoughts, words, and actions, which proceed from us. *Pro.* 4.23,24. *Pſ.* 39.2. *Eccles* 5.1. *Iam.* 3.2.

4. Vigilancy as it reſpecteth our duty, is nothing but a carefulneſſe about theſe things, which God hath commanded,

commanded, how we may please him in them, 1 *Cor.*7.32.

5. Vigilancy is particularly required, 1. Before the duty is performed, that the matter be duely weighed, *Pro.*14. 15. That all impediments, (whether they be things in themselves lawfull, or unlawfull) may be removed, 1 *Pet.*2. 11. 2 *Tim.* 2.4. That we may be fit and prepared for the doing of our duty. *Lu.*21.34.36. And that we may lay hold on the occasions of doing it, that are offered, *Gal.*6. 20. And the contrary be avoided. *Pro.*4.15.& 5. 8. 2 In the very duty, that it be done in an exact, and accurate manner. *Luke* 8.18. 3 After the duty, that it be not marred by any following corruption. 2. *Ioh.*8. Because it is easily wont, either to be corrupted by pride, 1 *Cor.*4.7. Or by inconstancy, and levity to be overthrown, *Ier.*34.11.

6. Watchfulnesse as it respects the future, which we are to have before our eyes, is a due preparation, such as that, which we expect, doth require, whether it be good, that it may be received, or evill, that it may be avoyded. *Mat.*24, 42. 44. Particulary here is required, 1. That this preparation be made in time, *Mat.*25.3. with 11.2. That it be used constantly, and without ceasing, *Lu.*21.36.

Question 2. What is principally required for the observing of this watch?

7. *Ans.* First, sobriety in the use of worldly things, 1 *Thess.* 5.6. 1 *Pet.*4.7.& 5.8. For the heart is overcharged, not only with surfetting and drunkenesse, but also with the cares of this life, *Lu.*21.34. 36.

8. Secondly, a frequent consideration of Gods owne presence, and beholding of our wayes, *Pro.*1.20.21. *Psal.* 119.168.

9. Thirdly, a frequent examination of our wayes, with a just censure, and judgement passed upon them, *Ps.*4.4. *Ps.*119.59. 1 *Cor.*11.31.

10. Fourthly, the fellowship, and society of them, which wil be to us in this care, *Phil.*2, 4. *Heb.*10.24.5. frequent prayer. *Mat.*26.41.

Question, 3. By what arguments may we be stirrd up to this watchfulnes?

11. *Ans.*

Motives to watchfulnesse

11. *Ans.* There is one essentiall reason, which is taken from that danger, in which both we our selves are, and the Name of God by reason of us, 1 *Tim.*6.1.

12. Now we are subject to that danger. 1. Through the infirmity of our flesh, *Mat.*26.41. 2 Through the deceits of the divell, and the world. 1 *Pet.*5.8. 3 Through the uncertainty of the time of Christs comming to judgement, either generall, or particular. *Mat.*24.42. & 25.13. *Mar.*13.33.35. *Lu.*21.35.36.

CHAP. 11.

Of Fortitude.

BEcause next after prudence, fortitude is requisite to the perfection of vertue: concerning it therefore.

Question, 1. Wherein doth Christian fortitude consist?

1. *Ans.* It is not to be confounded with animosity, or stoutnesse, which is to be found not only in men voyd of all vertue, but also in the bruit Creatures, the Lion, the Horse, the Bull, the Dog. *Pro.*31.29.30.31.

2. Secondly, yet courage or greatnesse of mind, hath the nature of a *Genus*, or Generall, in respect of true fortitude: which therefore consists not so much in the moderation of boldnesse, or hope, as in the moderation of feare, and desperation, *Iob.*6.11.19.

3. Thirdly, it doth not only consist in adventuring upon dangers, or undertaking hard things, but also in suffering, and bearing evills, and adversity, *Hebrewes* 11.34,35.36. 2 *Tim.*2.1.3.

4. Fourthly, but true fortitude adventures upon dangers, and suffers adversity, for vertues sake, and for the performing of his duty, 1 *Pet.*3.14. & 4.14,15.

5. Fifthly, fortitude therefore is that courage, whereby we are ready to performe our duty, even because it is our duty, what difficulties soever happen. 1 *Cor.*15.58. & 16.13.

6. Sixth-

6. Sixthly, he cannot be said to be truely courageous, which offers himselfe to dangers, not once considering what they are, or why to be attempted, or intangled in them by chance, or compell'd by necessity, and not led thereto by vertue. It was not from fortitude, and courage, that the Demoniack, *Mark.* 9. Often leap't into the water, often into the fire, but through the violence of the evill spirit; so it is not from the vertue of fortitude; that many are strong to powre downe drinke, *Esa.* 5.22. Yea, many attempts, by which men are judged valiant and couragious, by fooliſh Acts, are nothing but made furies.

7. Seventhly, neither hath he this vertue, who is scarred, or doth desist from doing his duty, through any feare, or danger, *Pro.* 24.10.

8. Eightly, yet it is here to be remembred, that the courage of the faithfull in this life, is joyned with infirmity, and so some momentany shaking, wherewith the godly sometimes are made to stagger, may consist with the fortitude of vertue. *Ier.* 20.9. 2 *Cor.* 4.8.

9. Ninthly, and although in regard of purpose of mind, and preparation of heart, the faithfull doe arme and fortify themselves against all such things, as may hinder them in their duties. 2 *Cor.* 6.4. Yet notwithstanding they are not alwayes equally prepared to the suffering and undergoing of all kinds of molestations, as Satan observed, *Iob.* 1. & 2. And the event in *Iob* in some sort proved. For that which experience teacheth in corporall fortitude in a due proportion, holds also in spirituall; *Some are strong to suffer labours; others to exercise warfare; others to carry burthens; others to repell things that are hurtfull; and many which are strong in one or other of those things, are found infirme, and weake in the rest.*

Qu. 2. *By what meanes may this Christian fortitude be stirred up in a man?* Meanes to stir up fortitude.

10. *Ans.* First, if he acknowledge his owne weakenesse, *Rom.* 5.6. 2 *Cor.* 3.5.

11. Secondly, if he consider that he is chosen and called of God to perform that duty, which he goes about. 1 *Chron.* 28.

12. Thirdly, if he perswade himselfe that God will be present with him in that which he hath commanded him, *Deut.* 20.3.4. *Ps.*27.12.2 *Reg.*6.16.

13. Fourthly, if he expect and looke for all sufficiency of strength from God. *Eph.*6.10. *Phil.*4.14. *Ps.*73.26.

14. Fifthly, if he call to mind, how the victory hath beene long since gotten for him by Christ; and that nothing is required of him, save onely, that he adhering unto Christ, become a conquerour with him, and in him. *Iohn* 16. 33. *Rom.*37.

15. Sixthly, if he stick close to that promise, which testifies, that all things shall work together for good to them that love God, *Rom.*8.28.

16. Seventhly, if he have the recompence of reward, which is laid up for him, alwayes before his eyes. 1 *Cor.*15.58.

CHAP. 12.

Of Boldnesse which is contained under fortitude

BEcause under fortitude is contained boldnesse, or confidence, perseverance, and patience; of these therefore briefly.

Qu.1. *What is this boldnesse of fortitude?*

1. *Ans.* First, by it we understand not here properly that confidence of Faith, whereby we rest upon God by Christ, unto salvation; Nor simply that confidence of hope, whereby we expect the things, which God hath promised: but that confidence, whereby we being full of Faith, and hope, doe cheerefully and boldly set upon the duty laid upon us by God. *Ier.*1.7.8.19. *Act.*4.13.29.& 9.29. *Ephes.*6.19.20. *Phil.* 1.14.20.

Qu.2. *What are those adverse evills which are properly overcome by this confidence?*

2. *Ans.* Two especially, 1. The difficulties which hinder us in the performing of our duties. *Pro.*22.13.& 26.13. *Eccles.* 11.4. *Cor.*16.9. (2) The uncertainty of the successe or

event, which will follow upon the performance of the duty, *Daniel.*3 17.18.

Qu. 3. *By what meanes is the mind confirmed against those vexations?*

3. *Ans.* First, by the fervour, and heat of the spirit, or zeal *Act.*18.25 26. *Act.*4.8. with 13. *Amos* 5.24.

4. Secondly, by a true trust placed in God, *Pro.*16.3. *Ps.*37.5. & 55.22 1 *Pet.*4.19. & 5.7. *Esa.* 58.11.

5. Thirdly, by faithfull prayers, commending our selves to God. *Phil.*4.6. *Esth.*4.16.

6. Fourthly, by a right judgement concerning the terrours, whereby we are astonished. For sometimes the things which terrify us, are utterly to be contemned, as the speeches of vain men, &c. Sometimes they are meere figments, which if we passe an exact judgement of them, vanish presently, and they are such alwayes, that if they be compared with the dignity, fruit, and necessity of our duty, they are of no force at all.

CHAP. 13.

Of Constancy.

QUestion, 4. *Wherein doth perseverance, or constancy of vertue consist?*

1. *Ans.* First, In a perpetuall continuation of the same purpose, and disposition of well-doing. *Gal.*4.18. *Psal.*106.3. *Rom.*2.7.

2. Secondly, In a frequent iteration of the same kind of actions, with fervour, and zeale. 1 *Thess.*5.17.

3. Thirdly, in a care to proceede and goe on in a way of vertue. *Phil.*3.13,14.

Qu. 5. *Which are the evills which are opposed to this Constancy?*

4. *Ans.* First, declining out of the right way. *Iob.* 23.11. 12.

5. Secondly, wearisomnesse, and fainting. *Gal.*6.9.

6. Thirdly, a desultory lightnesse whereby men are changed every houre, and become unlike themselves. It is called childishnesse, *Eph.* 4.14. And madnesse, and bewitching, *Gal.* 3.1.

Qu. 6. *How are men stirred up to constancy?*

7. *Ans.* Because the reward is not promised, save only to them that persevere, *Apoc.* 2.10.26. And therefore it is vaine for a man to begin, unlesse he hold on, and goe through with it. *Gal.* 3.4.

CHAP. 14.

Of Patience.

QUuestion, 7. *What is the nature of patience?*

1 *Ans.* Christian patience hath reference to a threefold obje&. 1. To God, according to whose pleasure all adverse things, are ordered. *Iob.* 1.20. & 2.9.10. In which respect, murmuring against God is opposed to patience, 1 *Cor.* 10.10. 2 To men, or those means which doe directly afflict us. 2 *Thess.* 1.4. with 6. 1 *Pet.* 2.20. & 3.9. In which respect desire of revenge is opposed to patience. *Rom.* 12.17.19. 3 To that office, or duty, which by the molestations of ad- adversity, we are tempted to forsake. *Heb.* 10.36. *Lu.* 12.19.

In which respect, faintnesse of mind is opposed to patience, *Heb.* 12.5. And drawing back, and departing out of the right way, which followes there, *Heb.* 10.36. with 38.39. & 12.7. with 13.

2. In the first consideration, patience pertaines to Religion towards God; In the second to charity toward our Neighbour. In the third, it is a part of fortitude, and a generall affection of vertue. Yet to the third consideration, may the other two be referred, so far as our duty, either towards God, or man, is considered in them: Although, besides this generall nature, they have speciall difference, by which they may be profitably distinguished from this, and betweene themselves.

Qu. 8. *How is this patience, and sufferance, to be distinguished*

shed from that, fortitude, which consists in confidence, and Constancy?

3. *Ans.* Those three are alwayes joyned together in true fortitude; but confidence or boldnesse doth properly respect the setting upon a duty, constancy the continuation of it, patience, the defence of it.

Qu. *What be the signes of this patience?*

4. *Ans.* First, if we neither utterly contemne the difficulties, that we meete with, nor faint under them. *Heb.* 12.5. But doe overcome all oppositions duely weighed in a right judgement.

5. Secondly, if we be prepared in mind for righteousnesse sake, not onely to suffer those troubles, which are lesse, but even those which are most fearfull. *Acts* 21.13.

6. Thirdly, if we do not only, not quite forsake our duty, because of difficulties, wee meet with, but not so much as remit, or lessen any thing of our zeale, *Hebrews*, 10. 35. & 12.13.

7. Fourthly, if we undergoe these troubles not as by constraint and unwillingly, but with spirituall joy and exultation, *Mat.* 5.12. *Col.* 1.11. *Heb.* 10.34.

Qu. 10. *By what motives may we be confirmed in this patience?* Motives to patience.

8. *Ans.* First, because without this patience no good thing can be perfectly accomplished, *Iam.* 1. 4.

9. Secondly, because without patience we want the possession of our own soules, *Luke* 21. 19. Neither can we attaine to have our hearts established in any thing that is good, *Jam.* 5. 5. 10. *Pro.* 24. 10.

10. Thirdly, because by these troubles we are brought into triall by God who takes a proofe of us by the Devills temptations, *Heb.* 10.32. Wherein unlesse by patience we get the better we must needs to the dishonor of God, and our own hurt be overcome by the Devill, *Rom.* 12.21.

11. Fourthly, because in this triall God himselfe will give both a supply of strength and a happy issue, 1 *Cor.* 10.13.

CHAP. 15.

Of Temperance.

BEcauſe to the conſtitution of vertue there is required (beſides the uprightneſſe of juſtice the direction of prudence and the firmeneſſe of fortitude) the cuſtody alſo or the guard of Temperance, therefore ſome thing muſt be ſaid of Temperance.

Qu. 1. *Wherein lieth the nature of Temperance.*

1. *Anſ.* Firſt, As fortitude doth arme vertue againſt thoſe things, whereby men are wont to be deterred and made afraid of doing their duty: ſo Temperance doth defend it againſt thoſe things which are wont to allure, and entice men away from the ſame.

2. Secondly, although in that victory which Temperance obtaines over flattering Temptations (in the reſiſtance of which there is oft times much moleſtation) and in that conſtancy alſo which is properly a fruit of Temperance, there be to be found a magnanimity and heighth of mind neere of kinne to fortitude: yet there is a difference betwixt it and fortitude becauſe of the difference of the objects.

3. Thirdly, becauſe every object, that doth allure and intice, hath ſome ſhew of good; and the appearãce of an honeſt good, as ſuch, doth not allure to ſinne, but to honeſty: therefore the object of Temperance are things that have a ſhew of profit and delight; or profits and pleaſures.

4. Fourthly, alſo love, deſire, and delight are converſant about ſuch kind of good things; therefore temperance properly is occupied about the moderating of theſe affections, about ſuch objects.

5. Fifthly, Temperance doth not utterly take away theſe affections, as being naturall, but doth govern them, that is, takes away their inordinatneſſe, in regard of their degre, extent, and manner.

6. Sixthly, this inordinatneſſe, becauſe in beleevers, it is taken

taken away onely in part, therefore these affections are in some sort, but not perfectly mortified. Hence it is, that Temperance is said to restraine, and keepe under the remainders of them, and to abstain from them.

Qu. 2. *What are the signes of Temperance?*

Signes of Temperance.

7. *Ans.* First, if a man be not led with carnall and worldly affections, but keepe them tamed under the yoke of reason and Religion, and do, as it were, deny them. *Tit.* 2. 12.

8. Secondly, if he abstaine especially from those lusts, to which (either by reason of the condition of his wife, or by evill custome, or by the example of those amongst whom he lives) he is most inclined. 2 *Timothy* 2. 22. 1 *Peter* 4. 2, 3, 4.

9. Thirdly, if he abstaine, not only from the outward works, whereby such lusts are wont to be fulfilled, but also study to roote out and mortify the very inward inordinate affections, *Col.* 3. 5. 8. *Rom.* 8. 13.

10. Fourthly, if he be neither lifted up inordinately in the fruition of the commodities, and pleasures of this World, nor troubled in the want of them, but when he hath them, be as if he had them not, 1 *Cor.* 7. 29 30. 31. And when he hath them not, be as if he had them. 2 *Cor.* 6. 10.

Qu. 3. *What is to be done by us, that we may attaine Christian Temperance.*

Meanes to attaine Temperance.

11. *Ans.* First, we ought to endeavour by all meanes to diminish and resist the love, desire, and delight of the World and of worldly things, 1 *Ioh.* 2. 15. 16.

12. Secondly, to this purpose it will be profitable to turne away our thoughts, and senses from things perversly beloved: lest the appearance of good which seemes to be in them prove to be an incentive, and nourisher of perverse love, *Iob.* 31. 1. For it is remarkable that the two first perverse loves wch we read of in the Scripture, are said to come by the sight, *Gen.* 3. The Woman saw that the Tree was good and pleasant to the Eyes, and *Gen.* 6. & 2. The Sonnes of God saw the daughters of men that they were faire.

13. Thirdly, it is profitable also seriously to ponder of the fading vanity of all worldly things, 1 *Ioh.* 2. 17. *Eccl.* 1.

14. Fourth-

14. Fourthly, to the end that we be not taken and carried away with the shew of pleasures, it is good to behold them not as they come flatteringly, but as they goe away, that is full of shame and sorrow, *Ro.* 6.21.

15. Fifthly, we must be watchfull that the motions of concupiscence get not strength by long delay, but we must doe our endeavour that they be presently and in the beginning repressed, *Ro.* 7.

16. Sixthly, we must often and seriously revolve in our minds how all those that ever were wise and godly here, not without just cause despised these pleasures, and judged them fit to be despised and eschewed by others.

17. Seventhy, the minde is to be occupied in other things; and our love, desire, and delight, are to be turned to those things which are Spirituall, and Divine, that so evill love may be driven out of the mind by good love, as one naile is driven out by an other.

CHAP. 16.

Of Drunkennesse.

1. AMong the sinnes which are opposite to Temperance, those are most remarkeable which are conversant about the delightes of touching, as Gluttony, Drunkenesse, and such like, because such kinde of abuses have most manifestly in themselves, and of themselves a morall badnesse as appeares by the Law of nature, of God, and of man, all which do condemne them.

2. In all those kinds of excesse, the inordinateneſse is commonly found to be either in regard of the substance when more pretious things are desired, then doe agree to a mans state; For in regard of the quantity when more is consumed then reason requires, or in regard of the quality when too much curiosity is used for the satisfying of ones lust, or in regard of the manner when a just decorum is omitted, or lastly in regard of the time when men give themselves unto such

such things oftner then they should or when they ought not.

3. Now of drunkennesse there is something in speciall to be considered before other sinnes of the like nature, because of that singular opposition which is betwixt it and the offices and works of vertue.

Qu. 1. *What is drunkennesse?*

4. *Ans.* First, drunkennesse is oftentimes taken for the privation of reason which followes upon immoderate Drinking. And so it is not properly a sinne by it selfe, but rather an effect and punishment of sin.

5. Secondly, as it doth note either a desire of immoderate drinking, or the voluntary drinking it selfe so far immoderate, that a man by it is violently deprived of the use of reason, so it is a greivous sin. *Pro.* 23.30.39. *Esa.* 5.11. *Hos.* 4.11. *Luke* 21. 34. 1 *Cor.* 6.10. *Ephes.* 5.18.

6. The deformity and filthinesse of this sin doth appeare from these grounds, 1. Because the Drunkard doth for a contemptible pleasure sell that which is the excellentest thing in the nature of man whilst he deprives himselfe of the use of reason, 2. Because by this meanes he makes himselfe unfit not onely for the duties of piety. *Luke* 21,34. But also for all honest actions, *Hos.* 4.11. 3 Because he exposeth himselfe to the danger of almost all kinds of sinnes, whilest he deprives himselfe of the power to avoid those things which otherwise he knowes to be grosse sins. For which reason, and that which went before it is apparent that Drunkennesse is not so much a speciall sin, against any one Commandement of God, as a generall breach of the whole Law, 4 Because he doth so deforme the Image of God in himselfe, that he doth in a sort cast himselfe below the Beasts. 5. Because he doth bring hereby many mischiefes to his body, name, and outward condition, 6. Because he which is accustomed to this sin proveth in a sort incurable. For a Drunkard is seldome or never reclaimed either from Drunkennesse, or any other sin because his heart is taken away. *Hos.* 4.11.

7. Drunkennesse is voluntary not only when it follow's from a direct intention, but also when it commeth of a notable negligence in preventing it.

The outrages which a man committeth in Drunkenneſſe are ſo far to be imputed to him for faults, as the Drunkenneſſe was voluntary; Now then eſpecially, they are both voluntary, and accompted faulty, when (all circumſtances being conſidered) a man might, and ſo ought to have foreſeene, that he would commit ſuch things in his Drunkenneſſe, either becauſe he had tryed it by experience before, or becauſe in the like caſe of Drunkenneſſe, or upon the like opportunity, drunken men are wont to commit ſuch things, or at leaſt doe expoſe themſelves to the danger of committing them.

9. Now, although compleat Drunkenneſſe doe conſiſt in the loſſe of the uſe of reaſon by Drinking, whereby a man is made altogether unfit for the duties he hath to doe; Yet all perturbation of the phantaſie by Drinke whereby a man is notably made leſſe fit, for the ordinary exerciſe of piety (as prayer and reading) is a degree of the ſame ſinne, *Lu.*28.34.

10. Thoſe alſo which are ſtrong to drinke, ſo that though they drinke above meaſure, they find no perturbation of their forces, yet if they like to ſit at their cups, to ſtay at the Wine, and to extend and prolong their drinkings, they are not free from this ſin. *Eſa.* 5.11.

11. He is a partaker in this ſinne, who doth wittingly and willingly give wine or drinke to another, to make him drunk. For he doth cooperate to his ſin.

12. But much more are they guilty, who induce others to make themſelves drunke, whether they intend it directly, or indirectly, by inviting them to drink, by calling for greater pots, by ſtriving, by urging them without all reaſon, to drink as much, and take their turne, as they call it.

13. We ought to abſtaine, not only from the imitation, but alſo from the fellowſhip of ſuch kind of ſinnes, according to that of the Apoſtle: if any that is called a brother, be a Drunkard, with ſuch an one no not to eate, 1 *Cor.*5.11.

14. We are to abſtain therefore (even from this ground, if there were no other) from thoſe rites, whereby drunkenneſſe is artificially wont to be brought about: of which

ſort

sort are the adjuring of others to drinke by the names of some that are great, or deare to them; the sending of cups about, that all and every one in his order may drinke them off; that abuse of lots (as it is in some places used) to impose a fained and (unwritten) Law and necessity of drinking upon the guests, and such like mysteries of *Bacchus*, and introductions to the exceesse of drinking.

CHAP. 17.

Of Good Works.

BEcause from vertue proceed good Workes; concerning them therefore.

Qu. 1. *What is here to be understood by a Worke?*

1. *Ans.* A worke in this place ought not to be distinguished from an action, as it is distinguished by them, who doe account those only for good works, which produce something, that is good and profitable unto men; such as are almes, the building and endowing of *Temples, Colledges, Hospitalls*, &c. For although among men, which are affected with their owne commodities, such workes are in a singular manner above others extolled. Yet such works may be so done, that that action from whence they come, may be in many respects evill; although the things done may be usefull and good unto other men.

2. Againe. even when in such works, not the works only, but the actions be truly good: yet they cannot be equalled to some other actions, which carry not so great a pompe 1 *Tim.*3.1. *Iam.*3.20.

3. This thing ought so much the more diligently to be observed, because it pertains much to the comfort of the poorer sort of believers; who have hardly any power to doe any thing, that may tend to the externall good of others. It serves also to abate the insolency of certaine rich Men, who thinke that they onely doe good workes, and none but they.

Q. 2. *Concerning the efficient cause of good works, it may be demanded, whether the works of men unregenerate, (whereby they doe in some sort the same thing which the regenerate doe in their good works) be good works, or no:*

4. *Anſ.* In ſuch kind of works, we are to diſtinguiſh betweene the ſubſtance (as I may ſay) of the worke, and the fault of the perſon, wherewith it is defiled: the ſubſtance of ſuch works is good, becauſe they are the things of the Law. *Rom.* 2.14. Now, every worke ſo far as it agreeth with Gods Law, is good. But for all that, there be ſome vices cleaving to them, which come, partly, from the perſon that doth them, partly, from the manner of doing, whereby ſuch works are ſo defiled, that though in their owne nature, and in reſpect of others they be good, yet in reſpect of any ſpirituall obedience yielded by them unto God, they are not good, *Eſa.* 1.13. *Eſa.* 66.3.

Qu. 3. *How then can the works of the regenerate be good, ſeeing they are many wayes defiled?*

5. *Anſ.* Although evill doth alwayes cleave both to the perſons and the actions of the godly, *Rom.* 7.21. Yet this evill in their holy duties takes not away the eſſence of a ſpirituall duty, but hinders and diminiſheth the degree and perfection thereof; becauſe all the cauſes of ſuch works are good, and only the adjuncts evill: and ſo the imperfection being covered in Chriſt, the works are for Chriſts ſake acceptable, and pleaſing unto God 1 *Pet.* 2.5.

Qu. 4. *Concerning the matter of good works, it may be demanded whether it is not lawfull for us at our owne pleaſure to make choice of ſomething, in which to yield honour and obedience unto God?*

6. This is expreſly forbiden, *Deut.* 12.8.32. *Num.* 5.39. *Mat.* 15.9. *Mark.* 7.7.

7. Secondly, it doth imply a contradiction that we ſhould yield obedience to God in thoſe things, whereof he hath given us no Commandement: Neither without obedience can we give any honour to God, that may be pleaſing to him. All works therefore of our owne chuſing are only good before men through a fained and vaine perſuaſion, but not before God.

8. Third-

8. Thirdly, yet there is some difference to be observed in good works, in regard of the matter; for some are expresly and immediatly enjoyned to all, as the duties of the morall Law; others are not commanded to all, but to some only, and that is not expresly and immediatly, but consequently, and upon the supposition of certaine circumstances, by which it comes to passe that (*hic & nunc*) in some particular case, they partake of the nature of precepts.

9. In such things, the will of God is to be gathered and collected by a sillogisme, whose generall propositon is contained in the Scripture; the assumption dependeth upon gift, call, or such like speciall circumstances; and the conclusion is out of the proposition so derived by the assumption, that in respect of this or that man, such or such a time, it hath the same force of binding, with a generall Commandement. For example, all ought to cut off occasion of calumny and scandall, and to take that course which makes most for the furtherance of the Gospell, and the edification of the Church. This is the proposition. 1 *Cor.*10.31.32.33. Now *Paul*, considering all circumstances, did thus assume, I *Paul*, if I shall freely preach the Gospell, shall cut off occasion of calumny. 2 *Cor.*11.12. I shall further the Gospell, 1 *Cor.*9.23. And edify the Church, 1 *Cor.*9.19. Hence this conclusion followes, therefore I *Paul* ought to preach the Gospell freely. 1 *Cor.*9.15. Againe, all ought according to the gifts which they have, and their vocation, to promote the Gospell, 1 *Cor.* 7.17. I have the gift of continency, and the present necessity makes the single life more fit to further the Gospell, then marriage, 1 *Cor.*26. Therefore I ought to continue in that single estate.

10. If this explication be duely observed, it will easily without any longer dispute, overthrow the Doctrine of the Papists, who make distinction betweene Evangelicall counsells, and the Lawes of God.

Qu. 5. *Concerning the end of good works, it is demanded, what force intention hath to make an action either good, or bad?*

11. *Ans.* A good intention by it selfe cannot make a good

action, because goodnesse is a perfection, and doth arise from the perfection and integrity of all the causes. Neither is there any action so wicked, but may be committed out of some good end: the incest of *Lots* Daughter was upon a good end. *Gen.*19.32. And many doe kill Christians, thinking thereby to doe God service. *Ioh.*16.2.

12. Yet an evill intention doth make an action evill, because evill, is a defect, and doth arise out of any defect, *Mat.*6.1. *Take heed yee doe not your almes before men to be seene of them, &c.*

Qu.6. *What kind of intention is necessarily required to make an action good?*

13. *Ans.* First, it is absolutely necessary that it be done with a respect to honesty, and in reference to the pleasing of God, and obeying his Will. *Acts* 24.16. For an action cannot be good, unlesse it be don under the notion of goodnesse; Now to doe a good thing under the notion of goodnesse, is to have a respect to honesty and goodnesse in the doing of it. For hee that doth a thing that is honest, because it is delightfull, or profitable, may be said to doe rather a thing profitable, or delightfull, then honest. 1 *Tim.*6.5.

14. Secondly, a secondary intention of profit, or pleasure doth in no sort take away the honesty of an action, but adorn it rather. *Rom.*1.12.& 15.

15. Thirdly, it is also absolutely necessary, that there be a reference of the action to the glory of God, 1 *Cor.* 10.37. This is done vertually in the intention of our doing our duty: but the more distinct and direct respect is unto God in action, the more perfect it is, *Ps.*16.8.

16. Fourthly, it is meet also there be a secondary intention of setting our own salvation. 1 *Cor.*9.24.

17. Fifthly, in such works as come to the notice of others, it is requisite also that we thinke of stopping the mouths of the wicked, 1 *Pet.*3.16. And of furthering others in the way of salvation. *Mat.*5.16.

18. Sixthly, the cause is otherwise in evill actions; for to make an action evill, it is not required, that there be any respect

reſpect to evill, or expreſſe intention of diſhonouring Gods Name, or of bringing death, or giving offence unto others: becauſe as the nature of ſin conſiſts in privation, ſo the want of good intention is an evill intention, and (as it is choſen by the will) interpretatively is reckoned for the intention of all thoſe evills, which are oppoſed to good intentions: and hence it is that the ſinner is ſaid to love death, *Pro.*8.36.

Qu. 7. *Of the forme of a good action wherein it doth conſiſt?*

19. It conſiſts properly in the manner of doing, when the agent is not onely well diſpoſed, and that thing which he doth is approved of God, but alſo the action is ſo ordered in reſpect of all the circumſtances, as God preſcribeth, what and of what nature this is, appeareth by the defect. 1 *Cor.*11. 27.28.29. *Comande.*3.

Qu.8. *Becauſe the information and force of Conſcience doth neerely pertaine to the forme of doing, concerning it may be demanded, whether the Conſcience of man be a ſufficient and abſolute rule to worke by?*

20. *Anſ.* The Conſcience of a man ſince the fall is defiled, *Tit.*1.15. And ſo by it ſelfe cannot be a perfect, and pure rule, yea: if we ſimply follow it as a leader, we ſhall be brought oftentimes into vile wickedneſſe. *Ioh.*16. 2. *Acts.*26. 9. *Phil.*3.6. It is therefore only a ſubordinate rule, ſo far of force, as it is directed by the Word of God. Hence an erring Conſcience hath not that power to bind, that we are ſimply bound to follow the judgement of ſuch a Conſcience. For we ought never to content our ſelves, till our Conſcience be certainly informed in thoſe things which concerne our duty; although in this ſence it may be ſaid to bind, becauſe againſt ſuch a Conſcience, while ſuch, we are to doe nothing.

Qu. 9. *What is to be done when the Conſcience is in doubt?*

21. *Anſ.* If the Conſcience doe doubt whether the action be lawfull we ought to abſtaine from that action, till we be certain concerning it. *Ro.*14.23.

Qu.10.

Qu. 10. *What if the Conſcience be in a perplexity, ſo that it thinks it a ſin aſwell to abſtaine from the action as to doe it?*

22. *Anſ.* Out of the nature of the thing it ſelfe, and of the Conſcience conſidered by it ſelfe, ſuch a caſe cannot fall out: for it cannot be that the judgement of the Conſcience ſhould at the ſame time aſſent to both parts of the contradiction.

Qu. 11. *What is to be done when the Conſcience is troubled with ſcruples?*

23. The conſcience is then ſaid to be troubled with ſcruples when it doth give aſſent to one part of the queſtion, being hereunto induced by ſufficient arguments, but yet in ſome ſort troubled with the objections of the other ſide, which it cannot eaſily anſwer. Such kind of doubts (if it may be) ought by a certaine judgement to be laid downe; but if this cannot be ſuch an imperfection of judgement (in aſmuch as it doth not hinder aſſent by a doubtfull wavering, but only make that aſſent to be more weake) is no juſt cauſe to make us forbeare that, which ſuch an aſſent leads us unto. *Deut.* 13. 1. 2. 3. 1 *Kings.* 13. 21.

Qu. 12. *How ought a man to carry himſelfe between contrary opinions, when he is uncertaine of the truth?*

24. *Anſ.* Firſt, it is not enough for a good conſcience to adhere to the authority of men, though they be learned and godly; becauſe the conſcience is not by it ſelfe to be ſubjected to the judgement of man: Neither hath any humane teſtimony, ſufficient ſtrength to argue Gods approbation of a thing, or to excuſe in Gods preſence. *Rom.* 14 12. 1 *Cor.* 8. 10.

25. Secondly, every one ought to follow that opinion, which (after due diligence to ſearch the truth) he judgeth to be improbable out of the nature of the thing and the Law of God compared together, whether that probability appeare to him by his owne ſearch, or by the helpe of others. 1 *Cor.* 8. 4. with 7.

26. Thirdly, if after due inquiſition made the minde be wholly in ſuſpence, whether the action be lawfull or unlawfull

full, then that doubtfullneſſe remaining, the ſafer part is to be choſen. Now that is the ſafer part in which there is no danger of ſinning, and in this caſe he ſinneth not, who ſimply abſtaines from ſuch an action, ſo that he condemnes not another which doth it. *Rom.* 14. 5. with 4. 23. We are therefore to abſtaine from all ſuch things, about which (after due diligence uſed) the conſcience is in doubt, whether they be lawfull or no. They which doe otherwiſe, doe not only expoſe themſelves to the danger of ſinning in the very action it ſelfe, but without doubt doe ſin in the very manner of doeing.

Qu. 13. *When a man doth apprehend, that, of two ſins he muſt needs commit one, which is he to chooſe?*

27. *Anſ.* The precepts of God doe never ſo jarre of their own nature, that it is neceſſary to break one of them by ſin: For when a leſſe Commandement is neglected, that a greater may be obſerved, that leſſe Commandament doth ceaſe for the while to bind; ſo that they who upon ſuch an occaſion neglect it, are altogether blameleſſe, that is, ſin not. *Math.* 12. 5. 7.

28. For that uſuall ſaying, that of two evills we muſt chuſe the leaſt, it is meant of evills of puniſhment, not of ſin.

29. A man ought therefore alwayes to have a fixed reſolution to eſchew and avoid all ſin.

30. There is no neceſſity of feare, danger, or outward conſtraint whereby a man can be excuſed, if he doe upon that pretence commit the leaſt ſin.

31. Neither indeed is there properly any conſtraint, when any thing is done with certain counſell, and the will (which cannot be compelled) induced by feare, conſenteth to the action.

32. Thirdly, if any through weakneſſe be brought to thoſe ſtraits, that he thinks he muſt needs of two ſins commit one, the conſcience cannot give judgement in ſuch a caſe, becauſe that deliberation is made againſt the conſcience. Yet it cannot be doubted, but he ſins leſſe, which commits the leſſer ſin.

CHAP. 18.

Of things indifferent.

QVestion, 1. *Wherein consists the nature of a thing indifferent?*

1. *Ans.* First, *adiaphorum* (for so it is called) according to the interpretation of the word, is that which hath such a respect to two extreams, that it is inclined no more to the one, then the other, and in the same sense is called an indifferent thing, or a thing of a middle nature.

2. Secondly, now although according to this large acceptation of the word, any middle thing may be called indifferent or *adiaphorum*, yet the word doth commonly signify only such a thing as is in the middle betweene morall good and evill.

3. Thirdly, the middle betweene good and evill is either, 1. of meere deniall (as they terme it) in which there is neither good nor evill to be found; and so all substances, whether they be things naturall or artificiall, are middle things or indifferent: or it is, 2. a middle of participation, which doth so far agree with both extreams, as the extreams agree betweene themselves; and thus no substances are properly things middle and indifferent by themselves, because none of them are either good or evill, but only actions, and dispositions to actions.

4. Fourthly, such actions therefore as are neither commanded nor forbidden, and that be in their owne nature neither points of obedience, or disobedience, are indifferent or middle.

Qu. 2. *Whether there be any actions indifferent in regard of their kind?*

5. *Ans.* First, this may be understood two wayes: either that indifferency be of the specificall nature of any action, which is false: or that the common nature of an action should have an indifferent respect to good or evill, which is true.

6. Se-

6. Secondly, there is therefore no action of its own nature so indifferent, but by circumstances it may be made good, or evill; but there be divers actions which in their common and bare nature, before they be as it were clothed with circumstances, doe include in themselves no goodnesse or badnesse; as, to eat, to drink, to take a journey, to walke, &c.

Qu. 3. *Whether indifferent actions differ nothing among themselves, but are all equally distant from good and evill?*

7. *Ans.* In their owne intrinsecall nature they differ nothing at all; but yet there are some which for the most part have evill circumstances annexed to them, and so bend more toward evill, and have an evill name, as to doe the worke of an accuser, the office of an hangman, &c. Some there be also which for the most part have good circumstances, and so bend toward good, and have a good name, as, to till the ground, to follow our study diligently, &c.

Qu. 4. *Whether doe things indifferent make any thing for order and comlinesse?*

8. *Ans.* Whatsoever it is that of its owne nature serves for order or comlinesse, or edification, is not indifferent: for when they doe participate the nature of goodnesse, they are not in the middle betwixt good and bad. And when they produce good, they must needs have some good force and efficacy in them: every thing brings forth its like.

Qu. 5 *Whether do indifferent things cease to be indifferent when any certain thing is set down concerning them, by such as are in authority?*

9. *Ans.* Nothing ought to be commanded, but that which is good, nor to be forbidden, but what is evill; That which is indifferent cannot simply, absolutely, and for ever be either injoyned or forbidden; but commanded, as it drawes neer to good, forbidden, as it approacheth to evill.

Qu. 6. *Whether any singular and individuall action be indifferent?*

10. *Ans.* First, there be some actions which though they be actions of a man, yet they are not humane actions; such are those which proceed from imagination only, and not from deliberate reason, as the rubbings of mens hands,

to ſcratch the head or beard, to take up a ſtraw, &c. while we are thinking of ſomething elſe: theſe actions are not morally good or evill, they want that which is required to make them ſo, namely counſell and deliberation. For although a man may ſin by thoſe actions, as if in time of Prayer he ſuffer his imagination to wander; and do give way to ſuch toyings as thoſe. Yet theſe actions conſidered in themſelves are neither good nor evill. It is true theſe motions are ſubject to the command of mans will, but yet they are ſo ſubject, that they may be exerciſed without any precedent act of reaſon: Neither are we bound any further by reaſon to prevent them; but only ſo far that they hinder not the duties we are about. So for moving of the eye lids, reaſon and the will have power to moderate them, but it is not worth the while to take notice how often we winke, if ſo be we take heed that in ſuch things nothing be done which is undecent, or againſt our duty.

11. Secondly, every action which proceeds from deliberate reaſon, and is properly called humane, conſidered ſingularly and in the individuall, as it is an exerciſed action, is either good or evill. For ſuch a kind of action is either ordered to a good end, or it is not; If it be, then it hath the nature of a good action, if other circumſtances be correſpondent; if it be not ordered to a good end, it is an evill action becauſe it wants the perfection, which ought to be in it, and is not according to its rule.

12. Yet is not required to the goodneſſe of naturall action, that it be alwayes actually and explicitly referred to the due end, ſo that this be done implicity and vertually; becauſe reaſon in that exerciſe of ſuch kinde of actions, may often with more profit be converſant about thoſe objects.

13. Thirdly, ſome one or two circumſtances of an human action may be indifferent, as if one ſcholler be ſpeaking with another, it is ſometimes indifferent whether they uſe the Latine tongue, or any other. But their talke taken with all thee circumſtances is neceſſarily either good or bad: the reaſon is, becauſe the determination of an action doth not depend upon one circumſtance apart, but upon all jointly together.

14 Fourth

14. Fourthly, there may be ſome ſingular action in which there is no goodneſſe ſpeciall to be found, which may not be found in another, and ſo, that at this time we doe this or that, rather then another thing, therein is oftetimes neither good nor evill. Opportunity, or the ſuggeſtion of our minds without any reſpect of morall goodneſſe, may be of weight ſufficient to make the determination.

15. Fifthly, although therefore there be no ſingular actions humane, that is neither good, nor evill; yet there are divers, which ſingularly and in compariſon of others are neither neceſſary nor unlawfull. For as the Carver hath oftentimes no certain reaſon, why he rather makes this image, then that: yet if he make any, it is neceſſary that he either follow the rules of his Art, and make a good one, or faile and ſo make a bad one. So it is in many ſingular actions of men, which in reſpect of the exerciſe, have no proper reaſon beſide the inclinaton of the mind, but in the doing they are either good or bad.

CHAP. 19.

Of a volumary Act.

QUeſt. 1. *Whether in a good or evill act there be neceſſarily required an inclination of the will?*

1. *Anſ.* Firſt, the will is the principle and the firſt cauſe of all humane operation in regard of the exerciſe of the act. For we therefore doe this or that rather then another thing, becauſe we will; As God himſelfe is ſaid to do all things of his owne Will. *Eph.* 1. 11. So alſo doth man who is made after the Image of God. The firſt cauſe therefore of the goodneſſe or ſinfulneſſe of any Act of man, is in the Will.

2. Secondly, liberty alſo of election is formally in the will: that therefore any one doth yield obedience to God, or refuſeth to do ſo, proceeds from the will.

3. Laſtly, our obedience ſtands in our conformity to the

Will of God: and the disobedience, in our unconformity thereunto. Now our conformity with the Will of God is first and principally in our will, *Apoc.* 2.6.

Qu. 2. *What are those things which make an action to become not voluntary.*

4. *Ans.* Nothing at all but either absolute violence of constraint, or chance which could not be foreseen, or prevented. And for such things as are done through absolute violence or meere chance, they have neither the nature of Obedience or sin. As if one should be forced to offer incense or bow the knee before an Idoll, or should meerely by chance kill another, *Deut.* 19.5 6, 10.

Of actions done through ignorance.

Q. 3. *What are we to thinke of those actions which are done through ignorance?*

5. *Ans.* First, that ignorance which is in some sort a cause of the action (so that if a man knew what he did he would not Doe it) if it be unvoluntary both in it selfe and in its cause, that is, not affected, nor procured, nor tolerated, doth make the action meerly casuall and unvoluntary and so excuseth from sin.

6. Secondly, ignorance of the Law doth nevev wholly excuse, because all men are bound to know the Will of God: but yet it doth somewhat lessen the fault if it be not affected, 1 *Tim.* 1.13. *Iohn* 4.41. *Acts* 3.17. But if it be affected it is of it selfe a sin and so doth not diminish but rather increase the guilt of other sins, 2 *Pet.* 3.5.

7. Thirdly, an Ignorance of the fact if a man hath used such diligence as he ought, doth excuse him, because by such an ignorance the fact is made casuall. So *Iacob* being deceived lay with *Leah* whom he tooke to be *Rachell*, *Gen.* 29. But if due diligence have not beene used, ignorance of the fact, doth not altogether excuse although it do somewhat lessen the fault. And this seemes to have beene the case of *Abimilech*, *Gen.* 20. 5.

Of actions done through feare.

Qu. 4. *What are we to judge of those actions which are done through feare.*

8. *Ans.* First, feare doth not simply make an action unvoluntary: but doth considering the circumstances of time and

and place,&c. impell a man to will this or that. As appeares in that knowne instance of the merchant, who is induced through feare of death to throw away his merchandize into the Sea. Feare therefore doth never wholly excuse from sin: yea more, feare it self is oft a sin forbidden, and a cause too of most grievous sins. *Mat.* 10.26. *Phil.* 1. 28. 1 *Pet.* 3.14. *Apoc.* 21.8. Although therefore a great feare or terrour such as is wont sometimes to trouble even a man of good courage before men, be accounted for a good excuse, and is of force to make contracts done through feare void, yet before God such an excuse will not be taken.

9. Secondly, yet that sin which is committed through some strong terrour, is not so grievous (if other things be alike) as that which is committed of the voluntary inclination of the will without any such feare of danger, because in feare the temptation is stronger: and such a fall, if repentance follow, doth proceed not so much from malice, as from infirmity and perturbation. And this was *Peters* case when he denied Christ.

Qu. 5. *What are we to judge of those actions which are done through concupiscense.* Of actions done through concupiscense.

10. *Ans.* Concupiscense doth not make an act cease to be voluntary, neither doth it indeed diminish the voluntarinesse of it in respect of the act, but increaseth it rather. For he that doth a thing out of concupiscense, hath a will strongly inclined to that which it doth, as is appeares either delightfull or profitable to him, if therefore the concupiscense be fixt the sin's the greater. as it was in *Judas*, who betrayed Christ out of covetousnesse of monies.

Qu. 6. *What are we to judge of those actions which are done through inadvertency, or through not minding of what we doe?* Of actions done through Inadvertency.

11. *Ans.* Inadvertency or mindlesnesse is of the same nature with ignorance: because it differs not from it, but only as the privation of an act doth differ from the privation of a disposition. Inadvertency therefore is it selfe often a sin and is opposed to watchfulnesse. At such a time therefore as wee are bound to watch and attend, if we watch not

and

and attend, not we may be rightly said to will this watchfulnesse, not to will it, yea to will our inadvertency, *Esa.* 1.3.

12. Againe this inadvertency is sometimes voluntarily chosen in it selfe. *Amos* 6. 10. Sometimes it is voluntarily chosen in its cause. *Mat.* 13.22.

Qu. 7. *How are we said to will a thing in its cause?*

How a thing is willed in its cause.

13. *Ans.* When we doe wil something upon which an other thing followes. He which will be present at immoderat drinkings may be said to will drunkennesse. He which willingly gives himselfe to sleepe, and idlenesse, may be accounted guilty of a willing neglect of the duties of his calling. He which will please men, may be said with his will to displease God. *Gal.* 1. 10.

CHAP. 20.

Of the sins of the Heart.

QUestion, 1. *What are the sins of the Heart?*

1. *Ans.* The sins of the heart are partly thoughts, partly delights, and partly desires.

Qu. 2. *What thoughts are to be accounted as sins?*

Of thoughts

2. *Ans.* Ther's a threefold thought of the heart about that which is evill. 1. In the bare and simple apprehending of evill. 2. When with that apprehension ther's joyned some motion of the heart to consent to the evill. 3. When there is a full approbation of and consent unto the evill. In the first of these there is of it selfe no sin. For it was in Christ. *Mat.* 4.1. Hence it is rightly said to know evill is not evill. But the other two kinds of thoughts are not without sin. For the third none makes question, and for the second the Scripture is plaine. *Iames* 1.14. Where we are also taught how to distinguish those thoughts which are evill from others, namely when some thought about an evill thing begins in the least manner to draw us towards it, when we begin to nibble upon it and are tickled with it. The reason is because then it bgins in some sort to be received by us, and stick in all, so

that

that the evill of which we thinke becomes in a sort ours whilst we begin to be moved towards it as towards an object betwixt which and us ther's some agreement. For although we stop heere and proceed not, to a full consent: yet eventhis fasten's some blot and defilement upon us (now we ought to have such a care of our soules which were made after Gods Image, that we keepe them pure from all even from the least pollution and defilement. For it is well observed by a great author that every man is appointed by God to keepe, and defend his owne heart as Souldiers are sometimes appointed to defend a Castle, or Towne against the enemies. If therefore without seeking of any aid, and without expecting succour from GOD hee should upon the first attempt of the enemy yield up this Castle, hee commits manifest treason. What then shall we say, if he should give up the Keyes of this Castle before there be any assault made? now the Keyes of the Castle are the thoughts. For these open the heart, and let in the devill. Certainly, he which voluntarily gives this Key to the Devill shall never be able to cleare himselfe from guilt of treason. Now a man delivers this Key to the Devill, as oft as he gives up his thoughts into the Devills hands, or frames his thoughts to the Devills will. The roling of the thoughts in the minde is like the turning of the Key in the Lock to open it.

Q. 3. *What delight about evill is to be accounted as sinfull?* How the heart sins by delight.

3. *Ans.* Not that onely which comes from evill in the commission of it, or after the Commission or while we have a purpose to commit it, *Pro.*2.14.10.23. But even the simple, bare, and ineffectuall complacency in an unlawfull thing, although there be no purpose ever to commit it. This delight is usually called *delectatio morosa* not from the length of time, but from the stay of the understanding which stayes, and prolongs the time in the contemplation of an unlawfull thing with some pleasure. Now the reason why this delight is a sinne, is because that delight is a conformity of the affection with the thing thought upon, and doth containe some approbation of it. *Ro.*7.22.

Qu. 4. *Is all delight in an unlawfull thing sinfull ?*

Whether some delight in an unlawfull thing may not be lawfull.

4. *Anſ.* Yes, if 1. It be in an unlawfull thing or an evill action as its unlawfull and evill, 2. If it proceed from an affection tending and inclining towards ſuch things, or from any unlawfull provocation, 3. If it be ſuch a delight as in its owne nature may have the force of a cauſe, or an occaſion to ſtir up evill affections. In theſe three caſes it cannot be doubted but ſuch a delight is a ſin. But if one be delighted in the thought of an evill thing not as it is evill, but as there is ſome naturall perfection excerciſed, and put forth in it, without any danger of conſenting to the evill, ſuch a delight is not ſimply, and of its ſelfe a ſinne. As when one takes delight in that cunning dexterity, conſtancy, and courage, which appeares in another, in an unjuſt duell: the reaſon is becauſe this delight is not properly, and formally converſant about an evill thing but about a good thing.

What deſires be ſinfull.

Concerning abſolute deſires ther's no doubt but if they be carried to things that are evill they are ſinfull; but concerning ſuch deſires, as are only with a condition there may be ſome queſtion made.

Qu. 1. *Whether is it lawfull for a man to wiſh any evill of puniſhment, or miſery to himſelfe upon any condition ?*

5. *Anſ.* That this is in ſome ſort lawfull appeares, 1. By the example of *Paul Rom.* 9. 3. Who wiſhed himſelfe accurſed for the *Iewes* ſake, 2. By the thing it ſelfe, becauſe actually to undergoe and ſuffer ſuch a kinde of evill is not onely lawfull, but expedient often upon ſome condition, *Gen.* 44. 33. 3 By reaſon, becauſe to ſuffer evill is not of it ſelfe an evill, or a ſin: if therefore the condition under which it is deſired be good, the deſire is good alſo.

Qu. 2. *Whether can the deſire of an unlawfull thing upon a condition become lawfull ?*

6. *Anſ.* Firſt, in thoſe things which are only unlawfull by mans Law ſuch kinde of deſires may be lawfull, becauſe ſuch things have no intrinſecal evillneſſe in them; As if I would go out of the City over the Walls when the Gates are ſhut, unleſſe it were forbidden.

7, Secondly, in ſome things alſo that are forbidden, even by

by Gods Law which have no ſuch intrinſecall evill annexed to them, but that it may in thought be abſtracted & ſeparated; ſuch deſires may be lawfull by themſelves, if there be no danger of an abſolute conſent. As if a man ſhould ſay I would take ſuch a Woman to be my Wife, if ſhe were not too neere of kin to me.

8. Thirdly; The deſire to doe that which is plainly, and intrinſecally evill upon condition, if it were lawfull and not forbidden, cannot be excuſed from ſin. As if a man ſhould ſay I would commit fornication if it were not forbidden. For our deſires ought to ſtand at as far a diſtance from ſin as from any thing in the World, and to abhor it utterly: but in ſuch kinde of deſires there doth appeare ſome inclination, and propenſion to ſin.

9. Fourthly, the deſire to doe any thing which is in it ſelfe evill, unleſſe the ſingular condition and ſtate of ones life hindred it, is a ſinne. As if a man ſhould thinke I would be revenged upon ſuch a one if I were not a miniſter. Or I would keepe company with ſuch and ſuch boon fellowes, if I were not towards the Miniſtery. For ſuch men doe not abſtaine from evill ſimply becauſe it is evill, but becauſe it becomes not men of their callings or may tend more to their prejudice then to the prejudice of others.

10. Fifthly, when the condition is ſuch an one as doth not except the evill in the action, but the danger of puniſhment onely, then the deſire is a grievous ſinne, and a ſigne of much inward wickedneſſe. As if a man ſhould ſay I would kill ſuch an one if I might doe it, and it never be knowne. I would play the Fornicator, or adulterer if there were no Hell: for although ſuch a condition, or wiſh puts nothing in *eſſe*, (as they ſay) that is, in being, in reſpect of the thing it ſelfe, yet in the will it doth ſuppoſe an affection towards ſuch a ſin, and ſhewes alſo that he which is ſo affected would commit thoſe ſins, if he might eſcape puniſhment.

11. Sixthly, all ſuch conditionall deſires in a manner are temptations of the devill which we cannot admit without a great deale of danger.

CHAP. 21.

Of the sins of the Mouth.

QUestion. 1. *Whether if a man have conceived a sin in his Heart, is there no evill added to it by the uttering of it?*

1. *Ans.* If one doe refraine from uttering with his mouth that evill which he hath in his heart, that he may the easilier commit it without being hindred, then the silence it selfe is a sin, and tends to the aggravation of the evill which he hath conceived in his thoughts: and a much greater sin is it if he should in his words make a shew of the cleane contrary. *Pro.*26. 24.25. & 10 18. But if one doe therefore abstaine from uttering the evill which he hath thought, because it is evill and shamefull, such an one stops the course of sin and doth well. *Proverbs* 30. 32. And if he should when he hath thought evill, proceed to utter it with his tongue, he increaseth his sin by making it more compleat then it was before the speaking.

Of idle words.

Qu. 2. *Whether is an idle word a sin?*

2. *Ans.* 1. An idle word properly and strictly is an untruitfull word, or a word of no use, fruit, or profit. Now such a word can hardly ever proceed from deliberate reason: becauſe reason and the will of man doth alwayes propound unto it selfe some end, and some good either morall or naturall: so that of necessity every word proceeding from deliberation must be either good or evill, and so no word properly and rigidly can be said to be idle.

3. *Ans.* 2. This notwithstanding, those speeches in Scripture are called idle *Mat.* 12. 36. Which are little or nothing regarded by the most, and of which they thinke they shall never give account. Now of these words our Saviour saith there's such an account to be given before God, as that even in them there will bee found matter enough, and

desert

desert enough for the inflicting of eternall Condemnation.

Qu. 3. *Whether are all words uttered in jest or sport, or by way of merriment, idle and sinfull?* Of words spoken in sport, and jest.

3. *Ans.* They are not alwayes idle because they have sometimes their use, at least for recreation and to make mirth. Neither are they alwayes sinfull: because they may have a lawfull and honest use, *Pro.* 29.9. 1 *Kings* 18.27. Such kinds of jests therefore may be both good and evill as they may be used.

Qu. 4. *Whether are those words sinfull wherein men doe make profession of some good, without any intention of performing it,* James 2.16.

5. *Ans.* They are sinfull, and that not onely in regard of the defect, because a due intention is wanting, but also in regard of the deceit and fraud which doth accompany such words and hath in some sort the nature of a lie.

Quest. 5. *Whether is multiplicity of words a sin:*

6. *Ans.* It is not of it selfe a sin for a man to use many words: but it is often an occasion of sin, *Proverbs* 10.19.

CHAP. 22.

Of Sins of Works.

QUest. 1. *Whether the externall Work of sin joyned with the internall doe increase the evill of it?*

1. *Ans.* 1. If one have an effectuall will of sinning, *viz.* be so affected in regard of his will towards sinne, that nothing hinders him from the eternall Worke, but onely that the occasion is wanting, such a man before God is accounted as great a sinner, as if hee had performed the outward action; this appears by the contrary acts of obedience. 2 *Cor.* 8.12. *Heb.* 11.17.

2. *Ans.* 2. And yet such a sinne in regard of the extension of it is made great by the externall worke. For as sanctification

tion is great when it hath renewed the ſpirit, ſoule and body, then if it ſhould reforme any one part alone, 1 *Theſſ.*5.23. 1 *Corinthians* 6.20. 2 *Corinthians* 7.1. So alſo ſinne in the like manner is greater when it hath as it were invaded the body, then if it ſhould keepe poſſeſſion onely of the ſoule.

3. *Anſ.*3. In regard of that hurt and miſchiefe which is done to others, either by reaſon of ſcandall, or by reaſon of ſome reall diſcommodity, ſin is made greater by the externall work. 1 *Sam.*25.32.33.

4. *Anſ.*4. Hence it is that ſome puniſhments are juſtly inflicted for the externall act of ſome ſinnes which are not inflicted for the internall. As a divorce is made for the act of adultery but not for the intention.

Qu.2. *Whether doe thoſe diſcommodities which fall out in the event of an evill work increaſe the ſin.*

5. *Anſ.* Theſe kinds of events may have a fourefold reſpect unto the will of the ſinner. 1 Sometimes they are directly intended, and then they doe increaſe the ſinne, in the internall nature of it whether they follow or follow not, 2. Sometimes they are foreſeene, although not directly intended, as, when one ſeeth an innocent perſon like to be much indammaged by the theft which he intendeth, and then interpretatively, and indirectly they are ſaid to be increaſed, and likewiſe aggravate the ſinne, 3. Sometimes they are neither intended nor foreſeene, but yet they ought by ſome meanes to be foreſeene and prevented: and then alſo they aggravate the ſin, becauſe they are in ſome ſort preſumed to be foreſeene, 4. Sometimes the ignorance of them is void of ſinne, and then they are not imputed as ſins.

Qu.3. *How is the act of ſin broken off?*

6. *A.* 1. Not by every phyſicall interruption of the act: for if it be in a morall ſence continued, the ſin it ſelfe remaineth.

7. 2. Not by a ſimple ceſſation of the act of the intention or will: for that may come to paſſe through inadvertence, and diſtraction about other things.

8. Th

8. The morality therefore of it is onely broken off by a contrary will and reſolution : and yet that breaking off is imperfect; unleſſe there be withall ſuch a change of the will, as is required to true Repentance.

FINIS.

THE FOVRTH BOOKE.

OF CONSCIENCE.

Concerning the dutie of man towards God.

CHAPTER I.

Of Religion.

Queſt. 1.

WHether religious honour be due to God oniely?

1. *A.* 1. All that honour which Religion doth enjoyne, or is yeelded unto any, becauſe religion commands it, is ſometimes called religious. And in this ſence that honour which is required in the fifth Commandement may be called religious honour, which yet is due to divers creatures.

2. *A.* 2. There is alſo a civill honour, which hath a certaine ſingular likeneſſe to that honour which is given to God, and becauſe of that Analage is ſometimes called religious honour, ſuch as is pietie towards parents.

3. *A.* 3. But that honour which is the proper act of Religion

ligion as respect unto God onely as the object which is to be honoured. For 1. the greatest honour is due to God onely: but religious honour is the greatest, 2. That honour which is due unto the Authour and Lord of life, and eternall blessednesse can be given to none but God: but such is religious honour 3. The soule and conscience of man is directly subject to God onely: but this is done in religious honour. 4. God onely is our absolute Lord, and hath an unlimited power to exact Obedience at our hands: but this is supposed in religious honour. 5. Every where in Scripture such are condemned as give religious worship to any but the true God.

Quest 2. *How may religious worship be knowne?*

4. *A.* 1. If confidence and trust be properly placed in any.

5. *A.* 2. If the Conscience be subjected unto any.

6. *A.* 3. If those things which are proper to God be attributed to any.

7. *A* 4. If there be a going beyond the usuall bounds of civill honour.

Quest. 3. *In what externall acts doth religious honour, or the worship of God consist?*

8. *A.* 1. All lawfull acts which men do exercise directly towards God, are acts of honour and religious worship. For we can doe nothing out of dutie towards God, besides the giving of honour to him with submission and reverence.

9. *A.* 2. Yet there are some acts in which this affection is more expresly signified then in others, namely those in which wee have almost respect to nothing but the honour of God, as falling prostrate, bending of the knees, or submissive bowing of the body before God, by which acts the externall worship and adoration is set out unto us in the Scriptures.

Of the honour due to holy men and Angels.

Quest. 4. *What honour is due to men, and to the holy Angels?*

10. *A.* 1. If they be present with us, civill honour is to bee given to them, according to that excellencie which is in them.

11. *A.* 2. But if they be absent, or appeare not unto us, there is no act at all of adoration to bee exercised towards them.

12. *A.* 3. Whether they be absent, or whether they bee present

present, there is no religious honour due unto them, because although they have a singular respect to the excellencie of God, yet that excellencie is to them extrinsecall, and so the honour which is due unto that excellencie is not to bee given unto them. *Acts* 10. *Apoc.* 19. and 22.

Chap. II.

Of Faith.

Quest. 1. *How is divine Faith distinguished from opinion, and from humane faith.*

1. *A.* 1. Divine Faith is grounded upon Gods Testimonie, 1 *Iohn* 5.9,10.

2. *A.* 2. It hath alwayes joyned with it a pious affection towards God, *Heb* 11. *Rom.* 4.20.

3. *A.* 3. It overcomes the world, 1. *Iohn* 5.4. *Rom* 4.18.

Quest. 2. *What things are of necessitie to bee beleeved of salvation.* Things of necessity to be beleeved.

4. *A.* 1. We must implicitely at least beleeve all the things which God hath propounded to be beleeved, *Acts* 24.14

5. *A.* 2. Wee must beleeve with an explicite Faith, those things the knowledge and apprehension of which is necessarie to it as a meane to salvation, *Iohn* 6.53 & 17.3.

6. *A.* 3. The things which are necessary to be knowne and beleeved, for the conceiving and apprehending of those, *Rom.* 3.19.20.

Quest. 3. *What measure and degree of knowledge is necessary in those things which are explicitely to be beleeved.*

7. *A.* Those things may be knowne three wayes; First, according to the substance of the sence or sentence in which they are contained. 2. According to that declaration whereby they are distinctly explicated in the Scriptures to the edification of Faith. 3. According to the difficultie which usually are, or may be raised about them. Now it is sufficient to salvation to know the fore-mentioned things, according to the substance of the matter, and the necessary declaration of it. For example, it is sufficient to salvation, if one understand

that the Father, Sonne, and holy Ghoſt, is one God in eſſence, diſtinguiſhed into three Perſons: that Chriſt is the true Sonne of God, and true man alſo, in one Perſon, although he underſtand little or nothing of the ſubtle diſputations about theſe things.

Queſt. 4. *Whether can that man be ſaved, which beleeves any thing oppoſite unto the things which are neceſſary to be beleeved to ſalvation.*

8. *A.* If he doe underſtand that they are repugnant, hee cannot beleeve both. But if through errour, and want of inſtruction, he thinke that they may both ſtand together, ſuch an errour, doth not exclude a man from ſalvation. For there is no mortall man, which is not ſubiect unto errour: neither is there any errour in Religion, which is not in ſome ſort repugnant to the foundations of Religion.

Queſt. 5. *Whether ſuch men can be ſaved, as make no matter at all of thoſe things which are not abſolutely neceſſary to ſalvation.*

9. *A.* It cannot poſſibly be, that thoſe ſhould have true faith about things neceſſary to ſalvation, which doe ſlight and neglect all the reſt. For hee which is carefull about his ſalvation, will ſeeke the moſt certaine, and the moſt diſtinct knowledge thereof. 2. Thoſe which by true faith adheare unto God, doe make high account of Gods will and commandements. 3. Hee which hath true faith, will ſeeke not onely his owne ſalvation, but Gods glory. 4. True Faith as all other things, will ſeeke the preſervation and increaſe of it ſelfe. 5. It takes delight in all things like unto it, and agreeing with it.

Queſt. 6. *Whether a man may by divine Faith beleeve a falſhood?*

10. *A.* 1. Divine Faith neither by it ſelfe, nor by accident, neither directly, nor indirectly, is the cauſe of a falſe aſſent, as it is falſe, for ſo God, and the truth of God ſhould be the cauſe of falſhood.

11. *A.* 2. Yet it may concurre as a cauſe in regard of the ſubſtance of the act of aſſenting to that which is falſe, by reaſon of an ill accommodation, *Acts* 21. 11, 12. So the caſe ſtands in ſuch a Syllogiſme, whoſe propoſition is true by Divine Faith,

Faith, and the assumption is admitted by an humane faith or false opinion. For example, whatsoever is revealed in the Scriptures is true: but in the Scriptures it is revealed that the holy Martyrs shall rise from the dead a thousand years before other men, therefore it is true.

Quest. 7. *Whether may a man make an ill use of Divine Faith; namely, by referring it to some evill end, as vaine-glory, or such like?*

12. *A.* Divine Faith it selfe, cannot by it selfe be referred to an evill end: but some kind of knowledge that is gotten by it, may be thus perverted, 1 *Cor.* 8. 1, 2. 2 *Cor.* 1. 2, 7.

Quest. 8. *What kind of certaintie is there in Divine Faith?*

13. *A.* 1. In respect of the object, there is a greater certaintie of Faith then of any naturall knowledge.

14. *A.* 2. In respect of the subiect also, it workes of its owne nature a stronger assent in us then naturall knowledge doth, because it is grounded on a more certaine cause.

15. *A.* 3. Yet because the understanding of man hath a greater proportion to naturall things, and doth comprehend them more fully, therefore it doth not alwayes use the Light of Faith with that certainty with which it useth naturall knowledge.

16. *A.* 4. Hence it is that such waverings and doubtings, as be unvoluntary and indeliberate, may stand with true Faith, because of the imperfection of Faith, and the infirmity of the understanding.

Quest. 9. *Whether a beleever may be infallibly certaine that he hath Faith?*

17. *A.* 1. According to the nature of the thing, and in common course, he which doth beleeve, knowes that he doth believe: For the understanding reflecteth upon its owne action, and as it were by an evident experience perceiveth what it doth, as also what to will, willeth. And as by naturall knowledge wee not onely know a thing surely, but are sure also that we know it. And we know also whether the will be carried after such an object or no, so also it is in Faith. Otherwise no man could say as that blind man did, *John* 9. 38. *Lord I beleeve.*

18. *A.* 2. All the faithfull are commanded not onely to

beleeve, but also to make this sure unto themselves that they doe beleeve, 2 *Cor.* 13.5.

19. *A.* 3. No man can doubt of the certainty of his owne assent which doth not doubt also of the truth of the object: He which doubts whether he do certainly beleeve that Christ is God, he doth doubt in some sort whether Christ be God.

20. *A.* 4. This experimentall certaintie may bee had not onely of the substance of the act, but also of the formall nature of it, that the Faith which a man hath, is truly Divine Faith. Because the understanding by its owne reflex we act doth not onely perceive the act it selfe, but also the kind and nature of it, which it hath from the object, as also it perceives the affection from whence it doth proceed.

21. *A.* 5. Besides, this experimentall certainty, there is also another certainty of Faith from the testimony of the holy Ghost, *Rom.* 8.6. For when the holy Ghost testifies that we are the children of God, it testifies likewise that we have that Faith which is proper to the children of God.

22. *A.* 6. There is also a certainty of Faith which ariseth from the proper acts of it distinctly perceived; as when one knowes his owne readinesse out of a pious affection wholly to deny himselfe, and all carnall reason, that so hee may adhere unto God, according to his will revealed in his Word.

23. *A.* 7. Yet for all this, there may be such a defect in the reflection of the understanding upon its owne action: such a discertion of the Holy Ghost, such an intermission of the acts of Faith, that a beleever for a time may not be able to know that he doth beleeve that which he doth beleeve; yea, he may falsely judge himselfe to be an unbeleever.

Chap. III.

Of the externall profession of Faith.

Quest. 1. *WHether is externall profession necessary.*

1. *A.* It is necessary for many reasons. 1. Because God hath commanded it, 1 *Pet.* 3.15. 2. Because it hath promise of salvation made unto it, *Mat.* 10.32. *Rom.* 10.

10.

10. 3. Because there is a grievous threatning made against the neglect of this duty, *Mark.* 8.38. *Luke* 9.26. and 12.8, 2 *Tim.* 2.12. 4. Because this profession makes for the edification of other men, and the neglect of it is a scandall to them, *Phil.* 1.12. and 2.15,16. 5. Because this profession of Faith makes for the glory of God, *Phil.* 1.20. and the deniall of it is a great reproach to the name of God, as if it were a thing to be ashamed of, *Luke* 9 26.

Quest. 2. *Whether is this profession alwayes, and every where necessary.*

2. *A.* 1. It is alwayes and every where required that wee deny not the Faith, or make any profession, or shew contrary to the true Faith. 2. Yet it is not either necessary or convenient every where without difference to proofes what we believe, *Math.* 7.6. As if some furious fellow should rise up, and pull out his sword, and say he would kill whosoever he was that should confesse himselfe to be a Christian, it were no wisedome at such a time, and before him to make profession of ones Faith. But then onely this profession is to be made when there is some hope at least, that it would tend to the glory of God, and the edification of our neighbour. For the necessitie of the meanes is judged by that relation which they stand in unto the end.

Quest. 3. *Whether is a man bound to make confession when he is asked publickly concerning his faith, by one that is set in authority.*

3. *A.* In common course he is bound so to doe, 1 *Pet.* 3. 15. Because it pertaines to the glory of God, and the salvation of others, *Mat.* 10.18.

Quest. 4. *Whether a man may not being compelled by necessity, be present at a forbidden worship, if he keepe his mind in a dislike of it.*

4. *A.* If he be present without any difference carrying himselfe there after the same manner that those doe who professe that worship, he sinnes grievously. 1. Against his neighbour, 1 *Cor.* 8.10. 2. Against God, 1 *Cor.* 10.20,21,22.

Quest. 5. *Whether is it lawfull for the avoiding of danger, to use the Ceremonies which belong to such a worship.*

5. *A.* It is not lawfull: for the proper end of Ceremonies

is

is profession, hee therefore which doth use an idolatrous Ceremonie doth in some sort make a profession of idolatry.

6. Although therefore it be lawfull, to use any civill garment of idololatours, yet no man without sin under that pretence can use such a garment as is the proper badge of religion, and is of its own institution religious.

Of flying in time of persecution.

Quest. 6. *Whether is it lawfull to fly in time of persecution, especially for a Pastor?*

7. *A.* 1. That it is lawfull in some case to fly appeareth; 1. By Christs direction, *Mat.* 10.16.23. 2. By Christs owne example, *Mat.* 12.14. and 14.13. *John* 10.39. 3. From the example of the Saints, as of *Moses*, *Heb.* 11.27. Of *Elias*, 1 *Kings* 29.3. Of divers Prophets, 1 *Kings* 18.13. And of the Apostle *Paul*, *Acts* 9.25. 4. By reason, because by the Law of nature men are bound to preserve their owne lives, till it doe manifestly appeare that the God and Lord of Life doe require them, to lay them downe, that is till some necessitie or advantage for the glory of God, for the good of the Church, doe perswade the contrary.

8. *A.* 2. It is not lawfull for them to fly, whose presence is necessary for the edification of the Church. For this would be, not so much a declining from persecution as a shaming of the dutie.

9. *A.* 3. In such a persecution as is common, and not personall, it is a shame for a Pastor to shew himselfe more affraid then others be, who should be an example of Christian courage, and constancy to the whole Church.

Quest. 7. *Whether may one that is caught, and put into prison for the confession of the truth, lawfully breake the prison, or deceive his Keepers?*

10. *A.* He may not; 1. Because hee is now called to make confession. 2. Because this were to offer violence to publike authority. 3. Because the Apostles, and other holy men, whose examples are commended unto us, never practised any such thing.

Quest. 8. *Whether is it lawfull for a beleever in such a case to redeeme his liberty with a price.*

11. *A.* 1. That this is not alwayes lawfull appeares by *Pauls* example, *Acts* 24.26.

12. *A.* 2.

12. *A.*2. Yet it ſeemeth ſometimes to be lawfull by the nature of the thing; For if hee which hath power to ſet one free being covetous and deſirous of gaine, ſhould ſeeke a reward for ſo doing, and the circumſtance bee ſuch, that a man might lawfully accept of liberty gratis, then it is as lawfull to procure ones liberty by the loſſe of ſome money, as to redeeme ones life at the hands of a theefe.

13. *A.*3. In this and the like caſes the honour of God, the edification of the Church, and the diſpoſition of a mans owne conſcience, this way, or that way, is chiefly to be heeded.

Queſt. 9. *Whether ought Infidels to be compelled to the profeſſion of the true Faith by ſuch as be their governours?*

14 *A.*1. They ought not to be compelled to it. 1. Becauſe Faith it ſelf cannot be wrought by conſtraint. The act of true Faith proceeds alwayes from a free will, not from feare or force, *Pſal.*47 10. *Acts* 2.41. 2. Becauſe externall profeſſion without internall Faith, is nothing but hypocriſie. 3. Becauſe the Church by this meanes is corrupted, whilſt thoſe are thruſt upon it as members which are not fit.

15. *A.*2. Yet they are to bee allured with favours, and if that will not doe, to be moved by loſſe of favour, ſeriouſly to conſider with themſelves of Faith, and of the imbracing of it.

16. *A.*3. They may alſo be compelled to come and heare the Word preached. For this preaching takes not away their hereſie.

17. *A.*4. They may alſo be compelled that they blaſpheame not the true faith, nor hinder the propagation of it.

Chap. IV.

Of Hereſie.

Queſt. 1. *Who is to be accounted as an heretique?*

1. *A.* To make a man an Heretique in that ſence in which the word is taken, in the Church it is required; 1. That he be ſuch an one as makes ſome profeſſion of Chriſtianity, *viz.* that he either be baptized, or at leaſt-

wiſe a Chatechiſt, for *Hæreſis* is a Greeke word ſignifying Election, ſo that an Heretique is ſuch an one as leaves in ſome part the truth which he did profeſſe, and afterwards chooſeth to himſelfe a contrary opinion, to which he adhereth. But he which never profeſſed the truth, although he may be of the ſame judgement an heretique is of, yet ſuch an one is not called an heretique, but an Infidell.

2. It is required ſecondly, that the errour which he holds be not onely contrary to the doctrine which is contained in the Scriptures, but that it be contrary to that doctrine which belongs to the ſumme and ſubſtance of faith and manners. Such a diſtinction as this is betweene doctrines principall, and leſſe principall, is delivered to us by the Apoſtle, 1 *Cor.* 3 10, 11. Now although hereſie be properly oppoſite unto Faith, yet it ought alſo to bee extended unto manners: for ſome errour in Faith is alwayes the foundation of errour in manners, 1 *Tim.* 4. 1, 2, 3, 4. And moreover, hereſie is alwayes ſo againſt Faith, that it doth neceſſarily overthrow it; For otherwiſe it is rather to be called an errour in Faith, or about Faith, and not an hereſie againſt Faith.

3. It is required thirdly, that the errour which he holds bee joyned with ſtubbornneſſe and obſtinacie, *Tit.* 3. 10.

4. Such an one is to be accounted ſtubborne, as when the truth is not onely manifeſtly revealed in Scripture, but is alſo ſufficiently propounded, and manifeſted unto him, yet doth ſo adhere to his errour, that he either oppoſeth himſelfe to the plaine Scripture, and will not through the naughtineſſe of his mind perceive the ſence of it, for he is obſtinate which is not ready to captivate all his underſtanding and reaſon unto the Scripture.

5. Therefore a man may be an heretique materially whilſt he gives aſſent to ſome pernicious errour through ſimple facility, likeneſſe, and raſhneſſe in beleeving heretiques who were wont to deceive under a colour of piety, or through ignorance, who is not yet to be accounted formally an heretique, becauſe he is not ſtubborne nor obſtinate in his mind, and ſo cannot goe ſimply for an heretique.

Queſt. 2. *Whether are Papiſts Heretiques?*

6. *A.* 1. Papiſtry as it was confirmed by the Councell of

Trent

Trent is a pernicious hereſie. 1. Becauſe it doth directly overthrow true and ſaving faith, whilſt it teacheth to place faith and confidence in the creatures, and thruſts upon men works and humane Traditions in the roome of Faith, and the Biſhop of *Rome* and his creatures, in the roome of Chriſt. 2. Becauſe it doth divers waies by falſe worſhip and idolatry overthrow the principall part of piety. 3. Becauſe it uſeth ſuch ſtubbornneſſe in the defence and propagation of theſe errors, that it doth even accuſe the Scripture it ſelfe many waies, takes it away from the people of God, and makes it ſubiect to their authoritie and pleaſure.

7. *A.* 2. Yet it is not wont to be reckoned amongſt the Hereſies. 1. Becauſe it is not any one ſingular hereſie by it ſelfe, but as it were a certaine body made up and produced of many hereſies. For as Mahumetiſme is a mixture of former hereſies which had been in the Eaſt and South, ſo Papiſtrie though under another colour is the very ſinck of divers hereſies, that peſtered the Weſt and North. 2. Becauſe it did not ariſe altogether and at once, but grew to its ſtrength leaſurely and by little. 3. Becauſe for many pernicious errors it doth not ſo much openly profeſſe them in words, as really nouriſh them in a miſterie. 4. Becauſe it hath not publikely impugned the Church, but hath invaded and poſſeſſed the Church it ſelfe, and hath challenged the title of the Church unto it ſelfe.

8. *A.* 3. And yet becauſe there are many amongſt the Papiſts who underſtand not the miſtery of poperie, but do adheare to it partly through feare of danger, and partly through cuſtome and ſimply: therefore all the Papiſts without exception are not to be accounted ſuch heretikes as of whoſe ſalvation ther is no hope, although we cannot affirm, if we judg by their profeſſion, that they are in a way of ſalvation.

Queſt. 3. *Whether are Anabaptiſts to be accounted as Heretiks.*

9. *A.* They are not properly heretikes as they ſimply doe deny the baptiſme of children, although that be an error not to be ſuffered in the Church, becauſe by this error they overthrow not the foundation of Faith. But as they deny Originall ſinne and the humane nature of Chriſt to be borne of the

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bleſſed Virgin, in theſe and ſuch like they are Heretiques.

Queſt. 4. *Whether be the Arminians Heretikes?*

10. *A.* The opinion of the Arminians, as it is received of the moſt that doe favour them, is not properly an hereſie, but a dangerous error in the Faith, and tending to hereſie: but as it is defended by ſome of them, it is a Pelagian hereſie; becauſe they deny the effectuall operation of internall grace to be neceſſary for the working of converſion and Faith.

Queſt. 5. *Whether are Lutherans Heretikes?*

11. *A.* Thoſe amongſt them which do pertinaciouſly defend the ubiquity of Chriſts human nature, cannot be excuſed from hereſie, becauſe that opinion doth directly overthrow the humanitie of Chriſt. But becauſe many amongſt them are free from that opinion, and others amongſt them do defend it rather through contention, then becauſe they beleeve it ſincerely; therefore they are to be accuſed rather of ſtupidity and fury, or of Schiſme, then of Hereſie.

Queſt. 6 *Whether are Heretikes to be puniſhed by the civil Magiſtrate?*

12. *A.* 1. That Heretikes are to be reſiſted by every one that is godly, according to the calling and power which he hath received from God, it appeares ſufficiently from the nature of the thing: becauſe all the godly are called to a chriſtian warfare, and are in their ſtations every one to oppoſe themſelves to the kingdome of darkneſſe.

13. *A.* 2. The place and office of a Magiſtrate requires, that he repreſſe wicked men that trouble the Church, even with the ſword, or with publike and externall power if there be need, *Rom.* 13.4. 1 *Tim.* 2. 2.

14 *A.* 3. If therefore Heretikes be manifeſtly knowne and publikely hurtfull, they are to be reſtrained of the Magiſtrate by publike power.

15. *A.* 4. And if they be manifeſtly blaſphemous, and pertenacious, and ſtubborne in thoſe blaſphemies, may ſuffer capitall puniſhment. For that Law *Lev.* 24.15, 16. although it bind not Chriſtians as it is a Law, yet as it is a doctrin comming from God, it doth belong to the direction of Chriſtians in caſes of the like nature. When therefore the glory of God, and the ſafetie of the Church requireth ſuch a puniſhment,

it

it may, and if other remedies have been used in vain, it ought to be inflicted by the Christian Magistrate.

Chap. V.

Of Apostacie.

Quest. 7. *WHo is to be accounted as an Apostate?*

1. *A.* He is properly an Apostate which having formerly professed the true faith, is wholly departed from it. For an Apostate signifieth a *Forsaker*, or a *Runaway*: such a one was *Iulian*, who therefore was sirnamed the Apostata: and such are those, as of Christians doe become Iewes or Mahumetans.

2. But by an Analage, those also are so called, who doe in the most things fall off from the true faith: as those that fall from the truth of the Gospel to Popery. Apostacie therefore containes all in it that heresie doth in respect of the Essence: but it adds also somewhat to it.

Quest. 8. *What difference of degrees is there betwixt Infidels, Heretiques, and Apostates*, viz. *which of them sinne the most grievously.*

3. *A.* 1. Defection is a greater sinne then the deniall of subjection; for in defection God is more rejected, more bonds of conjunction are broken: and God himselfe is silently accused as unjust, *Mich.* 6.3,2. Other things therefore being like the sinne of Apostates is most grievous, 2 *Pet.* 2.21 especially if besides the deniall of the known truth, there be an opposing and resisting of it, *Acts* 26.11. 1 *Tim.* 1.20.

4. *A.* Next unto Apostates come Heretiks, because they doe with them fall from the known truth, and from the faith which they were tyed to hold by many bonds. But Apostats fall away from more things.

5. The Iewes and Pagans in regard of the extention of infidelity doe sinne more then Heretikes, because they do live in more error: but intensively the sinne of the Heretike is greater, because he was more bound by the law of Faith, then such an one as never received it.

6. There's the like reason between the infidelitie of the Iewes and Pagans. For the Pagans doe erre in more things then the Iewes, but yet the Iewes doe sinne more grievously, because they received the truth from the Prophets, and do in some sort professe it, and so are more subject to the Law of Faith then the Pagans be.

7. There's the like proportion to be observed betwixt Christians themselves, who doe either in word or in deed deny the truth of Christ, for the more perfectly any one hath been instructed in the truth, the more grievously doth he sinne when he fals from it.

Q. 9. *How is that to be understood 2. Epistle Iohn 10. doe not say unto them God speed?*

8. *A.* It is spoken principally of Apostates and Heretiques, for of such as were without, the Apostles iudged otherwise, 1 *Cor.* 5. 12.

9. Yet even towards Heretikes and Apostates themselves, we are not forbidden to doe the necessary offices of humanitie, but are commanded constantly to manifest our detestation, and are forbidden such a commerce with them as cannot stand with a due detestation.

Chap. VI.

Of Hope.

Quest. 1. *What are the signes of true Hope?*

1. *A.* 1. If it be grounded onely upon the grace of God, and his free promise, 1 *Pet.* 1. 13.

2. *A.* 2. If it work in us a care of pleasing God in all things, 1 *Iohn* 3. 3.

3. *A.* 3. If it put us on to use those meanes which are ordained of God, and to abstaine from others, *Hebr.* 10. 23. 24. 25.

4. *A.* 4. If it depend not upon the meanes but upon God, who worketh either with them or without them, *Hest.* 4. 14.

Quest. 2. *Whether doth not Hope leane in some sort upon our own indeavours?*

5. *A.* 1. It doth not lean upon our own indeavours, as causes of, or as deserving the thing hoped for, but as upon signes and arguments whereby it is strengthned and confirmed in the certaine expectation of the grace of God, *Heb.* 10, 22. 23.

Quest. 3. *Whether Hope be certaine?*

6. *A.* 1. Divine hope in regard of the certaintie of the object is most sure, because it leanes upon the power and faithfulnesse of God, by which he hath revealed that he most undoubtedly both can and will alwaies performe his promises, *Rom.* 4. 21. 2 *Tim.* 2. 13.

7. *A.* 2. In regard of the certaintie of the subiect it ought to be most certaine and firme, *Heb.* 6. 18. 19.

8. *A.* 3. Absolutely and in it selfe considered, it is also infallible and certain, *Psal.* 25. 2, 3. because it leanes upon the same certaine and infallible foundation that Faith doth, *Rom.* 4. 18, 19. *Heb* 11. 1.

9. *A.* 4. Yet because of our imperfection and the divers temptations with which we are assaulted, it is oftentimes accompanied with some doubtfulnesse, which makes it seem to our sense not alwaies to be certaine, *Psalm.* 73. *Lament.* 3. 18.

Quest. 4 *Whether is Hope conversant with the same certainety about all things it expecteth.*

10. *A.* 1. The principall object of divine Hope is eternall blessednesse, about which there ought to be the same certainty of Hope, as there is of Faith, *viz*: the greatest. Hence it is that blessednes it selfe is called Hope, *Ephes.* 1. 18. *Coloss.* 1. 5. *Titus* 2. 13. And beleevers are said to be saved by hope whilst they live heere. *Rom.* 8 24.

11. *A.* 2. The secondary objects of Hope, are all those things which are essentially necessary to blessednes, as the affording of grace, and perseverance in grace: which are to be apprehended with the same certaintie we apprehend blessednes it selfe with, *Rom.* 8. 38.

12. *A.* 3. Externall and corporall good things also, have the nature of secondary objects of divine Hope, as they serve to promote the glory of God, and our happines: But because this oftentimes is not apparent unto us in the particular, therefore we neither can, nor ought absolutely to hope for

particular

particular good things of this nature, but with that limitation with which they are promised by God, 2 *Tim.*4.18 *Phil.* 1.20,25.

Quest. 5. *Whether may spirtuall grace in particular be certainly hoped for, for the performance of this or that duty, or for the overcoming of this or that temptation?*

13. *A.* 1. It may and ought for the thing it self: because God hath promised that he will make a supply of these spirituall things which have a certain and essentiall conextion with life eternall, *Phil.* 4.13.

14. *A.* 2. But in regard of the degree or manner which is not essentiall, it cannot, 1 *Cor.* 12. 8, 9. because divine hope of its own nature is not carried to such circumstances as to its object, but is applied to them by humane election which is subject to error.

Quest. 6. *What certaintie of hope may any one have concerning other men?*

15 *A.* 1. As the signes of true Faith do appeare in them, so it is meet that we do hope of them, *Phil.* 1.6.7

16. *A.* 2. But because these externall signes which appear in others, cannot worke so certaine a faith in us concerning them, as that inward experience which we have in our selves of the grace of God: and because the holy Ghost doth seale to beleevers their own adoption, not the adoption of others; therefore this hope conceived of others in particular, is not in the same manner and degree infallible, as is the hope which we have concerning our selves, for it leanes in part upon humane credulity, 1 *Pet.* 5. 12.

17. *A.* 3. Yet because this certainty which we often have of the inward affections of others is morally certain, as children may be certainly perswaded that they are sincerely and truly beloved of their parents, and friends may certainly judge the same of their friends; therefore we ought to nourish a good hope without any actuall doubting, concerning such as shew foorth the signes of sincere Faith, *Heb.*6 9 11.

18. *A.* 4. If such a hope conceived of others do sometimes deceive, we must not therefore thinke that divine hope is uncertain, because this hope is only so farre frustrate, as it doth in the application or determination leane upon humane conjectures, 2 *Tim.* 2.19.

CHAP.

CHAP. VII.

Of patience towards God.

Quest. 1. *WHat are the signes of this patience?*

1. *A.* 1. If we neither contemne the chastisement of the Lord, nor murmure against God howsoever he deale with us, but blesse him in all, *Heb.* 12. 6. *Iob* 1. 21, 22.

2. *A.* 2. If we doe constantly continue in the doing of our duty, what ever the successe be, *Iames* 5. 8. *Heb.* 12. 12.

3. *A.* 3. If we doe expect from God himselfe the end which we hope for, *Iames* 5. 11. *Heb.* 10. 36.

4. *A.* 4 If we make not too much haste, either flying to unlawfull meanes, or being out of heart, *Heb.* 10 38. *Esay* 28. 16.

5. *A.* 5. If lastly we seeke counsell and direction from God in all our streights, *Iames* 1. 4, 5.

Quest. 2. *By what arguments may the minde be strengthned to this patience?*

6. *A.* 1. Because our sinnes doe deserve greater miseries *Lam.* 3. 39. *Mich.* 7. 9.

7. *A.* 2. Because God in his chastisements offers himself to us, as a father to his children, *Heb.* 12. 7.

8. *A.* 3. Because he doth not forsake his, but will give a good issue, *Lam.* 3. 25, 26, 27.

9 *A.* 4. Because the time of our expectation shall be but little, *Heb.* 10. 37.

10. *A.* 5 Because by this way Christ himselfe, and all the Saints have gone to glory, *Heb.* 10 1, 2.

11. *A.* 6. Because God himselfe is patient towards us, 2 *Pet.* 3. 9.

12. *A.* 7. Because this patience is necessary to salvation, *Heb.* 10 36.

Chap. VIII.

Of Feare.

Quest. 1. *WHether ought men to feare eternall damnation, and other punishments of God?*

1. *A.* 1. Impenitent sinners ought whiles they are in that estate, to feare these things and to expect them. *Rom.* 13.4. *Iohn* 3.36.

2. *A.* 2. The faithfull ought not either to expect eternal damnation, or simply to doubt whether such an estate doe remaine for them or no? *Rom.* 8. 1. *Heb.* 2. 15.

3. *A.* 3. Yet the faithfull ought to feare, to tremble at, to take heed of, and to fly from the wrath of God and damnation, as due unto them for their sinnes, *Heb.* 12, 29. 2 *Cor.* 5. 11. *Ephes.* 5.6 *Col.* 3. 6.

4. *A.* 4. When they do offend God hainously, they ought also to feare some heavie and sharpe correction from God, 1 *Cor.* 11.29.

5. *A.* 5 While they doe lie in any enormous sinne, without renewing of their repentance, they ought also in a singular manner to feare the wrath of God, and eternall damnation it selfe, because they are now in the very way which leads to condemnation, and if they should goe on, they would undoubtedly come unto it. *Gal.* 5. 21. *and* 6. 8.

6. *A.* 6. But this feare is suspended upon and mitigated with a condition, because condemnation is feared unlesse it be prevented by repentance: it is not therefore a feare of meere incredulitie, but of languishing Faith: it is not the feare of a slave, but the feare of an undutifull sonne.

7. *A.* 7. The faithfull, as such, are called to confidence, not to the feare of punishment, *Eph.* 1.18. But they are things done as it were to the feare of punishment, as sinne doth prevaile in them.

CHAP. IX.

Of Desperation and Presumption.

Quest. 1. *WHether it wholly takes away the nature of hope, if one despaire in some of these things which we ought to hope for?*

1. *A.* Desperation hath almost the same respect in regard of Hope, which Heresie hath in respect of Faith. For as everie error about those things which are to be beleeved, doth not take away Faith, nor is to be accounted heresie: so neither doth all diffidence about things to be hoped for take away hope, and bring into a state of Desparation: But as a pertinacious error about the foundations of Faith doth make an heretike, so a pertinacious diffidence about the principall objects of hope, *viz.* eternall blessednes, and those things which are necessarie unto it doth make a man desperate.

Quest. 2. *Whether are all those to be accounted desperate, which doe say they doe despaire?*

2. *A.* In no wise: For as either through some strong perturbation, or through ignorance, or through infirmitie of judgement, a beleever may for a time seem to himselfe to be voide of faith; so also upon the same ground, he which hath true hope may thinke that he is altogether destitute of it. There are certaine swoonings, as it were, of hope and faith, in which the acts of them doe not appeare, when yet the internall vertues of them are not extinguished. It may therefore come to passe, that a man in regard of his owne feeling and conceiving, may seem to himselfe to be in the state of damnation, who yet in truth is in the state of salvation.

Quest. 3. *In what thing doth presumption consist?*

3. *A.* He properly doth presume, that doth perswade himselfe that he shall obtaine eternall happinesse, although hee use not the meanes which God hath ordained for that end. And such men are said to presume, because they take up that unto themselves which God no where in his word hath either given them, or promised them.

Quest. 4. *Whether there is as much danger in presump-*

tion. ... there is in desperation?

4. *A.* The danger of him that presumes is oft-times greater then of him that despaires. 1. Because he that presumes doth not see or perceive himselfe to presume: but he that despaires sees and perceives his owne fault. 2. He that presumes pleaseth himself in his condition, not doubting but that already he is in the best way, & so he seeks not a better: but he which despaires is weary of his miserie, and wisheth he were in an other condition. 3. He that presumes desires not to follow any better counsell, hee that despaires desires if hee could. 4. More men doe perish by presumption then by desperation. Better hope therefore is to be conceived of those which seeme to themselves to despaire, then of those which doe presume. The lesse presuming men doe despaire, the more desperate is their condition.

Chap. X.

Of love towards God.

Quest. 1. *Whether is God to be loved for his goodnesse and perfection in it selfe considered, or for his goodnesse towards us, and benefits conferred upon us?*

1. *A.* 1. The most perfect kind of love stands in this, that we love God for himselfe, that is, that the formall reason of our love, being (as the Schoolemen speake) the lovely nature of God; and that our love be carried towards him, as towards the last end. 1. Because that love is most perfect which is wont to be called the Love of friendship. 2. Because if we love God onely for his goodnesse towards us, then we love him for our selves, and so we love our selves more then God. 3. Because such is the divine love that is betwixt the Father, Sonne, and holy Ghost, *Pro.* 8.30. 4. Because such is the Love of God towards us, forasmuch as there is no good can acrue properly to him from us.

2. *A.* 2. Yet because we are so imperfect that we cannot immediately raise up our minds to the contemplation of Gods perfection, but by those meanes by which the goodnes and

perfection

perfection of God is made known unto us: and because it is principally made knowne by the communicating of good things, and we are most affected with these good things which are communicated to our selves; therefore the benefits of God to our selves, are also a reason, and as they call them, motives of our love towards God, and in regard of the order are the first, though in regard of dignitie they are not the principall; the last and highest, but such as from which, and by which, we ought to ascend to the divine nature of God it selfe, which is in it selfe, and for it selfe to be loved, and where we must lastly rest, *Iohn* 4.8,9,10,11,16,19.

Quest. 2. *What are the signes of love towards God?*

3. *A.* 1. As it is a love of union, it appeares, 1. In the affection of desire towards all those meanes by which God doth offer himselfe unto us, *Psalm.* 4. 8. 2. In an aversnesse from, and shunning of all those things which separate us from God, that is, of sinnes, and that for this cause because they doe so. 3. In a desire of true and spirituall union and conjunction with the Church and people of God, 1 *Iohn* 3.14. 4. In our griefe conceived for the failing, or the diminishing of the sencible efficacie of the Spirit of God in us in any sort. 5. In our desire of a perfect fruition of the presence of God in the life to come.

4. *A.* 2. As it is a love of complacencie, it appeares, 1. In that delight which we feele upon our union and communion with God, when it is perceived by the inward grace and operation of the Spirit. 2. In the sweetnesse and the ioy which we feele in the exercises of godlinesse, *Psal.* 122. 1. The reason is given, *Prov.* 13.19 3. In the great account we make of the societie of the Saints, *Psalm.* 16. 3. 4. In an hatred and abomination of all those things which are opposite to the will of God, *Psal.* 119.128.136.

5. *A.* 3. As it is a love of benevolence it shewes it selfe, 1. In zeale for Gods glory, 2. In obedience, *Iohn* 15.10.

Quest. 3. *In what manner is God to bee loved above all things?*

6. *A.* 1. We ought so to love God, that we preferre him before all other things, both in affection and will, and in effect or deed, *Deut.* 6.5. Now God is preferred before all

things in affection, 1. When no affection to any creature can entice or draw us to be willing to offend God, *Matt.* 10. 37. 2. When we do more esteeme of the love of God then of any other, so that out of that affection which we beare unto God, we are ready for his sake to leave all the things which are most deare unto us amongst things created, *Luke* 14. 26. God is preferred before all things in effect, when that affection doth powerfully shew it selfe in our life, and externall conversation, 1 *Iohn* 5. 3. 2 *Cor.* 5. 14. *Iohn* 21. 15.

7. *A.* 2. We ought so to love God, that this love bee stronger, firmer, and more rooted in our heart then any other affection whatsoever that wee beare towards the creature. Now this is done when it doth proceed from the inmost parts of our hearts, and is immooveable, so that it cannot be laid aside, *Psal.* 103. 1. 2 *Cor.* 7. 3.

8. *A.* 3. We ought so tenderly to love God, that the least hurt or violation either of God himselfe, or of our love towards him should more affect us, then if in other things wee should suffer some great losse, or harme, *Psalm.* 119. 136.

9. *A.* 4. Our love to God ought to be so fervent, and so vehement, that in compariſon we love other things as though we loved them not, 1 *Cor.* 7. 29.

Quest. 4. *How are the consciences of the godly to be pacified, when they seem to themselves sometimes to bee carried with a greater love towards certaine creatures, then towards God?*

10. *A* 1. The estimation, and strength of love is to be distinguished from that stirring of that affection, which may be greater, when the love is lesse. For if any one be so disposed that he would not offend God, or forsake him, although all things besides were to be forsaken for him; if such an one bee more moved sometimes in other things, yet it doth not follow that he loves them more. It was therefore no solid and Logicall, but onely a military argument which *Joab* 2 *Sam.* 19. 7 drew from the stirring of Davids affection towards *Absolom.*

11. *A.* 2. The solidity of love is to be distinguished from the light titling of it, as much as common and vulgar mirth is distinguished from serious joy, where the spirit is more inwardly

wardly affected, and the affection is founded and rooted, there is the greater love, *Ephes.* 3. 3. 18.

12. *A.* 3 We must distinguish betwixt spirituall and sensuall love. For spirituall love may in its kind be more tender and vehement, then sensuall in its kind, although the corporeal senses may be lesse affected with this, then with that: as the sensuall affection may be so vehement in its kind, that the spirit in the meane season may bee little or nothing affected. While we live here such is our infirmity which we have contracted by sinne, that ordinarily our senses, and our vitall, and animall spirits, are more affected with things sensible, then with things spirituall: yet this hinders not, but our spirits may be affected more with the spirituall good, if they doe adhere to it in that manner which was spoken of before.

13. *A.* 4. We must also distinguish betwixt the habit of love, and the acts of it. For one affection may sometimes be more moved in act, then another which doth yet exceed it by many degrees, in the internall disposition.

Quest. 5. *How and how farre is feare opposed to love.*

14. *A.* 1. Not as sinne, or the offence of God is feared and shunned thereby: for so farre it is an effect, and fruit of love. 1. Because love seeketh union, and communion with God, and the feare of sinne avoideth that which doth seperate from God. 2. Because love both desireth and causeth all honour to be given to God, and this feare shunneth that which is opposite to Gods honour. 3. Because love resteth in the goodnesse of God, and this feare shunneth those motions whereby any thing is preferred before God.

15. *A.* 2. Nor as feare is taken for the reverence of Gods infinite majestie: for so farre it is due unto God from every creature, and is found in the Angels and blessed Spirits which have perfect love. *Esay* 6. 2.

16. *A.* 3. Nor as the wrath of God is feared in this state of imperfection and frailty, which we are in for the present. For although this feare be opposed to perfect love, 1 *John* 4. 18. Yet simply to love it is not, because love while it is imperfect, and is in a combate against imperfections is holpen by this feare.

17. *A.* 4. That feare which makes us fly from God, is opposed

poſed unto love, whereby we doe adhere unto God.

18. *A.* 5. That feare which apprehends God ſo terrible unto us, that we cannot reſt in his goodneſſe, is oppoſite unto love, which hath a complacency in God.

19. *A.* 6. That feare which doth affect a man with anguiſh, and vexation is oppoſite to love, which brings with it joy and peace.

Queſt. 6. *How may God be ſaid to be hated?*

20 *A.* 1. When it is conceived as a pleaſing and delightfull thing, that there were no God.

21. *A.* 2. When a man wiſheth and deſireth that God were not ſuch an one as he is, that is, a puniſher and revenger of ſinne.

22. *A.* 3. When a man oppoſeth himſelfe to the will of God, and willeth the contrary to thoſe things which God willeth.

Queſt. 7. *Who are they that in this third reſpect are to bee accounted as haters of God?*

23. *A.* 1. All thoſe who wittingly, and willingly breake the commandements of God, *Exod.* 20.5. with 6. becauſe it is a point of love to obſerve Gods commandements.

24. *A.* 2. Thoſe which are ſtrangers to the knowledge and worſhip of God, *Iob* 21.14,15.

25. *A.* 3. Thoſe which doe hate diſcipline, and true reformation of life, *Pſal.* 50. 17.

26. *A.* 4. They which doe not ſtudiouſly ſeeke after wiſdome, *Prov.* 8.36.

27. *A.* 5. They which doe hate ſuch as doe love God, *Pſalm.* 39.7. 1 *Iohn* 4.12. and 5.1. *Matt.* 25.40.

28. *A.* 6. They which doe love other things more then God, 2 *Tim.* 3.4.

29. *A.* 7. They which doe neglect God, and cleave unto the world, *Luke* 16.13.

Chap. XI.

Of the hearing of the Word of God.

Quest. 1. *What kind of attention is required to the hearing of the Word of God aright?*

1. *A.* 1. Religious attention which doth arise from the consideration of the majestie of God, and from that reverence which is due unto him: so that it differs not onely in degree, but in the whole nature of it, from that attention which is due to the words of men, although they be such as excell in authoritie, *Acts* 10.33. *Iudg.*3.20. 1 *Thes.* 2.13.

2. *A* 2. Attention therefore to the words onely, or to the sense of the words is not sufficient; but there is required an attending to that divine obligation, which in many respects lies upon us, whereby we are tyed to a religious observance of the will of God, when it is propounded unto us, *Deuter.* 32.46,47.

3. *A.* 3. The foundation of this attention consisteth in the exercised act of the reverence and feare of God, *Esay* 50.10.

4. *A.* 4. Hence it is that such an attention is required, which must have some preparation going before it, *Exod.*19. 10,11. *Eccles.* 5.1.

Quest. 2. *What kind of inquiry, or consultation is requisite in this attention?*

5. *A.* We are not to consult whether the will of God is to be obeyed or no, for such a consultation cannot be free from impietie: but wee are to enquire onely to this end, that wee may understand what is the will of God, 1 *Iohn* 4. 1: For the words of any men whosoever, such a judgement ought to be passed on them, whereby it may be discerned whether they be good, and to be observed yea or no, 1 *Thes.* 5.21. but the Word of God admits no other judgement but onely for the discerning of it to bee the Word of God. For by the Word of God we must passe judgement of all things else: but as for it, we are not to judge it, but to submit our selves to it to be judged.

6. In hearing of men, men are said to carry themselves these foure waies For either they are like sponges which do suck up both good and bad, or else they are like Houre-glasses which let that out at one eare which they take in at the other: or they are like the Wine sacks, which keeps the dregs onely, and let the good wine out: or else like Scives which let goe that which is worth nothing, and retaine that onely which is good. And among these foure kind of hearers, the last onely which are like Scives are to bee approved: but in hearing the pure Word of God, the first kind onely are to be commended, namely, they which suck up all like a Sponge, or like the earth which drinkes up the raine that falls upon it, *Heb* 6.7.

Quest. 3. *What intention of the Will is required in hearing of the Word of God?*

7. *A.* 1. Our intention ought not principally and lastly, to be carried to knowledge, but to practise, *James* 1.22. Such doe fall into a foule and dangerous deceit, which doe rest in knowledge.

8. *A.* 2. Our intention to doe those things which God would have us to doe, ought to bee absolute and universall, without any limitation or distinction, *Deut.* 5. 33, 35. *Ier.* 42. 3, 5, 6. *James* 2. 10.

9. *A.* 3. This intention ought to be so strong, that it may have the force of a vow, or of an oath, *Psal.* 119. 106.

10. *A.* 4. It ought not to be delayed with any stay, or lingering, 119. 60.

11. *A.* 5. In this intention wee must rest not upon our owne strength, but upon the grace and power of God, 1 *Thes.* 1. 5.

12. *A.* 6. This intention must be actually renued every time we heare the word of God, *Psalm.* 27. 8. And by this meanes, while we are hearing wee may fasten every commandement of God in our hearts.

13. *A.* 7. This intention must be continued by a dayly and diligent meditation of the Word heard, *Psalm.* 1. 2. *and* 119. 15, 109.

CHAP.

Chap. XII.

Of Pride againſt God.

Queſt. 1. *WHether can any creature ſhew his pride againſt God his Creator?*

1. *A.* 1. Pride is an inordinate affection of a mans own excellency.

2. *A.* 2. This affectation of excellency is put forth two waies: 1. When one doth lift himſelfe up above another. 2. When he arrogates ſomething to himſelfe that is above him.

3. *A.* 3. In the firſt reſpect a man ſhewes his pride, either directly, when he doth ſimply preferre himſelfe before another: or indirectly, and by interpretation, when he refuſeth to ſubmit himſelfe unto another, to whom he ought to be ſubject.

4. *A.* 4. After this laſt manner all theſe ſhew their pride againſt God, which will not be ſubject unto his will, nor heare his word, *Exod.* 5.2. *Ier.* 13.15. *and* 43.5.

Queſt. 2. *How can this pride be in all thoſe which will not heare the Word of God, ſince many other luſts may be cauſes of this diſobedience?*

5. *A.* 1. As ſinne, ſo alſo the cauſe of ſinne, may admit a twofold conſideration: For we may conſider him, either as it is a turning away from God, or as it is a turning to ſome thing that is oppoſite to God. Now many other luſts may be the cauſes of diſobedience, in reſpect of the turning to ſomething in ſtead of God; but pride is the beginning of all ſinne, as it is a turning away from God, and a deniall of that ſubiection that is due unto him.

6. *A.* 2. Other concupiſcenſes and luſts, while they doe draw a man to neglect the will of God, they draw alſo to a certaine pride, and contempt of God, 2 *Sam.* 12.9.

7. *A* 3. All other luſts, at leaſt, the moſt of them do induce us to ſinne, as they carry in them the appearance of ſome excellencie (*yee ſhall be like gods*) in the deſire of which

there is to be found something of the nature of pride.

Quest. 3. *What are the proper meanes whereby this Pride may be beaten down, and kept under?*

8. *A.* 1. The consideration of the greatnesse and power of God, *Job* 39.35. *Rom.*9.20,21.

9 *A.*2. The consideration of our own baseneſſe, *Rom* 9.37.

10. *A.* 3. The consideration of those bonds, whereby we are tied to submit our selves wholly to God, as to our Creator, Preserver, and Lord.

11. *A.* 4. The consideration of the wrath of God against the proud, and of his grace towards the humble, 1 *Pet.*5.5.6.

Chap. XIII.

Of Consulting with the Devil.

Quest. 1. *When are men said to Consult with the Devill?*

1. *A.* Not onely when they doe, either by a direct petition, or by an expresse compact, desire the aid of the Devill, either that they may come to the knowledge of things hidden, or for the doing of things difficult: but also when the same is attempted by a silent and implicite compact. For as in consulting with God, we are not onely said to enquire at him, when we doe immediately goe unto him, but also when wee use those meanes, for the knowing, and doing of his will, which are ordained by himselfe; So also the devel is consulted with, when we doe use those meanes, for the finding out, or effecting of any thing, which have beene first brought in by the Devill. These two doe differ onely, as divers degrees of the same act.

Quest. 2. *When is the Devill silently and implicitely consulted with, and his voice heard in the place of God?*

2. *A.* 1. In a generall way this is done, whensoever wee forsake that way which God hath prescribed us, and follow the suggestion of the Devill walking in another way, and using other meanes for the attaining of happinesse, as it is to be seene in the temptation, and fall of our first Parents.

3. Specially, and properly, this is done, when either those men are consulted with, which have communion with the Devill:

Devill: or thoſe meanes are uſed, either for the knowing or effecting of things which have no ſuch uſe by their owne nature, nor by the ordinance of God; and no extraordinarie operation of God with them can bee expected by Faith. The reaſon is, becauſe ſuch meanes have not that vertue which ſeemes to be in them from God, neither in a way of nature, nor in a way of grace, nor extraordinarily by the working of his omnipotency, nor can they receive ſuch a vertue from men, becauſe men cannot communicate that vertue unto others, which themſelves have not, neither doe they receive ſuch a vertue from the holy Angels, becauſe they doe nothing but only as Gods miniſters. It followes therefore that the Devill is the author both of the operations, and ſignifications which doe depend on ſuch meanes, and that the Devill is conſulted with by them that doe expect any thing in ſuch waies.

Queſt. 3. *What is the evill of ſuch an action?*

4. *A.* 1. The firſt evill which is found in this ſinne is infidelity. For Faith and Hope are not placed in God, when the way which he hath preſcribed is forſaken, and a new way is ſought.

5. *A.* 2. But the chiefe evill in it is this, that hee which thus in this manner conſults with the Devil, doth in ſome ſort ſubmit himſelfe unto the Devill, and doth yeeld unto him an excellencie which belongs to God, and ſo by interpretation doth give honour and worſhip unto him.

6. *A.* 3. There is alſo hereby a way directly laid for the Devils more effectuall deceiving of us, and our fuller forſaking of God.

Queſt. 4. *Whether are the predictions of iudiciall Aſtrology of this nature?*

7. *A.* Predictions from the Starres concerning voluntary actions, and concerning contingent alſo in particular, although ſometimes they may be aſcribed to raſhneſſe and impudence, yet if they be ſeriouſly uſed, they cannot be excuſed from all participation of this ſinne: for the Stars although they may infuſe a certaine generall diſpoſition, and inclination into inferior bodies, as common cauſes, yet can they not be certaine cauſes, or naturall ſignes of this or that effect in particular: no more then an Hen that ſits upon divers ſorts of Egges is a

cause or certaine signe that one kind of chicken shall come out of one Egge, and another out of another.

8. The same is to be said of such predictions, as are taken from the elements, from the frame of the members of mans body, from dreames, from progedies, &c

9. For in these things, and in the like, there is wont to be something that is naturall, from which in a generall sort other things may be concluded, but yet nothing certain in particular; concerning contingent events, especially those which do depend upon the election of the Will.

Quest. 5. *In which things is this sinne usually committed, and participated by the simple, ignorant, and credulous common people, in these vaine observations?*

10. *A.* 1. When common and ordinary things are highly accounted off, as if they were lucky or unlucky, that is, when they doe conjecture some joyfull, or sad events, upon some accidentall words or deeds aforegoing. As if such a creature, as suppose a Hare, or Cat should meet them, or crosse the way before them, if the Salt-sellar upon the table should be overthrowne, or Wine spilt, if at their first going out in the morning they should sneeze, or dash their foot against a threshold.

11. *A.* 2. When certaine daies accounted luckie, or unluckie to beginne any worke in, for this cause onely, because they are such dayes of the week, yeares, or moneths, dedicated to such a Saint.

12. *A.* 3. When efficacie is attributed to certaine formes of prayer, and to conditions annexed to them, for the procuring of this, or that singular thing: Of this sort among the Papists are briefe sentences hung about their necks, *Ave Maryes*, and *Pater nosters* mumbled upon Beades, till they come to a certaine number.

13. *A.* 4. When some advantage is expected, by the carying about of things unprofitable: As when the Papists carie certaine reliques about their necks, that by the strength of them they may be defended against dangers, diseases, and temptations.

14. *A.* 5. When vertue to drive away diseases, or to produce other reall effects is attributed to Figures, Images, Characters,

Characters, Charmes, or Writings.

15. *A.* 6. When the like vertue is ascribed to Herbes, and other Medicines, not as they are applyed in a naturall way, but as they be charmed, or as they bee used in some certaine forme and no other.

16. *A.* 7. When Faith is given to the predictions of braine-sicke-men, as if they were the Oracles of God.

Chap. XIIII.

Of Prayer.

Quest. 1. *IN what thing doth the essence it selfe of holy Prayer consist?*

1. *A.* Prayer in regard of the inward essentiall and common nature of it is nothing else, but a religious motion of our will towards God, tending to moove, as it were, him also.

2 In this it doth differ from hearing of the word of God, because there our will is mooved towards God, that we may be moved by him againe: but here the immediate end of our motion is God himselfe, that he may bee affected with our desires.

3. Hence it is, that by a singular appropriation, Prayer is called, *The lifting up of the heart to God, the ascending of the minde towards God, the drawing neere unto God*, and is said effectually to *availe with God*, as a sacrifice out of which God smels a sweet savour, wherewith hee is affected, or mooved.

4. Now because it is not for us to apply the will or power of God to this or that, either by commanding, as hee deales with us in his word, which is the part of Superiours to their inferiours: or by a familiar request, which is the part of equals amongst themselves, or by any other way, whereby we may by any reall indeavour lay an obligation upon him, or work an inclination in him to this or that: this way onely remaines, that we doe by way of a submissive and religious representation of our affections before him, minister unto him an occasion and matter of such, or such an operation.

And

And this is to be done not onely with that ſubjection, which is neceſſary in all the actions of obedience, but ſpecially, with that ſubmiſſion which doth become an act of Religion.

Queſt. 2. *What intention of the Will is required in Prayer?*

5. *A.* There is required, 1. A ſpeciall intention of honouring God, and not a generall one onely, as in all other things.

6. *A.* 2. There is required an intention of repreſenting ſome good, honeſt, and decent deſire unto God, that is, ſuch a deſire as is conformable to his goodneſſe, and will.

7. *A.* 3. There is required an intention of ſtirring up ſuch affections in our ſelves, as doe agree to the preſence of God, and to the nature of the thing that we propound unto him.

8. *A.* 4. All thoſe intentions are required which do immediatly, and eſſentially follow Faith, Hope, and Charitie.

9. *A.* 5. In all theſe intentions wee ought to leane not upon our ſelves, and our prayers, but upon Chriſt.

Queſt. 3. *What attention of the minde is required in Prayer?*

10. *A.* 1. There is required an attention to God, to whom we pray.

11. *A.* 2. An attention to the thing for which we pray.

12. *A.* 3. An attention to our ſelves, and the diſpoſition of our affections, out of which we pray. For we ought with attention to watch to the intention which we have.

13. Hence it is that he which deſires to pray aright, ought neceſſarily to recollect himſelfe, and to take heed that his thoughts be not diſtracted, and that his ſenſes doe not rove, nor wander.

Queſt. 4. *Whether is ſuch a kind of attention ſo neceſſary, that the want of it makes our prayers fruſtrate?*

14. *A.* 1. This attention is two fold: 1. Actually, whereby we doe diſtinctly, and conſtantly attend to every thing that we ſhould. 2. Vertuall, whereby we continue in the ſame diſpoſition of attending, wherein we began. The firſt attention is moſt laudable, but if this latter kind of attention be uſed, though it faile in ſome part, our prayer doth retaine its vertues.

15. *A.* 2.

15. *A.* 2. Distractions and rovings are of two sorts, For either they come through our negligence, or want of care, or else they rush into our mindes, so that we doe unwillingly, and with griefe suffer them. The former kind of distractions turne Prayer into sinne, the latter are to be numbred amongst the infirmities of the faithfull, which doe not shut them out from comfort.

Quest. 5. *In what sense are we bound to pray continually, or at all times without intermission*, Ephes. 6 18. 1 Thes. 5. 17.

16. *A.* 1. In regard of the disposition and preparation of the heart to pray, we ought to keep it continually: Because we can never without sinne leave off, or turne aside from directing our hearts, and desires towards God.

17. *A.* 2 In regard of the act of Prayer, wee ought to take, yea, to catch at every occasion, and opportunitie of exercising it. ἀδιαλείπτως ἐν παντὶ καιρῷ, Without ceasing upon every occasion. There is the like phrase used, 2 *Sam.* 9. 1. *Mephibosheth* did eat meat continually at the Kings table. And *Luke* 2. 37.

Quest. 6. *Whether is there any Commandement for set times of Prayer every day?*

18. *A.* 1. There's a generall precept, that we serve God all the daies of our lives, *Luke* 1. 75. That worship of God therefore which fitly may be performed every day, ought no day to be omitted: But such is Prayer, therefore it ought no day to be omitted.

19. *A.* 2. We are taught in the Lords Prayer, to pray every day for our dayly bread. *Give us this day.* And yet more instantly is the kingdome of God, and the righteousnesse thereof to be sought, *Matt.* 6. 33.

20. *A.* 3. In the old Testament there was a Law commanding a dayly Sacrifice to be offered publikely, *Num.* 2. 8 And there was likewise an houre of Prayer, *Acts* 3. 1. Now the Sacrifice it selfe, and the Incense offered with it was a type of Prayer, *Psam.* 51 17 *and* 141. 2. *Heb.* 13. 15

21. *A* 4. Godly men have been wont to pray dayly, *Psalm.* 55. 17. *Dan.* 6. 10.

22. *A.* 5. This is the common instinct of all those, who have any shew of Religion amongst them, as may be seen by

the Papists, and the very Mahumetanes themselves.

23. *A.* 6. We are dayly invited to this duty by many benefits from God: urged by sundry dangers from the enemies of our soules: excited by our owne wants, and the necessities of others: and drawne on, and as it were, by a sweet force moved to this exercise dayly, by the nature of Prayer it selfe, wherein we have a singular and sweet communion with God, an exercise of every grace, and refreshment and reparation of our soules.

24. This duty therefore is dayly to be performed by every one, in regard of the precept; and though by reason of the divers conditions of mens lives, all men cannot performe it in the same measure, and manner, yet the thing it selfe ought not any day wholly to be omitted.

Chap. XV.

Of Confession.

Quest. 1. *Whether is Confession necessary in every Prayer?*

1. *A.* Expresse, and Explicite Confession is not alwaies necessary, as appeares by severall formes of Prayers, which we have approved to us in the Scripture, in which yet there is no direct Confession expressed; yet an implicite, and silent Confession, at least, ought alwaies to be joyned with Prayer. 1. Because Prayer is an act of Religion, and so we ought in it to confesse our subjection to, and dependance upon God, at least, by a silent acknowledgement. 2. Because humiliation before God, and poverty of spirit, is necessary in Prayer, *Luke* 1. 53. *Iames* 4. 10. 1 *Pet.* 5. 6. 3. Because we can desire nothing of God properly with true Faith, but we must first acknowledge it to be above our desert and sufficiency. 4. Because both our selves and our prayers, being defiled with divers sinnes, ought not to bee presented before God, without a confession of our unworthinesse.

Quest. 2.

Quest. 2. *When is it requisite that we confesse our sinnes distinctly, and expresly?*

2. *A.* Whensoever our consciences are burdened with the guilt of sinnes, and we seeke the remission of them, that our consciences may be unburdned, *Ier.* 3. 8. *Prov.* 28. 13. *Psalm.* 32. 5. The reason is, 1. Because we cannot seriously, and as we ought, desire the remission of our sinne, unlesse we be first affected with the sence of them. Now a pious confession doth demonstrate this sense, by our laying of our sinnes open, and doth fasten it deeper, by our ripping them up. 2. Because God in his Word hath passed judgement concerning sinne and sinners, and will not remit that judgement by condemnation, unlesse it be first acknowledged as just, by sinners themselves, and be in a sort passed in their owne consciences, 1 *Cor.* 11. 31. God will therefore have us to accuse, convince, and condemne our selves of sinne, in our confessions, that so we may not be inforced to undergoe accusation of the Devill, and the sentence of Gods wrath. *If thou thy selfe be thy accuser, and God doe set thee free, what will the Devill be but a slanderer,* August. 3. Because the confession of sinne gives unto God, both the glory of his justice in iudging, and of his mercy in pardoning, *Nehem.* 1. 33 *Psalm.* 51. 6. *Dan.* 9. and so of its owne nature makes way for our reconciliation with the Lord, whom we have offended, as it is to bee seene also amongst men, *Gen.* 41. 9

Quest. 3. *What conditions are requisite in this Confession?*

3. *A.* 1. It ought to bee naked without any manner of hiding, or covering, *Prov.* 28. 13. For though in the committing of sinne, it is better to hide it then to declare it. *Esay* 3. 10. Yet in confession, all is to be opened unto God, and nothing to be concealed.

4. *A* 2. It ought to be humble, with the submission of our soules to the iudgement of God, which is due unto our sins, and so with griefe and detestation of sinne, as it were in dust and ashes, *Iob* 42. 6. And with shame of face, *Ezek.* 9. 6. 15. *Dan.* 9. 7, 8 9. If this condition be wanting, the declaring of our sinnes is not a confession, but rather a profession.

Queſt. 4. *Whether it be neceſſary that we confeſſe our ſins in particular, and by name?*

5. *A.* Such ſinnes as are grievous and knowne, are particularly to be confeſſed: But it is enough to confeſſe others generally, *Pſalm.* 19. 13. 1 *Sam.* 12 19 21.

Queſt. 5. *Whether, and how farre, is Confeſſion of ſinnes alſo to be before men neceſſary, that our prayers may be acceptable to God?*

6. *A.* 1. Whoſoever ſeriouſly doth confeſſe his ſinnes before God, he alſo will be without doubt alwaies ready, in ſome ſort, to confeſſe the ſame before men to the glory of Gods mercy, *Pſal.* 32. 6. Yet, this is not alwaies required in particular. For thoſe ſinnes which are knowne to God onely, are ordinarily to be confeſſed onely unto him. For ſeeing Confeſſion of its owne nature tendeth to the taking away of the guilt of ſinne, and to the removing of the puniſhment which was inflicted upon the commiſſion of ſinne: It hath of it ſelfe no uſe, but onely to ward him that is offended by the ſinnes and that knowes them.

7. *A.* 2. Yet by accident it may fall out, that thoſe ſins which are knowne to God onely, ought to be laid open before men. 1. When the glory of God in any ſingular way ſeemeth to require this, *Iohn* 7. 19. 2. When our owne neceſſitie perſwadeth to it, that is, when wee do iudge the particular counſell and comfort of this, or that man about our ſinnes, to bee profitable for us, *Acts* 10 18. *Iames* 5 16.

8. *A.* 3. But thoſe ſinnes which are publikely knowne, ought alſo publikely to be confeſſed. Becauſe to all thoſe to whom any hurt doth come by the contagion of an evill example, notice ſhould be given of the repentance and amendment of the ſinner that hath done the hurt. The deſire of the glory of God, and of the ſalvation of men, muſt needs conſtraine the faithfull to this dutie, *Acts* 19 19. 1 *Tim.* 5. 20

9. *A.* 4. Thoſe ſinnes wherein we have done any ſingular and notable iniurie, to ſuch and ſuch a man, muſt be confeſſed ſingularly vnto him, if it be poſſible, for the renuing of that bond of charitie which was broken through our default, *Matt.* 5. 23. 24.

10. *A.* 5.

10. *A.* 5. Publike confeſſion alſo before the Church is neceſſary, after the commiſſion of a ſinne publikely ſcandalous, 2 *Cor.* 2. 6, 7. This is grounded upon the ſame reaſons with the former, and moreover is due unto that Miniſteriall iudgement, which Chriſt doth exerciſe in the Church, and by the Church, *Matt.* 18. 17. 18.

CHAP. XVI.

Of promiſe made to God in Prayer.

Queſt. 1. *IN what thing doth ſuch a kinde of promiſe conſiſt?*

1. *A.* 1. Eſſencially it conſiſteth in an holy purpoſe, repreſented before God, *Pſalm.* 119. 30. 57.

2. *A.* 2. In that repreſentation there ought to bee contained a will to bind our ſelves, ſuch as is in an oath, *Pſalm.* 119. 106.

3. *A.* 3. There ought alſo to be added an expreſſion of this will, *Gen.* 28. 20. 21, 23.

4. *A.* 4 The ſolemne expreſſion of this will, doth chiefly agree to greater occaſions and affections: when wee are either in great troubles, out of which we doe deſire to be freed, *Pſal.* 66. 14. Or when ſome great cauſe of ioy falls out through the ſingular favour of God, *Pſal.* 118. 27.

Queſt. 2. *Whether is it neceſſary that ſuch a promiſe bee alwaies made to God in prayer?*

5. *A.* It is required at leaſt implicitly, in reſpect of the purpoſ of the Will. Becauſe to deſire any thing from God, without a purpoſe to indeavour with our utmoſt power for the obtaining of it, or without a purpoſe to glorifie his name for the granting of our petition: and to praiſe God in words, for the benefits we have received from him, without a purpoſe to yeeld honor unto him in our actions: or laſtly, for us to repreſent our wil before God, to be regarded by him, without purpoſe of obſerving his will, and of living anſwerably to ſuch an action, all this would in ſome ſort be nothing but to mock God.

Quest. 3. *What kind of things are to be promised to God?*

6. *A.* 1. Not an evill action, nor any thing that is vile and abominable, *Deut.* 23. 18.

7. *A.* 2. Not things impossible, inevitable; nor those which through the calling or strength bestowed upon us by God, we cannot, or are not fit to performe it, *Numb.* 30. 3. 4.

8. *A.* 3. All those things are to be promised which are commanded us by God, which yet ought to be understood so farre, as they may be performed by the grace of God, without speciall priviledge. For it is not lawfull for us simply to promise that we will abstaine from all sinne. Although we ought to promise all care and diligence, to the utmost of our power, by the grace of God, for the avoiding of all sinne, and the following after every thing that is good, *Psalm.* 119. 106.

9. *A.* 4. All those things likewise are to bee vowed, which although they be not enjoined unto all, yet all circumstances being considered, may be meanes unto us either of honouring God, or of a better observing of his commandements.

Quest. 4. *In things that are good and commanded, how can there be by our promise and vow a new obligation added unto that obligation which lyes upon us, by vertue of the Law of God?*

10 *A.* There is not properly heereby a new obligation added, neither is the former in it self augmented, but it is more acknowledged and received by us: passively we were bound as much before, but by an active renewing of this bond, it is more strictly applied unto us by our selves.

Quest. 5. *Whether may things not commanded be the object and matter of a vow?*

11. *A.* 1. If they be simply considered, as indifferent, they ought not to be vowed unto God: Because so they have nothing in them convenient, profitable, or fit to promote the honour of God.

12. *A.* 2. Yet as they are meanes to some good end, whereby God is glorified, they may, being rightly ordered, be a fit object of a vow.

Quest. 6

Quest. 6. *What kind of obligation is brought upon us by such kind of vowes?*

13. *A.* If the vow be lawfull, the obligation is most strickt. Because the bond of Religion is contained in the vow: and so that which before was free, is now, because of the vow made, in some sort, the due worship of God. For although the subject matter of the thing which is vowed be of it selfe indifferent, and bee directed by the vow to some other vertue, yet the observation of that vow, pertaines directly to that religious honour which we owe to God. The breach therefore of such a vow, is a prophane perfidiousnesse against God. It is perfidiousnesse, because the promise is not performed; and prophane, because the promise was made unto God, and doth pertaine to his honour.

CHAP. XVII.

Of mentall and vocall Prayer.

Quest. 1. *WHether is it sufficient to pray with the heart and minde?*

1. *A.* 1. It doth suffice to the essence of prayer: because the vertue of Religion which is exercised in prayer may be put foorth in an internall act, although no externall act bee added to it, 1 *Sam.* 1. 13. *Neh.* 2. 4. God also sees the internall act, though it be expressed with no externall signe, *Psal* 139. 4.

2. *A.* 2. But it is not alwaies sufficient for the discharging of his duty, that prayeth: 1. Because God is to be glorityed, and to be religiously worshipped by us, not only with our soules, but also with our bodies, and so with our voice. 1 *Cor.* 6. 20. 2. Because although the internall act may suffice to the briefe ejaculation of our desire, yet it is difficult to hold on in a continued representation of our desires before God, unlesse the outward man also be withdrawn from other things, that it together with the inward may attend unto this duty. 3. Because the voice comming from the

the heart, is heard againe, and recoyleth upon it, ſo that it is a meane of exciting, continuing, and increaſing that holy affection from whence it ſpringeth. 4. Becauſe we muſt often pray with others, which are edified by benefit of our voice, and are admitted to the participation of the ſame prayer with us.

Queſt. 2. *What ſort of attention is required in vocall Prayer?*

3. *A.* 1 The principall attention ought not to be about the words and voice. 1. Becauſe they are onely the adjuncts of prayer, and may in the ſame manner be uſed of him that doth not pray; as by a foole, one aſleep, a childe, one that doth but play. 2. Becauſe in ſuch an attention there is a greater regard had to our owne vaine glory, then to the glory of God. 3. Becauſe by this meanes, that internall affection in which the eſſence of Prayer conſiſteth is not promoted, but hindred, leſſened, or quite taken away.

4. *A.* 2. Yet ſome attention is required, even to the Words. 1. That they be decent, leaſt ſome thing ſhould be intermingled, that is unbeſeeming God, or his worſhip. 2. That the ſpeech, as much as may be, may be ſuch as the Holy Ghoſt teacheth, 1 *Cor.*2.13. 3. That they be not uttered after the manner of men, but be cloathed, as it were, with a ſpiriall habit, agreeable to the nature of the thing. 4. That if we pray with others, a care be had to their edification.

Queſt. 3. *What uſing of many words is that which is forbidden? Matt.*6.7.

5. *A.* 1. All long Prayers are not forbidden, for Chriſt himſelfe was wont ſometimes to ſpend all night in prayer, nor all doubling of the ſame Petition; for Chriſt alſo hath approved that by his example. *Mat* 26.44

6. *A.* 2. But there is forbidden, 1. An affectation of prolixitie, and much repetition. 2. An eſtimation of ſuch things, as if they were of force to procure audience. 3. That prolixitie and repetition which comes not from the abundance of inward affection, but from the want of it.

Queſt. 4. *Whether a certaine and preſcript forme of words is to be uſed in Prayer?*

7. *A.* 1. That this is ſometime lawfull, is evident from the

the approved practise of the Saints; which the Scripture commends untous in their prescript Psalmes, and formes of blessing.

8. *A.* 2. It is also profitable and necessary for some to follow such a forme, though out of a Booke. 1. Because there are some Beleevers so ignorant, that they are not able to expresse their desires in any sort in fit words.

9. *A.* 3. Others there be, who though they can doe it, so as may suffice for themselves in private, yet if they be to pray with others, they are either destitute of ability, or of a freenesse of putting it foorth. 3. There are some also to whom it may be profitable in their meditations and prayers, to bee ruled, as it were, by such a meane as this.

10. *A.* 4. Yet no man ought to rest contented in such a kind of praying, but rather to indevour that he may be able to expresse his minde before God, without such an helpe. 1. Because a prescript forme, whiles it doth not directly follow our inward affections, but lead them, doth lesse perfectly performe that which is in the nature of prayer. 2. Because all those particular things which we have need to goe to God for, cannot be contained in a prescript form. 3. Because even as we are praying, God is wont to stir up speciall affections in our hearts, which are often hindred, and extinguished, if we alwaies keepe to a prescript forme. 4. Because by this reason, sloath and lukewarmenesse creepes upon us, and deadnesse in prayer; so that our forme is used out of custome onely, and for a forme.

Quest. 5. *Whether the Lords Prayer be a forme prescribed for us, and to be observed by us?*

11. *A.* 1. Christ in teaching us that prayer, would not prescribe us a forme of words constantly to be observed: but an example or patterne, according to which we are to direct our Prayers. This is evident enough from this, that wee never read that the Apostles used that Prayer.

12. *A.* 2. It is not expedient to sticke to this forme. 1. Because we ought often to pray, more particularly, as occasion is offered. 2. Because by this meanes, it is become among the Papists like a charme. 3. Because so we shall make no proficiencie in the spirit and gift of praying.

Chap. XVIII.

Of the geſture of Prayer.

Queſt. 1. *WHether in every Prayer there be ſome care to bee had of the geſture of the body?*

1. *A.* 1. In ſhort ejaculations of our deſires before God, the outward geſture, neither can be attended, nor hath any uſe, further then it doth really, and without a direct intention of its owne accord, follow the inward motion of the minde.

2. 2. In ſecret Prayer which is known to God onely; yet in the preſence of others, geſtures and outward ſignes ought as much as may be, to be hid, *Nehem.* 2. 4 Leaſt wee give cauſe to ſuſpect of hypocriſie, or affectation of vaine glory, with the Phariſes, *Matt.* 6. 5.

3. 3. In private ſolitary Prayer, ſome care of the geſture is profitable for our ſelves, becauſe as by the voyce, ſo by the geſture and habit of the body, affections are excited, ſupported, and continued, *Dan.* 6. 11.

4. 4. In Prayer with others, whether private or publick, there muſt be a ſtricter obſervation uſed of geſtures and ſigns, becauſe of others: partly, leaſt wee give them occaſion to ſuſpect us guilty of careleſneſſe, or diſturbe them any way, or offend them; and partly, that we may helpe their Devotion by our example, *Pſal.* 95. 6.

Queſt. 2. *What geſture is required?*

5. *A.* 1. Geſtures in generall ought to be ſuch, as may in an holy manner expreſſe the inward motions of the minde.

6. 2. Becauſe in every Prayer there is required ſingular humility, therefore the common geſture of ſolemne Prayer, ought to be agreeable to this demenſion, as the uncovering the head, and for the moſt part, bending the knee, bowing of the body, or ſtanding upright. Sitting by it ſelfe is not a geſture of praying, becauſe it expreſſeth no reverence, nor is approued in Scripture.

7. 3. Be-

7. 3. Becauſe alſo in every Ptayer, our deſire is directed to our heavenly Father, with confidence and hope; therefore the lifting up of the hands and eies is decent in every ſolemne Prayer.

8. 4. Other particular ſingular geſtures in Prayer with others, are not to be uſed, for the cauſes before ſpoken off. In private Prayer they are not ſo much to be affected, as to bee admitted according to the motion of the minde.

Queſt. 3. *What uſe is there of covering the face in Prayer?*

A. No other but to prevent occaſions which may be inſinuated by the eyes, or to conceale thoſe ſingular geſtures which ſometimes are unneceſſary for us, but would ſeeme fond, or hypocriticall to others. Except on theſe occaſions, the covering of the face doth rather belong to women, then men.

Chap. XIX.

Of Singing.

Queſt. 1. *What uſe hath Singing above the ordinary pronunciation?*

1. *A.* 1. It brings a kind of ſweet delight to godly minds, *Pſal.* 104. 34.

2. 2. It hath a more diſtinct and fixed meditation, *Ibid.*

3. 3. It hath a more copious and ample profeſſion of Pietie, *Coloſſ.* 3. 16.

4. 4. It hath more command of mutuall edification, if it be with others, *Ephe.* 5. 19.

Queſt. 2. *Whether Singing doe equally agree to the mind in trouble and in joy?*

5. *A.* It doth more properly agree to joy, *Iames* 5. 13. becauſe of the ſweet dilation of the heart, which it makes a ſhew of: yet it well agreeth to the profitable recording of paſt ſorrow, as appeares by theſe Pſalmes which are called Penitentiall; and ſometime to the removing of ſorrow, *Prov.* 25. 20.

Quest. 3: *How are we to sing those Historicall Psalmes which belong to other persons, and times.*

6. *A.* 1. If we so meditate of them, that we reape consolation, and hope from them, *Rom.* 15.4.

7. 2. To this end, we ought in our thoughts to put on, as it were, the person, either of them, of whom those Psalmes were composed, or of them who composed them, that what ever is spoken there, we may, in some sort, take it as spoken to our selves.

Quest. 4. *How may we sing those Psalmes aright, which containe dire imprecations in them?*

8. *A.* 1. We may upon occasion of those imprecations meditate with feare and trembling, on the terrible judgements of God against the sinnes of impenitent persons.

9. 2. We may thereupon profit in patience, and consolation, against the temptations which are wont to arise from the prosperity of the wicked, and affliction of the godly.

10. 3. We may also pray to God that he would hasten his revenge (not against our private enemies, but) against the wicked and incureable enemies of his Church.

Chap. XX.

Of Petition.

Quest. 1. *How are spirituall things to be asked of God?*

1. *A.* 1. All things are to bee asked in that manner, in which they are promised. Therefore spirituall good things, as they are necessary to salvation, are absolutely to be desired; because they are absolutely promised to beleevers and penitents, *Luke* 11.13.

2. 2. Those spirituall good things which admit degrees, cannot absolutely in every degree bee desired: because the things themselves, not the degrees of them are absolutely necessary, and absolutely promised by God, 2 *Cor.* 12.8,9.

3. 3. Yet we ought absolutely to desire that measure of grace which is necessary for us, to the avoyding of crimes,

or ſcandals, and to the keeping a good Conſcience, *Iames* 1. 5, 6. 1 *Cor.* 10.13. *Pſal.* 19. 14.

Queſt. 2. *How are temporary things to be asked of God?*

4. *A.* 1. Temporary good things are only ſecondary objects of our hope; namely, as they tend to ſpirituall bleſſednesse: which becauſe it is not certainely known to us, therefore we cannot deſire them with that ſtrength of hope in particular, with which we deſire things ſpirituall; neither ought they to be deſired with ſo ardent and fervent an affection, but with a ſecondary and more remiſſion, *Mat.* 6.33.

5. 2. As we may hope that temporall good things will profit us to ſalvation, and turne to the glory of God, ſo farre we may beg them, *Pet.* 4.

6. 3. Such a petition is not formally conditionall, neither in words nor ſenſe: Becauſe as a conditionall aſſertion, affirmes nothing certainely of the antecedent, ſo a conditionall petition deſires nothing.

7. 4. Neither is it a generall Petition onely, that God would deale with us as he ſees fit, and expedient to his glory, and our ſalvation. For ſo a ſicke man ſhould no more deſire freedome from ſickneſſe, then the continuation and increaſe of it.

8 5. It is therefore an abſolute Petition, but yet with a ſubmiſſion to the wiſe ordering of God, either expreſſely, or tacitly.

Queſt 3. *Whether may all our Lawfull deſires be repreſented to God in a Petition, to have them fulfilled?*

9, *A.* 1. In no ſort; for ſome deſires are lawfull, the contrary of which is to be choſen, *Phil.* 1. 23.24, 25. Some lawfull deſires alſo are ſo light, that they ought not to be commended to God: ſuch as is the deſire to win in play.

Queſt. 4 *For whom are we to pray?*

10. *A.* 1. For all, and every perſon alive wee may pray in ſome ſort, becauſe ſome goodneſſe of God extends to all. 1 *Tim.* 4. 10.

11. 2. We cannot pray for all men collectively, that they may be ſaved; becauſe it is manifeſt to us out of the Scripture, that all are not to be ſaved.

12. 3. Yet we may pray for every one in particular, that

they may bee ſaved (unleſſe extraordinarily there happen ſomething to hinder) becauſe we are bound by the law of Charity to hope well of every man.

13. 4. We may and ought to pray for ſpirituall good things for them, from whom we juſtly deſire that temporall things may be taken, while they hurt themſelves, or others with them. And ſo we are to pray for the potent enemies of the Church.

Queſt. 5. *Whether are we bound to pray altogether in the ſame manner for others, as for our ſelves?*

14. *A.* We may, and ought to doe it with the ſame charity; but with the ſame faith and hope we cannot: becauſe we doe not ſo properly by Faith apprehend and apply the promiſes of God to others, as our ſelves.

Chap. XXI.

Of Faſting.

Queſt. 1. *What kind of Abſtinence is required in a religious Faſt?*

1. *A.* 1. Greater abſtinence is required, then the common law of temperance preſcribeth. For Temperance ought to be perpetuall; but Faſting is extraordinary, and upon ſpeciall occaſion.

2. 2. This abſtinence muſt not onely bee in meate and drinke, but alſo in all other things that tend to the pampering of the body, *Dan.* 10. 3.

3. 3. This Abſtinence is to be ſuch and ſo great, that thereby we may be made fitter for extraordinary humilation, *Ez.* 8. 21.

4. 4. Now becauſe all and every one are not of the ſame temperance and conſtitution: therefore this fitneſſe for religious humiliation bringeth home variety of abſtinence: ſo that that degree of abſtinence which is profitable and neceſſary for one, would be an impediment to another, neither can any particular rule be given for all and every man to obſerve in that degree and meaſure of abſtinence.

Queſt. 2.

Quest. 2. *In what doth the religion of a Fast consist?*

5. *A.* 1. A religious Fast differs from a naturall and civill Fast in this, that it is commanded by Religion, that is, it doth directly and immediatly tend to the worship and honour of God.

6. 2. Yet it is not so referred to the worship of God, that it is a part of worship, but onely as a meanes whereby true worship is promoted.

7. 3. In the New Testament it is not properly a meane of worship, either because it doth any thing, or signifieth any thing by institution, either before God, or men, but as it doth fit for the extraordinary exercise of worship.

8. 4. It fitteth principally by removing those impediments, which are repugnant to the extraordinary calling upon God.

Quest. 3. *Whether it be lawfull publikely to appoint such Fasts?*

9. *A.* Not at mans pleasure, because there is nothing religious which depends altogether upon mans wit; but upon an extraordinary cause, to call men to the extraordinary invocation of God, is both lawfull, and pious.

Quest. 4. *For what causes principally are the Fasts of the Papists to be disallowed?*

10. *A.* 1. Because certaine set times, returning in course, are appointed for Fasting, which is repugnant to the nature of an extraordinary exercise, that depends upon a speciall occasion: so that it brings in the forme of a Fast, without the force and power of it.

11. 2. Because they doe sometimes prolong those times beyond the space fitting, either for an extraordinary duty, or the abstinencie of Fastings, as in Lent; whence also that forme of Fasting is made more vaine.

12 3. Because at those times they make a certaine choise of meats, which is both ridiculous while they abstaine from flesh, and use wine and junkets: O impious! because they abstaine from flesh, as if it were for that time uncleane, which is the doctrine of Devils.

13. 4 Because they obtrude those times, and this choice of meates upon the whole Church by humane Lawes that binde

binde the Conſcience ; and eſtabliſh them with more rigid and ſevere puniſhments, then the Law of God.

14. 5. Becauſe they place worſhip in the abſtinence which they preſcribe.

15. 6. Becauſe they attribute ſatisfaction and merit to their Faſts.

Chap. XXII.

Of an Oath.

Queſt. 1. *Whether an Oath be lawfull for Chriſtians?*

1. *A.* 1. It is evidently lawfull of its owne nature. 1. Becauſe it is not of its owne nature intrinſecally evill ; for it containes nothing but the confirmation of our teſtimony, by deſiring the teſtimony of God. Againe, if it were intrinſecally evill, it ſhould never have beene lawfull : whereas yet no Chriſtian will deny, but it was lawfull under the Old Teſtament.

2. 2. In the old Teſtament it was no part either of the Iudiciall or Ceremoniall Law, becauſe it hath nothing proper to the Iewes : therefore it was of morall right, which pertaines to Chriſtians aſwell as to the Iewes.

3. 3. Becauſe there can be no reaſon given, why it was lawfull of old to ſweare, which takes not place aſwell among Chriſtians.

4. 4. Becauſe there are laudable examples of the uſe of an Oath in the New Teſtament, 2 *Cor.* 1. 23. *Apoc.* 10. 6.

5. 5. When Chriſt forbids to ſweare at all, *Matt.* 5. 34. he ſimply forbids thoſe formes of ſwearing, which he there nameth, and ſuch like: as alſo to uſe any Oath in familiar talke, or but upon neceſſitie ; becauſe the Iewes thought the third Commandement was not broken in that manner, but onely by forſwearing, *Iames* 5. 12

Queſt. 2. *Whether it be lawfull to ſweare by the creatures?*

6. *A.* 1. The Popiſh ſort teach that a man may ſweare by the

the creatures, in a double respect, by unreasonable creatures, specially if they be consecrated and dedicated to God, in order and relation to God: and by some reasonable creatures, as the Angels and Saints in heaven, absolutely.

7. 2. Some also of our Divines, although they condemn that absolute way of swearing by the creatures, yet they admit a relative way, out of *Matt* 5.34. and 23 16.

8. 3. But neither of these opinions is to bee admitted; For although creatures may be named in swearing, 2 *Cor.* 1. 23. Yet they may not absolutely be respected, without Sacriledge and Idolatry, as appeareth from the nature of the thing. Neither can they bee relatively used in the place of God himselfe without sinne.

9. 1. Because we have no approbation of such kind of formes of swearing in Scripture. For Christ, *Math* 23.16. doth not approve those former, as if they were to bee used, but onely shewes that being used, they doe binde. The Apostle, 1 *Cor.* 15. 31. doth not properly sweare, but proves that he was obnoxious unto death, and 1 *Tim* 5 21 he cals the Angels to be witnesses, as men that are present may bee called by a bare obtestation.

10. 2. Because to sweare by the creature with relation unto God, is religiously to invoke the creature, in reference unto God. But this is condemned in Scripture, by the consent of all our Divines.

11. 3. Such formes are scandalous, both to such as doe sweare, and the like sort, after the example of others, without distinguishing a relative Oathes from an absolute; and to the swearers, who cannot discerne when one sweares lawfully, and when not.

12. 4. Such oaths diminish the reverence which is to bee used in swearing, and so cause them to be too familiarly and rashly used, even by those which are not prophane, as wee may see in the Iewes.

13. 5. Heretiks were the first authors of these formes in the Church of God. who also were upon that ground, condemned. *Elixai* (a follower of the Heresie of the *Ossenes*, in the time of *Trajan*) taught, that is was lawfull to sweare by Salt, Water, Bread, Earth, Heaven, Sky, Mudde; whom

Epiphanius confuting, *Lib.* 1. proves, that we must sweare by God alone, according to the Law; *Thou shalt have no other Gods but me.* And of the *Maniches*, among other their novel Doctrines, it is reported by *August. Lib.* 19 *contra Faust. cap.* 22. That *they sware often, and without any scruple, by the creatures.*

14. 6. In the Civill Law such kind of formes are condemned by the best Interpreters, *Wesembec. Lib* 12. *tit.* 2. The Emperours *Arcad.* and *Honor.* in the Booke, *Si quis major, Cap. de Transactionibus*, thus spake.

Object. What is to be thought then of those formes of Oathes, in which mention is made of the *Soule, Life, Salvation, Death, Damnation, &c:*

15. *Answ.* In these formes of execration, men sweare directly by God himselfe: and by these additions, they effectually shew, that they offer themselves to the severe judgement of God, to deprive them of those best things they have, or to afflict them with the greatest evils, if they make not good what they say. But when the attestation it selfe is made by a creature, it can by no meanes be excused.

Quest. 3. *What are we to thinke of those usuall formes*, in Faith, in Troth, on my Conscience?

16. *Reas.* They are not Oathes, because they adde not a new attestation to the confirming of a Testimony, but only declare it to be serious, deliberate, sincere and certaine. Yet from such formes as have the Particle, *By*, in them, with reference to the creature, we are to abstaine, as from that which hath an appearance of evill, and is scandalous.

Quest. 4. *What is to be thought of that forme, in which the* Sacrament, *or some such thing is named, in way of an Oath?*

17. *Answ.* Beside the common sinne, which is alwaies committed in swearing by creatures, there is also a Superstitious opinion concerning such things, or at least, a kind of partaking in that Superstition.

Quest. 5. *Whether is it lawfull in swearing to use Amphibo-*

phibology, or Eqnivocation?

18. *A.* 1. Equivocation is used in an Oath two waies, First, when the words themselves which are used are of a doubtfull sence, and so are meant one way by him that sweareth, and taken other wise by others: As if a French-man, called in Latin *Gallus*, being questioned with about his Countrey, should sweare he were no *Gallus*, meaning *no Dunghill-Cocke*, as the word also signifies.

Secondly, when the words themselves which are used, have a plaine meaning, but by a tacit restriction, or interpretation, which one keepes to himselfe in his minde, they are changed into another sence: as they say, that *Franciscan Monke* did, who being asked which way a Murderer had fledd that passed by him, putting his hands into his sleeves, answered, he passed not that way; meaning, that hee went not through his sleeves.

So also, many of the Iesuits doe maintaine, that a Priest being asked, whether he be a Priest, if he be not asked by a Iudge, or have a cause to dissemble the truth, may lawfully answer, that he is no Priest, so that he understand that he is no Priest of *Baal* or *Isis*, or that he is no Priest to tell another so. The former may bee called *Verball Eqnivication*, the latter *Mentall*.

19. *A.* 2. *Mentall Equivocation* cannot be used in an Othe without a grievous sinne.

First, because in an Oath we testifie something unto others, in the most solemne manner that may be; but when we signifie no certaine thing in our words, but something fained, or dissembled; then wee doe in intention testifie nothing unto others: and so the nature of an Oath is by this dissimulation violated, and quite overthrowne in the maine foundation of it.

Secondly, because this mentall Equivocation is a direct and manifest lye, because there is in words a testimony given both against the minde and conscience of the witnesse, and against the thing it selfe.

Thirdly, because he goeth about by his testimony to work a beliefe of that which is false in the hearers; which is not onely to suffer them to be misled and deceived, but directly

to misleade and deceive them.

Fourthly, because it is a great injurie to, and provocation of God, to bring his testimony, though faindly, to prove a falshood; and therefore that outward Oath is taken upon a grievous lye, with a great mockery of Gods testimony which is called upon.

Fiftly, because by this meanes, a doore is opened for the cheerishing of all manner of lyes. For there is nothing (as *Azor. Jes.* observeth) so falle, but may be cleared from being in any sort a lye, if wee doe but reserve something in minde, according to our pleasure. For we might, whatsoever any body desires of us, though we have it by us, deny that we have it, understanding, *to give it them*: whatsoever we have done, spoken, or thought, or purposed; wee might say, when we are asked about it, we have not done, spoken, thought, or purposed it, namely, in this sense, *to tell it you.*

Object. Of the speech uttered by the mouth, and the reservation we keepe in minde is made but one compound, and totall proposition, in which there is no falsity. As when a Masse-Priest affirmes in words, that he is no Priest, and understands, *to tell it to another*, Now it is free for a man to compose such a proposition of *Vocall* and *Mentall* termes.

20. *Answ.* Although such mixt propositions may be admitted, when a man is meditating of any thing by himselfe, or when we have to doe with God alone; because God and our spirit understand that which is in our minde, aswell as if it were uttered by words: yet they have no place in giving testimony before men; because the mentall reservation testifies nothing to the hearers; let that reservation therefore, be what it will, such a testimony is a lye; and if it be confirmed with an oath, it is perjury: seeing that which is signified by words, is repugnant to the conscience of the witnesse.

21. 2. Verball equivocation is also unlawfull in an oath: First, because it testifies no certaine thing, and without a certaine testimony, that oath at least is vaine.

Secondly, because it tendeth not to the end of an oath which is *to end Controversies*, and confirme the truth, *Hebr.* 6. 16. but contrary.

Thirdly

Thirdly, because it deceives and misleades the hearers, which is contrary to the nature of an Oath, *if wittingly I deceive.*

Fourthly, because the affirmation, or denyall of the question propounded, it from the Conscience of the respondent, it bee not conformable to the sense of him that askes the question, is a lye. For the question it selfe, in that meaning in which it is propounded, is the sentence to be testified: and the affirming or denyall of that which cannot stand with that sense, is a falsity, which if it be against the conscience of him that gives the testimony, it cannot but be a compleat lye.

Fiftly, because such an oath that confirmeth a lye, is in respect of the nature of the thing, manifest perjury; and in respect of the intention of the swearer, a prophanation of Gods Name.

Object. If we be not asked in a lawfull maner, or if injury be done to us, it is lawfull for us to provide for our owne good, so that we speake ambiguously?

22. *Answ.* No injurie offered unto us by man, can bee any just cause to us of offering injury to the name of God. Now a great injury is done to God in that sinne of lying, and much more in that sinne of perjurie.

Quest. 6. *In what sense are the words of an Oath to bee taken?*

23. *Answ.* In that sense which we judge the hearers to conceive: that is, regularly in that sense which they have in the common use of men. Because the signification of words depends upon the use of men.

Quest. 7. *Whether is it lawfull sometime to answer according to the* principall and remote intention *of the asker? for example, when one city refuseth to admit the inhabitants of another city, which is thought, though falsely, to be infected with the Plague, if any one comming thence should be asked, whether he came from that City, whether may he upon Oath deny it, either because that City is not infected; or because, if the City be infected, he knowes himselfe to be cleare: and so hee truely satisfies the principall intention of him that demands the question?*

24. *Answ.* Its not lawfull. Because the question is pro-

pounded, the Oath required, not about the *End*, which is principally intended, but about that particular meane which seemes to belong to that End. Now the question, and the affirmation, or denial of it doe together make up one and the same proposition, or axiome.

Quest. 8. *Whether are the words of an Oath alwaies to be taken strictly, as they import?*

25. *A.* 1. An Oath, (because of the danger of perjury) is of *a strickt, right, and interpretation*, so that it admits not those larger explications, which take place oftentimes in deeds and words of another nature.

26. 2. Yet in an Oath there are to be understood those conditions, which through the received use and custome, are presumed to be conceived of those whom the Oath concernes. For example, First, in all promissory Oathes this condition is understood, *if it shall please God.*

Secondly, in those things which are subject to the power of a Superior, it is to be understood, *if it shall please him also.*

Thirdly, in things so mutable, that they may make their promise unlawfull, it is so to be understood, *if things continue in the same state.*

Fourthly, He which sweares he will keepe the Statutes of any Societie, is to be judged to understand, as those Statutes are observed in the approved custome and use of others.

Fiftly, He which sweareth that he will stand to the Precepts or Statuts of any man, or Society, ought to be understood in that sense, that the Oath be not stretched but to those that he might in probability thinke of, not to those which if the Iuror had thought of, it is probable he would not have promised to performe.

Quest. 9. *Whether every Oath obligeth him that sweareth, to the fulfilling of it?*

27. *A* 1. Every Oath bindes as farre as it is a testimony of a lawfull and possible thing, but no further. Hence, first, such an Oath bindes, although it be wrested by force, or feare, though it be joyned with some injurie. For there is a double obligation in every promissory Oath; one to God, another to man. Now although the injury done, takes away the wrong

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in respect of man doing the injury, because no right is founded upon an injury; yet the obligation made to God remaineth, which without irreverence and injury to God, cannot be both admitted, and then contemned. This is the case of a man constrained by theeves to sweare to pay a price for his redemption. Such a one either ought not to sweare, or swearing a lawfull thing, ought religiously to keepe his Oath.

28. *A.* 2. Although an error about the substance of the thing which is respected in their Oath, or about the proper cause, may take away the obligation of ones promise, which is the case of one that contracts Matrimony with one particular person, supposing her to be another: yet an error about a circumstance, or an intrinsecall, and accidentall cause doth not dissolve the obligation. This was the case of the *Israelites* with the *Gibeonites*, *Iosua*. 9. and is the case of him that contracts Matrimony with a meane, or a poore woman, supposing her to be Noble, or rich. In the first error there was no testimony at all, but in the second there was a lawfull testimony.

29. *A.* 3. A latter Oath against a former honest Oath, or promise, doth not binde: because such an Oath is plainely of its owne intrinsecall nature, upon supposition of the former promises unlawfull.

30. *A.* 4. An Oath to commit any sinne, or to neglect any duty, doth not onely not binde, because an evill thing can receive no force from an Oath; but if it be kept, it increaseth the guilt, because then two sinnes are committed; one, of that kinde which the fact considered in it selfe is of; and the other against religion, out of irreverence, and abuse of the name of God, as an evill purpose is confirmed by the authority of God.

31. *A.* 5. That an Oath lawfully taken, though the keeping of it may hinder a greater good, ought to bee observed, unlesse that good be such that it brings a generall obligation, and be generally understood as an exception in such a promise.

Quest. 10. *Whether the Oath of a dead man doth binde his Heires and Successors?*

32. *A.* 1. It doth not properly binde under that notion

on of an Oath: becauſe an Oath is a perſonall bond. Citizens therefore are not properly perjured, if they keepe not the Statutes, which were ſworne to by their Predeceſſors, if themſelves ſweare not.

33. *A.* 2. Yet it doth ſometime binde, in reſpect of the thing which was the proper cauſe of the Oath; to wit, if it were after the nature of a contract: which is the caſe of him, that ſweareth he will pay, or doe this or that; ſo that by that meanes he may enjoy this or that commodity. For his heires if they will enjoy the ſame benefit, are tyed to keepe the ſame oath.

Queſt. 11. *Whether and how may the obligation of an oath be looſed?*

34. *A.* 1. No abſolution from an oath, properly ſo called, either by *Diſpenſation* (which is a plaine releaſing of the bond) or by *Commutation* (which is the changing of the bond, from one ſubiect matter to another) can bee expected from any humane Authority. Becauſe the religion of an oath pertaines to a *Divine Court*, and therefore is not ſubiect to *Mans Court*. In thoſe doubts which fall out about Oathes, the conſell of ſuch as are skilfull, is of good uſe, but for Authority to looſe the bond of an Oath, either wholly, by *Diſpenſation*, or in part, by *Commutation*, it is not committed to any kind or order of men.

35. 2. Yet there may bee a making void of an Oath ſometimes by Superiours, if in that ſubiect-matter they be Superiours, about which the Oath is converſant. So Parents, Husbands, Maſters, Princes, may pronounce as well either the Oathes, or the vowes of their Children, Wives, Servants, Subiects, made without their conſent in ſuch things as are ſubiect to their power.

36. 3 When the formall reaſon of an Oath is taken away, the Oath it ſelfe ceaſeth in regard of the event; which is the caſe of ſuch as have ſworne that they will obey any Lord, or Prince, who afterward ceaſeth to be ſuch an one.

37. 4. When the Oath taken, reſpects onely the obſervance or commoditie of man, to whom ſomething is promiſed, then the obligation ceaſeth upon the releaſing, or conſent of that man to whow the promiſe was made. The rea-

ſon

ſon is, becauſe the foundation of ſuch a promiſe ceaſeth: and by the nature of the thing, there is alwaies included in ſuch a promiſe a condition, unleſſe the other ſhall pardon or remit. This is the caſe of a creditor to his debtor, and ſuch like. But this cannot be extended to the contract of Eſpouſals, becauſe there not onely the profit of man is look'd at, but the inſtitution of God.

Queſt. 12. *Whether is it lawfull for a man to bring him to ſweare, whom he knoweth, or vehemently ſuſpecteth, will ſweare againſt his cauſe?*

38. *A.* It is never lawfull determinately to deſire that he would ſweare that which is falſe. Neither is it lawfull indifferently to deſire that ſuch a one ſhould ſweare, whether this or that thing be or no, unleſſe upon a neceſſary cauſe: becauſe we ſhould both do iniury to God, and be a murtherer of his brother. Now there may be a neceſſary cauſe for a Iudge to require this, at the inſtance of a Plaintiffe, where no other remedy can be uſed: becauſe then we exact it not in his own perſon, but in the perſon of the Plaintiffe. And there may be ſometime a neceſſary cauſe to the Plaintiffe of deſiring this, when otherwiſe ſome great diſcommodity cannot bee avoyded. But for a private man, that knowes it, privately to require it, there can be no ſufficient cauſe; becauſe no private benefit can come of it.

Queſt. 13. *Whether it may be lawfull for a private man to draw him to ſweare, who, he feares, will ſweare falſe; but is in ſimplicitie deceived: For example.* Titius *knowes that* Sempronius *was not this yeare at* Francquer; *he knowes alſo that* Caius *doth verely thinke that, hee ſaw him this yeare at* Francquer; *the queſtion is, whether* Titius *may deſire* Caius *to ſweare that* Sempronius *was not at* Francquer *this yeare?*

39. *A.* This is not lawfull: Becauſe though this Oath in *Caius* would be without fault; yet in *Titius* the perſwader and adviſer to it, it would partake of the nature of periury. He doth not indeed ſo much iniury to *Caius*, as if he ſhould induce him to ſweare that which hee knew to bee falſe, but he doth the ſame iniury to God; whoſe Name he doth wittingly and willingly abuſe, to the confirmation of a falſehood.

Queſt. 14. *Is it lawfull for a Chriſtian to accept, or require an Oath of him, who he knowes will ſweare by Idols?*

40. *A.* It is lawfull to doe this for a weighty cauſe, as *Iacob* did, *Gen.* 31. 53. Firſt, becauſe the perverſeneſſe of the Oath is not reſpected by him, for whoſe ſake it is taken, but onely the confirmation of a teſtimony, and faith given. Secondly, becauſe it is not ſimply evill, to uſe evill to a good end. Thirdly, becauſe he that ſimply deſires an Oath, not ſuch an Oath, doth not ſo much make uſe of the perverſneſſe of the Oath, as the common nature of it.

Queſt. 15. *Whether it be lawfull for the Iudge to exact of the Defendant an Oath touching the crime objected to him; which is called an* Inquiſitory *Oath, or Oath* ex Officio?

41. *A.* 1. It is not lawfull at all, in a crime that is altogether ſecret. For God onely judgeth of ſecret things.

42. 2 It is not lawfull to give a man an Oath, whereby he ſhould be compelled to accuſe himſelfe. Firſt, becauſe it is againſt nature, that a man ſhould bring a puniſhment upon himſelfe. Secondly, becauſe by this meanes many would be brought to forſweare themſelves.

43. 3. Though there be an accuſation going before, yet it is not lawfull to require ſuch an Oath of any one, as a probation, becauſe all iudgement ought to bee founded in Witneſſes, and ſuch arguments as have the force of a teſtimony, *Deut.* 15. 19. 2 *Cor* 13. 1.

44. 4. In caſe of an infamy going before, or a probation not ſufficient, and the want of a full one; a man may be admitted to an Oath of purgation, if he ſhall offer himſelfe to it, *Exod.* 22. 11. but he cannot be compelled.

45. 5. If the fault be notorious, any man generally may, even with the religion of an Oath, be asked concerning the author, *Deut.* 21. 7.

Obiect. 1. It was lawful to adiure a wife ſuſpected. *Num.* 5. 19.

46. *A.* This was a ſingular law, of an extraordinary diſpoſition, granted becauſe of the hardneſſe of the hearts of the Iewes, as alſo the divorce of a woman that was not an Adultreſſe.

Obiect.

Obiect. 2. *Ioshua* required of *Achan*, that he should acknowledge his fault, *Josh.* 7. 19.

47. *A.* After accusation and iudgement, hee onely perswades to confession.

Obiect. 3. Our Saviour answered to the High Priests adiuration, *Mat.* 26. 63, 64.

48. *Answ.* First, not because he was lawfully adiured, *Ioh.* 18. 20, 21. Secondly, No otherwise then hee did to *Pilate* without adiuration. Thirdly, Not to confesse his fault, but to beare witnesse to the truth, *Iohn* 18. 37.

Chap. XXIII.

Of a Lot.

Quest. 1. *How may a Lot be lawfully used?*

1. *A.* 1. Such a Lot as is cast to finde out what is lawfull or not, is in no sort to be permitted. Because the Law of God is a meane appointed by God to shew men the rule of life; neither did he ever reveale his will to any by Lot.

2. *A.* 2. A Consulting, or a Divining Lot, used to finde out an hidden truth that is past, or some event that is to come, cannot be lawfull, unlesse it be by Divine inspiration. Because this is an extraordinary meane, and so hath not an ordinary rule, nor may it be used without extraordinary direction, without rash tempting of God.

3. *A.* 3. A Divisory Lot, which is used to determine any thing *de facto*, may be lawfull, or unlawfull, according to the circumstances wherewith it is cloathed. It is unlawfull, First, if it be done out of an ill intent, expecting the deciding of the Question, either from Fortune, or from any other cause, but the providence of God. Because then it is either a meere vanity, or hath Superstition mixed with it. Secondly, If it be done without iust necessitie, or if other ordinary meanes of Gods providence be omitted. For then it hath rashnesse mixed with it, and belongeth to the tempting of God. Thirdly, if it be done in an under meanes, either with

fraud, or without due reverence to Gods providence. It is lawfull: First, if it be done out of a right intention, seeking direction from God. Secondly, if in a case of necessitie, when a better meanes cannot be used to take away the doubt or difficultie. Thirdly, if in a due matter, where there is no danger of iniustice: because we have the decision of such questions in the word of God. Fourthly, if with due reverence, so that that be yeelded to which the lot determines, as comming from Divine providence.

Quest. 2. *What is a iust cause of casting a divisory Lot?*

4. *A.* When there is no other meanes to avoid some great discommodity. Now the greatnesse of the discommodity sometimes depend upon the weight of the thing it selfe; as when it is put to Lot, which among fit ministers, ought to stay in the City in the time of the Plague. And often it depends upon the affection of men: as when among companions that are every way equall, the Lot is cast for the taking away debate and discord.

Quest. 3. *When Lusory Lots, or those playes which consist of Fortune, or meere chance, be lawfull?*

5. *A.* Such kind of Playes, whether they meerely depend on Fortune, as Dice-playes, or doe principally depend on it, as Cards and Tables are in their owne nature unlawfull. First, because that ought not to be turned into a play, which in its owne nature hath a singular respect to Gods speciall Providence. But a Lot of its owne nature, doth respect the determination of the Question, from the speciall providence of God. For meere contingency of it selfe, hath no aptitude, for the determining of any question. Neither can any thing beside meere contingency, be respected in a Lot, without the speciall providence of God, or the helpe of the Devill, or of some faigned Deity in the directing of that Contingencie. Secondly, because in such kind of plaies, the nature of the Lot, gives occasion to many sinnes, as to a blasphemous recreation, and cursing of Fortune, when the Lot is crosse: a praising of ones good Fortune, when the Lot favoureth: and a pertinacion contention because of the expectation of better fortune.

Quest. 4. *What is to bee thought of publicke Lotteries, wherein*

wherein many Prizes, or rewards, are proposed to bee gotten by Lot?

6. *A.* 1. They might haply bee so ordered, that they might be lawfull. Namely, if there were any need of a contribution to some pious use: and to avoide discommodities, the businesse should be permitted to Lot who should distribute: and these also which cast the Lots, should onely venture that which they would not unwillingly give, and so come to the Lottery, not out of an hope of gayning, but out of an intention of bestowing something.

7. 2. As they are now used, they seeme to be unlawfull, because they onely aime at gaine, by fraude and flattery, and give an occasion to many evils.

Chap. XXIV.

Hitherto concerning the first Commandement; In the second, first of the Church.

Quest. 1. *WHether is a Beleever bound to joyne himselfe to some certaine particular Church?*

1. *A.* 1. Yes, by all meanes. First, in respect of Gods Institution, *Matt.* 18. 17. in which there is not onely the necessity of a Precept, but also of a Meane.

2. 2. In respect of the presence of God and Christ, *Apo.* 1. 13. For if we would approach to God, we must joyne our selves to that Society, where God is in a singular manner present, so that he may be found of those that seeke him.

3. 3. In respect of the glory of God, which by this meanes is publikely promoted, and propagated. For as the Name of God in the Old Testament, was placed at *Ierusalem*, so also is it now, in the Ecclesiasticall Assemblies though not in this or that place.

4. 4. In respect of the Covenant and promise of God: For those which are in the Church, are as it were directly under the blessings of God, to have them powred upon them, *Psal.* 65. 5. and 133. 3.

5. 5. In respect of our profession, because otherwise it cannot be avoyded, but those signes will hardly be discerned, whereby Beleevers are distinguished from Vnbeleevers, 1 *Cor.* 5.12.

6. 6. In respect of mutuall edification, which followeth of it selfe, upon the combination of Beleevers, *Heb.* 10. 24.25. 1 *Cor.* 11.17. and 12.25.27. *Rom.* 1.12.

Quest. 2. *To what a kind of Church ought we to joyne our selves?*

7. *A.* 1. To none but a true one, that is, Professing the true Faith.

8. 2. Of true ones, we ought to chuse the purest as farre as we are able,

9. 3. Although we may joyne our selves to one, in which many defects are necessarily to be tollerated, yet not to one in which we must of necessity partake in any sinne, *Eph.* 5.11. neither is it lawfull to adjoyne our selves to any Church, with a minde, by our silence, to cherish any of its defects, but that (as farr as we may with edification) we may doe our endeavour to take them away.

Quest. 3. *Whether wee may communicate with such a Church, as doth tollerate the wicked, and oppose the good?*

10. *A.* 1. The tollerations of any notorious crime, is a grievous sinne in a Church, *Apoc.* 2.20. and of it owne nature tends to the corruption of the Church. 1 *Cor.* 5.6.

11. 2. It doth pollute the Communion in it selfe, to these wicked ones who are tollerated, and to those also which are the causes of that tolleration. *Hag.* 2.3.

12. 3. All those participate of this pollution, which doe not endevour, as much as in them lyes, to remove scandals, 1 *Cor.* 1.

13. 4. The mixture which doth arise from this tollerasion, doth diminish the consolation and edification of the godly.

14. 5. All men ought therefore by all lawfull meanes to endeavour that they may live in those Churches, where the *Precious is separated from the vile, Jer.* 15.19.

15. 6. Yet from such a Church, in which some wicked men are tollerated, we must not presently separate, 3 *John* 9.10.

9. 10. 11. First, because it may be the error or infirmity of the Church. Secondly, because patience and long-suffering is to be exercised toward a private brother offending, *Gal.* 6. 1. much more towards a whole Society of Brethren, or a Church. Thirdly, because by the rash departure of the godly the correction of the evill ones is not promoted, but hindered. Fourthly, Because oft-times there cannot be a departure made from such a Church, to one more pure, without grievous discommodities; which must be avoided as much as wee can, without sinne: yea sometime they make an affirmative Precept to cease to binde, which otherwise could not be left undone without sinne.

16. 7. If any one either wearied out with unjust vexations, or providing for his owne edification, or for a testimony against wickednesse, shall depart from such a Society to one more pure, without a condemnation of that Church which he leaves, he is not therfore to be accused of Schisme or of any sinne.

Quest. 4. *Whether it bee lawfull to continue in that Church, where the power of removing Scandall, and purging out the wicked, is wanting?*

17. *A.* 1. The power it selfe, for the right of it, or in regard of the first act of it, cannot be separated from a true Church, because it doth immediatly and necessarily flow from the very essence. For it is is contained in that covenant whereby Beleevers are ioyned into a Church.

18. 2. The use of the power cannot bee taken away, without the grievous fault of them who take it away, and the great iniury of them from whom it is taken.

19. 3. Neither ought the Church to rest in this, that it seeth it selfe uniustly oppressed by others: for it belongs to the duty of the Church to maintaine the Liberties which are granted to her by Christ.

20. 4. Yet if Beleevers contending for their liberty cannot procure this right in that part, nor without most grievous discommodities depart to a more pure Church, and doe keepe themselves from the approbation of sinne, and study likewise to make up that defect, as much as they can, they sin not if they ioine themselves to such a Church, or continue in it:

Quest.

Queſt. 5. *Whether it be lawfull to ſtay in ſuch a Church, where ſome of the Ordinances of Chriſt are wanting, and in the roome of them ſome of mens conſtitutions brought in?*

21. *A.* 1. The defect of ſome Ordinances, though it ought not to be approved, yet it may be tollerated; becauſe an imperfection, whether in private perſons, or in a publicke State doth not take away the nature of that Office, which is found more perfect in ſome perſons or State.

22. 2. Humane Inſtitutions if they be extrinſecall to the Church and Worſhip, and make to the promotion of the Ordinances of Chriſt, and edification of the Church, then they ought to be admitted and approved, as Civill meanes uſed and applyed to ſpirituall ends. But if they have a religious State, and pertaine intrinſecally to worſhip, or have that ſame nature with the inſtitutions of Chriſt, poſſeſſing this place, for they ought in no ſort to be approved.

Chap. XXV.

Of calling to the Miniſtery.

Queſt. 1. *Whether a Calling be neceſſary?*

1. *A.* 1. A ſingular calling, not required to teach and preach the Goſpell upon occaſion, *Acts* 8. 4. and 11. 19, 21. and 18. 24.

2. The reaſon is, Firſt, becauſe this is the duty of all Chriſtians to promote, as much as they can, the kingdome of God, and ſo to teach others Divinity.

Secondly, becauſe it is neceſſary ſometimes that men be convicted of errours, and inſtructed in the truth, before there can bee any lawfull vocation.

Thirdly, becauſe a people ſometime deſtitute of a Miniſter, cannot, without detriment to their edification, be otherwaies helped, unleſſe they admit the teaching of ſuch as are not yet rightly called to the Miniſtery.

3. 2. Not onely private preaching, but publike, may bee exerciſed with a ſingular calling. Firſt, in a Church to bee conſtituted.

Secondly,

Secondly, in a Church constituted also, with her approbation, if confusion be avoyded, and order observed, 1 *Cor.* 14. 23, *&c. Acts.* 13. 15. for it pertaines to the edification of the Church, that they who excell others in gifts, doe exercise them before others, to helpe them and excite them.

4. 3. Yet for one to invade the proper duty of a Minister, without a speciall calling, is altogether unlawfull, *Heb.* 5. 4. *Tit.* 1. 5. *Jer.* 14. 14.

First, because there is required a singular seperation of God, *Acts* 13. 2. *and* 20. 28. *Rom.* 1 1.

Secondly, there is required an undertaking of a singular, and weighty function, the author and dispenser of which is God himselfe. *Ephes.* 4. 11. 1 *Corinth.* 12. 5, 6. *Matt.* 9. 38.

Thirdly, there is required a singular assurance of the assistance of God.

Fourthly, there is required a singular expectation of a blessing from God, *Mat.* 28. 20.

Fiftly, there is required singular fidelity, and alacrity, 1 *Tim.* 4. 14.

Sixtly, it is requisite that that Church to which he is to minister be assured of the will of God whereby hee hath appointed such a one for their Minister, that they may bee subject to him out of Conscience, *Heb* 13. 17.

Seventhly, it is requisite that order be observed, 1 *Cor.* 14 40.

Quest. 2. *What things are necessarily required in him that is to be called to the Ministery?*

5. *A.* 1. Such an integrity of life, that he be not onely without Scandall, but also have a good testimony, 1 *Tim.* 3. 7 by a testimony here is understood the good opinion that we have concerning his uprightnesse, made manifest by his honest and pious conversation.

6. 2. Knowledge and skill in the Doctrine of Christ above the common sort of Beleevers, 2 *Tim.* 3. 16. To which also must be added, the understanding of those things which pertaine to his Office in governing the Church, 1 *Timothie* 3. 16.

7. 3. Some dexteritie in teaching, or in communicating

unto others, that knowledge which he hath himselfe. 1 *Tim.* 3. 2. 2 *Tim.* 2 2.

8. 4 A will in some sort ready to undertake the Ministery, and to discharge it: which will of his ought not to arise from feare of poverty, or such like discommodity; or out of a desire of superiority, fame, or gaine, or such like, &c. 1 *Pet.* 5. 2. for this will is in some sort constrained, and is not properly and directly carried to the worke of the Ministery, but out of pure love and zeale, *Iohn* 21. 15, 16, 17.

9. 5. The difference in these quallifications is such, that First, a knowledge of the truth with some dexterity of teaching is necessarily required to the essence of a Minister; because they are the proper foundations of that vocation: but integrity is onely necessary, as a meane to the well being, though it be necessary by the precept of God, even to the very being of a Minister.

Secondly, concerning the Doctrine, and dexterity, judgement may be given by others; but concerning the inclination of the will, no man beside the party to be called can certainely and alwaies judge.

Thirdly, Doctrine and dexterity cannot suddenly be procured by others: but the will drawing backe through feare, or modesty, may and ought to be excited, and stirred up by exhortations. As for those that can, and are not willing, paines is well spent in the calling them; not so for those that cannot, but would.

Quest. 3. *Whether are those which can reade, or recite a Sermon by heart, out of the writings of others, furnished with the necessary gifts of Ministers?*

10 *A.* 1. In no sort. For first, the gift of reading and rehearsing by heart, is not a gift of the Ministery, but a gift of wisdome and knowledge, 1 *Cor.* 12. 8.

11. 2. A Minister must necessarily have a faculty of applying the Word, according to the diversity of hearers, times, places, and other circumstances, with that variety which divers occasions doe require, 2 *Tim.* 2. 15 but this cannot bee done, by reading, or reciting out of the prescript of another.

12 3. He ought also to be ready to give an account of those things which he teacheth, to any one that asketh, and

to

to convince the gaine-sayers, *Titus* 1. 9 which cannot bee done by reading and reciting.

13. 4. He ought to goe before the Church in those gifts, which are to be effected and sought by al Beleevers, 1 *Tim.* 4. 13, 14, *&c.* but all Beleevers ought to endeavour, that the Word of God might dwell plenteously in them, *Col.* 3. 16.

14. 5. No man can discharge the office, either of an Advocate, or a Phisician, by reciting prescript formes. Now a Minister is a spirituall Advocate and Phisician.

Quest. 4. *Whether it bee lawfull to desire the Ministerie?*

15. *A.* 1. To seeke a place in the Ministery, either for lucre, or the profit that it may bring along with it, is plainely to be condemned. For this is to account gaine godlinesse, 1 *Tim.* 6. 5.

16. 2. To desire the worke of the Ministery, out of desire and zeale to edifie the Church, and to glorifie God, this is pious and landable, 1 *Cor.* 16. 15. 1 *Tim.* 3. 1.

17. 3. To offer himselfe to the judgement of others to be tryed and approved for the Ministery, is no way repugnant to the honour of the Ministery.

18. 4. He which hath a good testimony of his fitnesse, for the worke of the Ministery, may without offence of conscience, modestly offer his paines to any Church, *Esa.* 6. 8. for God offers such to the Churches.

19. 5. Yet importunatly to urge his owne calling, and by cunning to procure it, is utterly unfit for one that is rightly disposed to the Ministery, 2 *Cor.* 2. 16.

20. 6. By fraud and violence to thrust himselfe upon a Church against their will, is plainely a devillish part.

21. 7. So to come to the office of the Ministery, as to a thing subject to buying and selling, this is Symony. Because the office of the Cure of Soules, is the gift of God, which is communicated properly by God alone; and therfore to buy that office is all one in kind, and in the nature of the thing, with that which *Simon* did, *Acts* 8.

22. 8. Simony is committed not onely by a gift from the hand, when money is given to procure such an office, but also by a gift from observance, which is given and yeelded to

any for that end: and alſo by a gift from the tongue, when it is procured by interceſſion and prayers, ſo that the worthyneſſe is not principally regarded.

Queſt. 5. *Who are they which have the right and power of calling Miniſters?*

23. *A.* 1. The chiefe right of calling is in Chriſt alone, who is the Head of the Church, the Author of the Miniſtrie, and the Lord of the Miniſters.

24. 2. The delegated right cannot properly be in Dioceſan, Biſhops, or Patrons, or Magiſtrates; as ſuch, becauſe Chriſt who ordained the Miniſtery, hath preſcribed nothing ſingular concerning thoſe Orders, hath communicated no new right unto them, and hath left his Church well ordered without them.

25. 3. The delegated right belongs to that whole Church, which the Miniſter that is to be called muſt ſerve.

For, firſt, Miniſters are given by Chriſt to the Church, that by the ſame ordinary and certaine way, they may bee procured by every Church. But if the vocation ſhould depend upon others, the Church ſhould often be deſtitute, of a certaine, of procuring Miniſters to it ſelfe, and ſo ſuch a Church ſhould be inſtituted of Chriſt, which ſhould not be ſufficient in it ſelfe.

Secondly, If the right of calling were in the power of others, then the Church ſhould not immediatly receive her Miniſters from Chriſt, but from thoſe whoſe this right was.

Thirdly, otherwiſe it could not be, that the Church ſhould alwaies freely ſubmit her ſelfe to her Miniſters, which yet in the Miniſtery is no leſſe neceſſary then in Marriage.

26. 4. This right of Calling doth ſo in regard of the proprietie remaine in the Church, that it cannot either by the authority of any other be taken away, or by a voluntary grant be loſt, or bee wholly committed to the fidelity of another. For the act of the Church is a cauſe neceſſarily required to Eccleſiaſticall calling.

27. 5. Yet divers actions pertaining to calling may bee commanded to others, and ordinarily ought to be performed by the principall members of the Church, or the Presbyters.

And

And the care that all things be done rightly, belongs to the Magiſtrate.

Queſt. 6. *What is the act in which Vocation properly conſiſts?*

28. *A.* Vocation properly and eſſentially conſiſts in election. For firſt, that voluntary relation which is betweene the Miniſter and people, cannot have any other foundation then voluntary election.

Secondly, a free Church, retaining her liberty, cannot be ſubjected to any, but by free election.

Thirdly, all thoſe acts which pertaine to vocation, either tend to election, as nomination, preſentation, examination, or depend upon election, or ordination, inſtitution, or induction, which is nothing elſe but the complement of election, and a ſolemne declaration; as the Coronation of a King, or the Inauguration of a Magiſtrate, and ſo is wont Metonymically, to be uſed, for election, or vocation.

Queſt. 7. *Where the freedome of election is diminiſhed by Biſhops, Magiſtrates, Patrons; what kind of Calling is there?*

29 *A.* Although election be not in that manner and degree free as it ought to bee; yet a voluntary conſent, as in Marriage, ſo in the Miniſtery, though procured by unjuſt meanes, hath the eſſence of an election and vocation.

Queſt. 8. *When many are fit, who among them is to bee elected?*

30. *A.* 1. He which is moſt fit in the conſcience of him that doth elect, well informed, becauſe to doe otherwiſe were an accepting of perſons, which being diſpleaſing to God, ought to have no place at all in Divine matters. But this is ſo to be underſtood: Firſt that compariſon be made among thoſe which may commodiouſly be had.

31. 2. That he be judged moſt fit, who though hee bee ſimply and abſolutely inferiour, yet in relation to that Church for which a Miniſter is deſired, conſidering all circumſtances is found fitteſt.

Queſt. 9. *Whether a man may bee called to the Miniſtery, for ſome certaine terme of yeares?*

32. *A.* 1. That this ſhould be expreſſed, or directly in-

ended in the Calling, is utterly repugnant to the nature of the Miniſterie. For firſt, A Miniſter doth not properly devote his paines to the Church, but to Chriſt. Now Chriſt hath no where revealed his Will concerning a definite law of Miniſtery.

Secondly, Such a vocation doth diminiſh the affection and care of a Miniſter to his people, and of the people againe to him.

Thirdly, It leſſens alſo the dignity of the Miniſtery, while in ſhew, at leaſt, it makes it mercenary.

Fourthly, It brings along with it divers dangers, both to Miniſter and People. For ſo the Miniſter may without a juſt cauſe be diſmiſſed, and the people may unſeaſonably be forſaken.

33. 2. Yet that they ſhould be underſtood implicitely, a power of obtaining an honeſt diſmiſſion upon ſome condition, the neceſſity of which, the condition either of the party called, or parties calling, or the Church in generall may cauſe, there is nothing that abſolutely forbids.

Queſt. 10. *Whether may one that is rightly called to the Miniſtery, afterward leave off the Miniſtery?*

34 *A.* 1 It is not lawfull for any one to attempt this at his owne will.

Firſt, becauſe he is bound to God in that vocation, neither can he without his Commandment forſake his ſtation.

Secondly, he is alſo bound to the Church, not by an humane, but by a Divine covenant. And he can no more forſake the Church, then be forſaken of it.

35. 2. Yet if ſuch a cauſe fall out, that makes him unfit for the Miniſtery, or makes the exerciſe of it impoſſible to him, or bring a neceſſity of ſinning upon him in the exerciſe of it, then by Gods allowance he ſeemes to be looſed from the Miniſtery.

Queſt. 11. *Whether it bee lawfull for a Miniſter to goe from one Church to another?*

36. *A.* It is one thing to goe from one to another, another thing to be tranſlated or removed. Goe he may not ſo long as the foundation of his former calling remaines; but removed he may be upon the judgement of other Churches,

ches, and by the consent of that Church to which he is bound, for a further fruit of common edification.

Chap. XXVI.

Of making Sermons.

Quest. 1. *What ought to be the Text, or Argument of the Sermon?*

1. *A.* 1. Seeing nothing ought to be Preached by a Minister of the Church of Christ, besides the Word of God; and the Word is not to be found any were but in the Scriptures, it necessarily followeth that his Preaching must bee altogether of the Scriptures.

2. 2. Although the Catechisme in which is contracted the summe of the Scripture which is most necessary for all; be necessarily with all diligence to be inculcated, yet a difference alwaies ought to be observed betweene such humane formes, and the Holy Scripture. Therefore it is not meet that the Catechisme should be in the same manner propounded for a Text in the Church, as the holy Scripture is wont to be.

3. 3. For the honour therefore of the Scripture; for the efficacie of the truth preached, and the danger of the scandall which may arise from that custome, it is most safe that some select places of Scripture be propounded for a foundation of the Catechisticall instruction, and that the Doctrine of the Catechisme be drawne aright of them, as the Doctrine of the Scripture.

Quest. 2. *Whether is that custome to bee approved which hath held in the Papacie, and is still used in some Reformed Churches, in the Sermon onely ordinarily to explaine certaine Parcels and Sections, which are called by the name of Gospels and Epistles?*

4. *A.* 1. The publike reading of those Sections, omitting the other Scriptures, is repugnant to the expresse Commandement of God, who hath commanded the whole booke of the Law to be often read, *Deut.* 31. 10, 11, 12. and to

the

the practise of the Ancient Church, *Neh.* 8. 21. 2 *Chron.* 34 30. *Acts* 15. 21. *Col.* 4 16.

5. 2. The exposition of those Sections is not sufficient for the due edification of the Church. For many things are necessary to be knowne, which are not contained in those Sections, 2 *Tim.* 3.16.

6. 3. The Sections are perverse, so that many of them are, as parts cut off from intire bodies, and are propounded by themselues, maimed without head or taile.

7. 4. They which adhere to these Sections, neglect the Divine order and manner of the Scripture, and conceale it from the people, to the great detriment of Religion.

8. 5. This custome of Preaching onely out of these Dominicall readings, was brought in, in the depraved and darke times of the Church, not without a Superstitious respect to some Solemnities deuised by men, against the rule of Scripture, and practise of the Primitive Church.

9. 6. Experience hath taught, and doth teach still that the knowledge of God doth more abound in those Churches, where, this custome being left, the Scriptures are freely handled; partly, in a continued order through some whole Books; partly, as any singular and necessary occasion requireth.

Quest. 3. *Whether is it lawfull to procure* Sermons *out of Postils?*

10. *A.* 1. To beg, or to rehearse *verbatim* a Sermon out of the prescript of another, is altogether unworthy for a Minister of the Gospell.

First, because by these meanes those gifts which God hath given men for the Ministery are not exercised, but onely memory and pronunciation.

Secondly, because they that doe so, cannot aright cut the Word of God by a fit accommodation of it to the condition of the hearers, according to the variety of occasions.

Thirdly, because the force and efficacie of that Sermon is lost, which is not fetcht from the certaine judgement, and inward affection of the speaker: which cannot bee expected from them, that speake all out of a prescript forme.

Fourthly, because this manner of doing, makes Ministers not increase in knowledge, but in memory onely.

Fiftly,

Fiftly, it makes them alſo to be deſpiſed among many.

11. 2. Yet Commentaries, and godly Sermons made by others, may be of great uſe to a Miniſter leſſe exerciſed.

Firſt, becauſe imperfect beginners are excited and directed in the right way, by the example of ſuch as are more perfect, and of greater yeares.

Secondly, becauſe divers things are to bee found in ſuch kind of writings, which thoſe that are leſſe exerciſed may transferre into their owne uſe.

Thirdly, becauſe ſome things are propounded with more confidence by beginners, when they ſee the ſame things uſed by the graveſt Divines.

12. 3. For thoſe Sermons which are commonly called *Poſtils*, ſo much is not to be attributed unto them, as that they ſhould be numbred among the ſingular helps of Sermons.

Firſt, becauſe the moſt of thoſe *Poſtils* were written by Popiſh men, who were ignorant of the force and efficacie of the Goſpell; or by other Heterodox perſons, whoſe Orations are read with more danger then fruit, by the unskilfull, or laſtly, by ſome lighter Doctors, who without any great judgement, have in this way accommodated themſelues to the time.

Secondly, becauſe theſe *Poſtils* are onely accommodated to the Dominicall Sections, to which a Miniſter of the Goſpell ought not to adhere.

Thirdly, becauſe they containe neither the Divinity that is to be taught, but in a very little meaſure, nor any certaine and edifying manner of teaching, but ſuch as is fitted for the pleaſing of vaine men.

Fourthly, becauſe in thoſe Churches where they are moſt uſed, Religion is not to be found in its vigour, but either ignorance, or the forme of goodlineſſe takes place, the power of it being denyed.

Queſt. 4. *Whether are the Writings and Sayings of Heathens to be alledged in Sermons.*

13. *A.* In the ordinary courſe of Preaching, among Auditors that are unskilfull in ſuch matters, and which acknowledge the Divine Authority of the Scripture, ſuch allegations are altogether to be abſtained from.

First, because they are not fit meanes to beget, nourish, and preserue Faith and spirituall life.

Secondly, because neither *Moses*, who was learned in all the wisdome of *Egypt*, nor Christ in whom were all the treasures of wisdome and knowledge, ever alledged any such thing.

Thirdly, because injury is offered to Christ, as if he onely were not to be heard.

Fourthly, injury is done to the Scripture, as if it alone were not sufficient for the edification of the Church.

Fiftly, because a scandall by this meanes is brought into the Church, whilest it heares the testimonies of Heathens promiscuously mingled with the Oracles of God, as if they were of like Authority.

Sixtly, because humane wisdome is to be concealed in the Preaching of the Gospell, 1 *Cor.* 2. 1. 2 *Cor.* 2. 4. because it hinders the demonstration of the Spirit, and the efficacy of Preaching.

Quest. 5. *Whether it is lawfull promiscuously to allege the sentences of Fathers in Sermons?*

14. *A.* First, they cannot be brought in place of proofe; because they were men subject to errours, and so their authority causeth not a certaine and Divine Faith.

Secondly, they cannot serve for any illustration among common Hearers, to whom even the Names of the Fathers are unknowne.

Thirdly, they cannot be brought for ornament sake, because humane mixtures doe not adorne, but pollute.

Fourthly, yet sometimes to convince the pertinaciousnesse of some, to refute the slanders of the enemies, and to helpe the weakenesse of others, it may be necessary to use such kind of testimonies. But then they ought so to be produced, that it may plainely appeare, that the Minister is compelled to goe out of the bounds of the Scripture, and that he doth this onely for the causes before named; the Word of God, and the edification of Beleevers requiring no such thing.

Quest. 6. *Whether it is lawfull to mingle in the Sermon, words of Art, Latine words, Greeke, Hebrew, &c.*

15. *A.* Among the ignorant it is not lawfull. First, be-

cause

cause strange Words doe hinder the understanding, and interrupt the attention of the Auditors.

Secondly, because if they be not explicated, they make not for the edification of the simple, and if they be explicated, it is an unprofitable wasting of time.

Thirdly, because they savour of ostentation in the Minister, and minister occasion and argument to the ignorant to cherish and excuse their ignorance.

Quest. 7. *Whether may Allegories invented by mans study be propounded in Sermons?*

16. *A.* 1. Continued Metaphors (which most properly are called Allegories) if they be apt, cannot with any reason be disallowed; for if it be lawfull to use a Metaphore, it is lawfull to continue the same.

Secondly, Allegoricall interpretations of things which have no certaine foundation in Scripture, ought not to be propounded as certaine.

First, because they are inventions of men, not the Word of God.

Secondly, because they wrest the Word of God from its proper scope.

Thirdly, because they subject the Oracles of God to the pleasure of vaine men, to be drawne hither or thither as they thinke good.

Fourthly, because seeing they are not produced out of the Word of God, but by men brought unto it, they have no spirituall efficacy in working upon the consciences of men.

Fiftly, because they can have no sound Doctrine in them, but that which hath a certaine foundation in other places of Scripture, and so they tend to the prejudice of that doctrine, which is handled fondly, and out of place, without foundation, as if it had none any where.

Sixtly, because they can breed no Faith, but that which consists in the wisdome of men.

Seventhly, because they make the sollid and saving simplicity of the Preaching of the Gospell unsavory and ungratefull to unskilfull men, who are taken with these toyes.

Quest. 8. *Whether any care be to be had of* Exordiums *in the making of Sermons?*

17. *A.* 1. An *Exordium* or preamble is not accounted, by Oratours themselues, for any necessary and internall part, though but of an humane Oration: it is a great defect of judgement therefore in them, who will have it necessary in an holy Sermon.

18. 2. The seeking the good-will, docility and attention (in which consists the end of preambles) among Beleevers well instructed, acknowledging their Pastor, prepared and excited by prayers, both publike and private, to the hearing of the word of God; hath no necessary use.

19. 3. A Preamble, if it be nothing to the businesse in hand, is condemned by all: if it handle any matter which is contained in the Text, then it brings either a perverse disturbance of order, or else Tautologie.

20. 4. To seeke for Proverbs, Apothegmes, Sentences, or select Histories to make Exodiums of, by the accommodating of them, doth not onely savour of something humane, unworthy the Word of God, but hath a childish kind of affectation, which is not approved in the more grave speeches of men.

21. 5. The explication of the Coherence or dependance of the Text, which is part of the Analysis, may profitably be propounded instead of vulgar Exordiums. 6. And a briefe insinuation may sometime be used, wherein some thing upon occasion singularly pertaining to the purpose is declared; but not ordinarily.

Quest. 9. *What Text is to be chosen?*

22. *A.* 1. For the quallity of the Text, the election must be directed according to the condition of the hearers, times, and places. For the most necessary and profitable things must alwaies be most insisted on.

23. 2. In regard of the quantitie, fewnesse, or shortnesse of words ought in no sort to be affected.

First, because the more of the word is profitably explicated, the more the hearers are edified.

Secondly, because divers Doctrines proposed may more plainely and effectually be demonstrated out of a Text of divers propositions, then of one.

Thirdly, because unprofitable and ungratefull Tautologies,

or

or digreſſions, follow upon this affectation of a ſhort Text.

Fourthly, becauſe it ſavours of a kind of oſtentation, for a man to ſeeme to deſire to fetch many things out of few.

Queſt. 10. *Whether are all things which may be produced out of Scripture, or reaſons to the purpoſe, to be propounded in the Sermon?*

24. *A.* 1. Teſtimonies of Scripture, and confirmations from reaſons, are not to be heaped up without prudent diſcretion. For 1. to prove that carefully among Chriſtians, of which no Chriſtian almoſt doubteth, were to waſt the time, and weary the auditors without any fruit.

25. 2. In the confirming of that which needes proofe, choice and meaſure is to be uſed, leſt the memory of the auditors be overwhelmed, or firme and apt proofes bee any wayes weakned, by the mixture of ſuch as are weake, and nothing to purpoſe.

26. 3. The heaping up of proofes, or illuſtrations unneceſſarily, doe ſeeme to argue, either defect of judgement, or ſome oſtentation of wit, and memory.

27. 4. Other things more edifying are omitted, becauſe of theſe things, which omiſſion when it cannot be defended, is wont ridiculouſly to be excuſed with ſhortneſſe of time that was voluntary ſought and procured.

Queſt. 11. *Which part is moſt to be inſiſted on, the explication of the Text, the handling of the Doctrines, or the Vſe and Explication of them?*

28. *A.* Some ſpeciall occaſion may make the large explication of the text, or handling of the Doctrine to be neceſſary; but regularly, and ordinarily the principall worke of the Sermon, if it be not Catecheticall, is in the uſe and application.

Firſt, becauſe the uſe is the principall end, both of the explications and doctrines. Now the one is principally to bee regarded, and thoſe things which doe neerely belong to the end: and all other things are to be directed to it.

29. 2. Becauſe it hath more difficulty and neceſſitie in the moſt part of hearers. For ſuch is the blindneſſe and perverſeneſſe of men, that their mindes doe more difficultly admit nothing, nor doth their condition require any thing more,

then the effectuall accommodation of the Word, to the subjecting of the Conscience in all things to the will of God. The word of God is much more easily into the eares and understanding of men, then into their hearts and hands.

Thirdly, because so Christ, and the Prophets, and Apostles preached: for they did direct all things to the use and practise of life, and in perswading to that practise, they spent their greatest paines.

Quest. 12. *Whether Rhetoricall ornaments have any place in Sermons?*

30. *A.* That Rhetoricke which we finde in Scripture to be used by the Prophets and Apostles, hath great use in Preaching, if it be used with the like prudence. Now in Scripture there is great use of Tropes and Figures of sentences; but for Figures of words, which consists in likenesse of sounds, measures, and repetions, very few examples of them are to be found.

The reason is, First, because the harmony of elocution is the lighter part of Rhetoricke, which more agreeth to light persons and things, then to grave, sacred and divine.

Secondly, because they serve onely for naturall delight, not for spirituall edification.

Thirdly, because they are repugnant to the powerfull demonstration of the Spirit. They doe foolishly therefore which in their Sermons, affect sounds ending alike, but specially they which propound such rimes in unknowne Latine or Greeke words.

Quest. 13. *By what meanes especially may a Sermon bee made effectuall for the working upon mens Consciences?*

31. *A.* 1. Next to the evidence of truth, and the will of God drawne out of Scripture, nothing makes the Sermon more to pierce, then when it is apparent that it comes out of the inward affection of the heart without any affectation. To this purpose it is very profitable, if besides the dayly practise of pietie we use serious meditation, of fervent prayes to worke those things upon our owne hearts, which we would perswade others of.

Controversies.

Quest. 14. *How ought Controversies to bee handled in Sermons?*

32 *A.* No

32. *A.* 1. No Controverſies are to bee moved, which we finde not juſt occaſion for in the Text, or in the Doctrine deduced out of the Text.

33. 2. Then there is a neceſſary occaſion, when for the edification of the hearers, wee are to meet with the ſecret thoughts and objections of the Auditors; or the calumnies commonly ſpread up and downe in oppoſiton to the Doctrine propounded.

34 3. Obſcure, ſubtle, and high queſtions are not to bee handled in Sermons.

35. 4. Old Hereſies, and ſuch as are already buried, are not ordinarily to be named in Sermons, much leſſe laboriouſly to be confuted, and raiſed from hell: for neither hath a faithfull Preacher ſo much leaſure, becauſe of errors and ſinnes now taking place, as to ſeeke matter of oppoſition from any thing elſe; neither makes it any whit to the edification of the people, that they ſhould be held in hearing and learning blaſphemies and hereſies.

36. 5. In ſuch Controverſies as are neceſſary, the people are not to be loded with many arguments, and anſweres of objections.

37. 6. The moſt convenient manner of handling Controverſies among the common people, is ſimply and briefly to ſhew how errours diſagree from the principles of the doctrine of Chriſt.

38. 7. In the handling of many Controverſies, that prudence is to be uſed, that the confirmation of the truth may appeare to all, and that they which know the contrary errours, may know how they may by confuted; and that they which know them not, may remaine in their ſimplicitie, and may have ready at hand, wherewith to defend themſelves, if they be ſet upon in that part.

39. 8. If it be neceſſary to deſend to a more full confutation of ſome errour, then the true ſtate of the Controverſie ought firſt to be laid open, that all may underſtand both what it is, and of what conſequence in Religion. And thoſe arguments principally are to be produced, which may effectually perſwade the Conſcience.

40. 9. In the manner of handling, zeale and truth muſt be

be tempered with such mildnesse and moderation as becomes the cause, and as may distinguish such as erre out of simplicitie, from such as blaspheame impiously.

Quest. 15. *Whether beside the solemne preaching of the Word by the Minister out of the Pulpit, there be any other handling of the Scripture to bee used in the audience of the Church?*

The exercise of Prophecie.

41. *A.* 1. In the Primitive Church, there was a certain propheticall exercise distinguished from preaching, 1 *Corin.* 14.31,32, &c.

42. 2. To this exercise were admitted, not onely the Ministers, but also of the brethren, such as were of chiefe note and most approved, for the gifts which they had received, *Ibid.*

43. 3. It was lawfull for others also in the Church for learning sake, modestly, and in order, to propound their doubts, that they might be instructed by those that had more skill, *Ibid. vers.* 35.

44. 4. This exercise where conveniently it may bee brought into Churches, ought not to be contemned, 1 *Thess.* 5. 20.

First, because it is most agreeing to the order of the Primitive Church approved by the Apostle.

Secondly, because it tends singularly to the exciting, cherishing, and increasing the spirituall gifts of every beleever.

Thirdly, because it takes away negligence and envy, and nourisheth charity.

Quest. 16. *Whether a faithfull Minister may rest in the common and publike preaching of the Word, as having sufficiently done his duty?*

Private Instruction.

45. *A.* He ought also to use private care to instruct every one in private, according as occasion shall serve, and their necessities require.

First, because in this duty the Apostles have gone before us, and left us an example to follow, *Acts* 20. 20. 1 *Thess.* 2. 10.

Secondly, because they have exhorted us, that we should have a care of the same duty, 1 *Tim.* 5. 1, 2. 2 *Tim.* 4. 2.

Thirdly, because by private admonition, the Word of God

God is more applied to the condition and neceſſitie of every particular, then in publike it can.

Fourthly, becauſe private inſtruction makes way for publike, and alſo makes it much more effectuall, then otherwiſe it would be.

Chap. XXVII.

Of Baptiſme.

To whom it doth belong to Baptize hath beene diſcourſed ſufficiently in another place againſt *Bellarmine* : as alſo concerning the neceſſity and forme of Baptiſm. There remaines therefore onely one or two queſtions in this Chapter, briefly to be diſcuſſed.

Queſt. 1. *Who are to be Baptiſed?*

1. *A.* 1. Concerning thoſe of age, there can be no queſtion: for in them is required knowledge of the true Faith, and a deſire to be Baptized diſtinctly declared.

2. 2: As for Infants (ſuppoſing in this place that they are not to be excluded from Baptiſme, the grounds of which Doctrine are ſufficiently declared in the *Marrow of Divinitie*) it is chiefly required that they be in the Covenant of grace by externall profeſſion, and eſtimation, in reſpect of the Parents; and that there be hope that they ſhall be inſtructed and educated afterward in the ſame Covenant. For Baptiſme is a Signe and Seale of the Covenant of grace.

3. 3. Baptiſme therefore moſt properly belongs to thoſe Infants, or one of them at leaſt, is within the Church, not without.

4. 4. That careleſnes therefore is in no ſort to be excuſed, whereby promiſcuouſly, and without difference, all are admitted to Baptiſme whatſoever they be, and by whomſoever brought.

5. 5. Such Children whose Parents are unknowne, if they be borne among Christians, are in charity to be accounted as the children of Christians, if there be not a just cause of presuming the contrary.

6. 6. They which doe in some sort belong to the Church in profession, but yet doe openly violate the covenant of God, the infants of such ought to be baptized with some difference; namely, so that that which the Covenant requireth, and is wanting in them, may be supplied by others as farre as is possible. For first, a definition betweene the pure and unpure ought to be observed in all the holy things of God, for the consolation of the good, the reformation of the evill, and the edification of all.

Secondly, the Ordinances of God cannot otherwise bee kept from all pollution.

7. 7. Children borne unlawfully ought to be baptized, so that their parents shew their repentance, or their education be undertaken by some other that are godly.

8. 8. The children of Excommunicate persons that bee contumations, ought not to bee baptized, unlesse there be sureties that undertake for them.

9. 9. The infants of Papists, and such like, who are halfe Christians, if there be a fit Surety to undertake for their education, may bee baptized: because they are not altogether strangers to the profession of the Covenant; and by this meanes they are brought to a more pure observation of the Covenant.

Quest. 2. *Whether may the baptisme of Children be deferred at the will of Parents?*

10. *A.* The baptisme of Infants is not to bee deferred without some great, and in some sort, compelling cause.

First, because the equity of the commandement for Circumcision upon the eight day, forbids this procrastination.

Secondly, because such procrastination can hardly be distinguished, from a dis-esteeme and contempt of this Ordinance.

Thirdly, because it is repugnant both to the forwardnesse of profession, the zeale of glorifying God, and the consolation of the parents, in the solemne consecration of the children to God.

CHAP.

CHAP. XXVIII.

Of the Supper of the Lord.

Passing by here also those things which are discourſed in another place.

Queſt. 1. *WHether the frequent uſe of the Lords Supper be neceſſary?*

1. *A.* 1. All godly perſons ought to endeavour that as often as they can conveniently, they make a religious uſe of the Sacrament.

Firſt, becauſe that Precept of an indeterminate time, *Doe this*, admits no other limitation, but a want of an opportunity, or ſome juſt impediment.

Secondly, becauſe we have continuall need to feed upon Chriſt, and the good things purchaſed by him.

Thirdly, becauſe the ſolemne profeſſion of our Faith, according to Gods Ordinance, is a duty which we ought, moſt readily upon every juſt occaſion, to performe.

Fourthly, becauſe our infirmitie requireth a frequent renewing of our Covenant, and excitation of our heart and minde.

Fiftly, becauſe it is apparent, that in the Primitive Church the Sacrament of the Supper was adminiſtred every Lords Day, neither can there be any other reaſon given for the more rare uſe of it; but the luke-warmeneſſe of Beleevers, and the multitude of people in ſome Congregations.

Queſt. 2. *When a Controverſie with one, either private or publike, or enmitie, be any juſt cauſe of abſtaining from the Sacrament?*

2. *A.* 1. There can be no juſt cauſe why any ſhould of his owne accord keepe away from the Sacrament, beſide the conſcience of his owne unworthyneſſe, ariſing from his owne ſinne. For that unworthineſſe alone which is culpable, and comes from an evill conſcience, excludeth from the communion.

3. 2. Litigious Controverſies, and Law-ſuits, doe no more of themſelves hinder the uſe of the Supper, then they hinder Prayer. For Charity toward our Neighbour is neceſſarily required in both.

4. 3. If therefore any man be in Law, or ſtrife, not becauſe he hath done injury to any, or becauſe hee will not ſatisfie for an injurie done, or is farre from peace or reconciliation, but through the wickedneſſe of others; this cannot be a juſt impediment of communion. For the fault of one cannot deprive another of the benefit of Chriſt, and the priviledges of Chriſtians.

5. 4. If any one therefore be overtaken with anger, or deſire of revenge upon occaſion of ſome ſtrife, hee ought not therefore to abſtaine from the Communion, but rather to lay it downe ſpeedily, that he may communicate: otherwiſe he ſhall by a double ſin augmente his fault; and he ſhall ſeem to make more account of his inordinate affection, then of holy communion with Chriſt.

Queſt. 3. *What kind of Preparation is required to the holy uſe of the* Supper?

Preparation to the Supper of the Lord.

6. *A.* 1. The preparation to be uſed, is placed in three acts by the Apoſtle, 1 *Cor.* 11. 27.28.29. For hee requires, Firſt, a diſcerning of the Lords Body. Secondly, triall of our ſelues. Thirdly, a worthy diſpoſition.

7 2. This diſcerning ſtands in a right underſtanding and judgement, concerning the nature, uſe, and neceſſitie of the Sacrament. Now becauſe theſe things cannot be underſtood, but out of the Foundations of Chriſtian Religion, concerning ſinne, and the miſery that followes it; concerning Chriſt, and his benefits, as alſo concerning our duty in thankfulneſſe and obedience to God: therefore the knowledge of the principall grounds of Religion, neceſſary to ſalvation, is neceſſarie alſo to this diſcerning of the Sacrament.

8. 3. The examination of our ſelves conſiſts in a ſerious triall, whether we be ſo diſpoſed that we may with fruit uſe this Sacrament, which now we diſcerne to be divine. The rule of this examination is the word of God, as it reſpects the inſtitution of this Sacrament. The diſpoſitions in this triall, principally to be reſpected, are Faith, Repentance, Charity, and

and that ſtudy of new obedience.

9. 4. A worthy diſpoſition doth not conſiſt in perfection; which if we had it, there were leſſe need of this Sacrament: but in a ſutableneſſe of our affections to ſo holy an action; which ſutableneſſe may conſiſt with great imperfection.

Now it is required, Firſt, that we renew our repentance, both generally for all our ſinnes, and ſpecially, for ſinnes lately committed, and ſtill cleaving to us, or to which wee are moſt ſubject.

Secondly, that wee ſtirre up in our ſelves an hunger and thirſt after the grace of God in Chriſt, both for the pardoning and mortifying of thoſe ſinnes, and for the amendment and reforming of our life.

Thirdly, that we doe likewiſe ſtirre up our faith to lay hold upon the promiſes of the Goſpell.

Fourthly, that with all humility, reverence, and devotion, we receive this Sacrament, as the ſeale of grace, and of Gods promiſes.

Chap. XXIX.

Of Diſcipline.

Queſt. 1. *WHether is a ſingular uſe of the Key of binding and correcting neceſſary to ſome perſons in particular, when the anger of God, and the exclusion out of heaven is denounced in the Miniſtery of the Word to all impenitent perſons?*

1. *A.* 1. It is not neceſſary for thoſe that have tender conſciences, and that are provoked to mature repentance by the ordinary preaching of the Word. For ſeeing nothing but due repentance, ought directly to be intended in diſcipline, it would be in vaine to ſeeke that by many waies, which may be obtained by fewer; ſo the particular of the Key to looſe or abſolve is not neceſſary, where there appeares to be a generall efficacie.

2. 2. Because of the hardnesse and deceitfulnes of heart, which is to be found in many sinners, a personall applycation of those things which tend to the correction of sinne, in the excercise of Discipline, is necessary for the shaking of securitie, and for the working a serious care of sanctification.

3. 3. Because the ordinance of Christ concerning the personall exercise of Discipline, although primarily and directly it tend to the recovering of one fallen, and yet secondarily, and indirectly it tend to the edification of others, by removing the hinderances, and by promoting the helps; therefore the exercise of this Discipline is necessary also in respect of them.

Quest. 2. *What kinde of sinne is it, which requires the use of this Discipline?*

4. *A.* 1. Not those infirmities which are common, almost to all Beleevers; for the singular care, or reforming of those, neither can be expected, nor exacted of them who are subject to the same, or like imperfections.

5. 2. Not onely those hainous offences, which are wont to be restrained by humane Laws: because Ecclesiasticall discipline is part of the administration of the kingdome of Christ, and therefore is of a spirituall nature, and requireth more perfection then what is contained in civill honesty.

6. 3. Not onely personall injuries which make dissentions among the members of the Church, and turne away others from the communion of it, because there be other sins which doe as much or more require correction.

7. 4. The proper and adequate object of this censure, is a scandall given by a brother, *Matt.* 18. 15. *Lev.* 19. 17. *Galat.* 6 1. for the ende of Discipline is, by the correction of the Sinner to take away scandals, that Beleevers may goe on, without offence, in a course of holinesse, that others may be drawne on to the same way, offences that doe hinder, being removed.

Quest. 3. *Whether the correction of a scandall ought to begin with a private admonition?*

8. *A.* 1. It ought to beginne alwaies with admonition, because the declaration of the fault is the first meane of amendment, and the genuine cause of repentance.

9. 2. In

9. 2. In private scandals, their ought alwaies private admonition to goe before, *Mat.* 18.15. For the fame of our brother is not without necessitie to bee wronged, nor his minde to be prouoked, nor the scandall to be amplified, nor, in a word, the suspition of calumny and defamation rashly to be runne upon.

10. 3. In publike and notorious scandals it is not necessarie to begin with private admonition, 1 *Tim.* 5. 20. For the medicine ought to have a proportion to the disease for the curing of which it is applyed.

Quest. 4. *Whether ought every one that gives a Scandall to be admonished by every Beleever?*

11. *A.* 1. In Churches well instituted and ordered, this duty may and ought to be performed by every one to his brother upon occasion. For all are enjoyned to doe it by Christ.

12. 2. In such Churches which labour of the want of discipline, and confusion, it is not alwaies necessary, that hee against whom the fault is committed, doe admonish the offendor, because he should often begin that which hee hath no power to performe.

13. 3. The precept therefore of solemnly admonishing our brother, doth then onely binde, where there is some hope that the admonition, either mediately, or immediately, will be of force to take away the Scandall. For the meane is so farre good, as it makes for the attainement of its end.

14. 4 Yet all men are bound in some manner to signifie, that the Scandall given, doth seriously out of Conscience toward God, displease them, *Ephes.* 5. 11. For charitie, and zeale of Gods glory doth thus farre binde all the godly.

Quest. 5. *Whether after a private admonition rejected, the matter ought straight way to be brought to the Church?*

15. *A.* In no sort: For the second degree of correction, according to Christs Ordinance, is to take one or two with us, and to urge the admonition in their presence. *Mat.* 18. 16.

First, because by this testimony, the admonition is confirmed, and made stronger, either with the brother to be corrected, or the Church that is afterward to correct.

Secondly, because by this meanes charity is better kept, when

when we endeavour the amendment of our brother, with as little infamy as may be.

Quest. 6. *Is it enough to admonish an offending Brother, once privately, and once before witnesses?*

16. *A.* He ought in this manner so long to be admonished, till he doe either manifest his repentance, or impenitencie, *Matt.* 18.15, 16, 17. *If he shall heare thee; If hee shall not heare thee, if he shall not heare them.*

Quest. 7. *How is he to bee brought before the Church, that carries himselfe stubbornly?*

17. *A.* In this order, that first the matter bee brought to those that represent the whole company, and who ordinarily have the direction and administration of publike businesses committed to them. *Tell the Church.*

Quest. 8. *Whether ought he to be presently excommunicated, who carries himselfe stubbornly to the Church?*

18. *A.* 1. In notorious crimes, publikely knowne, the Apostle seemes so to judge, 1 *Cor.* 5.2.

19. 2. In other sinnes we must proceed with much patience to this last remedie.

20. 3. Therefore a suspension from the use of the Supper, and like priviledges of the Church, which is nothing but a degree of excommunication, and therefore is called by many, *The lesser Excommunication*; ought, though not from any singular Precept of Christ, yet from the nature and equitie of the thing it selfe, to goe before, and to bee continued for some time, where the Scandall is such that it may beare delay.

Quest. 9. *Who have the power of Excommunication?*

21. *A.* 1. The right and power is properly in that Church whose Member the person to be excommunicated is, *Mat.* 18 1 *Cor.* 5.

For first, it belongs to them to cast out of communion, to whom it belongs to receive into communion, but the Church properly doth admit all the Members into society and communion.

Secondly, they are to purge out the leaven, whose duty it is to keepe the lumpe pure; but so is the whole Society.

Thirdly, they are to judge of the cause of denying communion

nion, who are to deny communion; but this belongs to the whole Church.

Fourthly, without the consent of the Church no excommunication can effectually attaine its end; because the deniall of communion, is a free act of the communitie.

22. 2. Yet ordinarily the administration of the censure pertaineth to the Governours of the Church, of whose office the exercise of Discipline is not the least part.

23. 3. It belongs to Assemblies and Synods, when any difficultie doth arise, by common consent to declare and discerne who are to be excommunicated.

Quest. 10. *What is the Pastor to doe, when as a fit Presbytery is wanting, or the people will not consent to a just Excommunication?*

24. *A.* The solemne manner of proceeding may be omitted: yet a good Pastour, with the rest of the faithfull Members, ought by all meanes to endeavour, that the essence of the thing be so farre observed, as that holy things bee not given to dogs, and swine, *Mat.* 7. 6. And that all publicke Scandals be publickly reproved.

Quest. 11. *Whether may whole Churches, or the Members of another Church be Excommunicated?*

25. *A.* 1. They cannot properly be excommunicated.

First, because every Church hath a communion in it selfe, out of which it can no more be cast, then out of it selfe.

Secondly, because the power of excommunicating flows from some Superiority, but all Churches are ordained by Christ, with the same equall right.

Thirdly, because the Members of one Church, are neither subject to the regiment of another, nor doe immediatly pertaine to the communion of others, but by meanes of the communion of their owne Church.

26. 2. Yet they may for manifest Heresies or crimes be condemned, forsaken, rejected, which hath an analogy with Excommunication.

Quest. 12. *How farre doth Excommunication seperate him that is Excommunicated from communion of Saints?*

27. *A.* 1. By the nature of the Sentence it separats from all communion which is proper to the Saints, and to be exer-

ciſed among themſelves mutually as they are ſuch. For it declareth a man to be ſtubbornly impenitent, and ſo to bee accounted of as an Heathen or a Publican. *Mat.* 18. 29. *A.* 2. In regard therefore of externall and brotherly commnnion, it ſeparates abſolutely, but not in regard of internall, except in caſe of fall and plenary impenitency.

30. 3. Therefore Eccleſiaſticall communion ought to be denyed to a man lawfully Excommunicated: and all ſuch voluntary and free converſation, whereby ſingular propenſion of minde to another, and approbation of his ſtate is wont to be declared, ought to be avoyded, 1 *Cor.*5.11. 2 *Theſſ* 3. 14. but not that Politicall, or Oeconomicall communion, which hath a bond of obligation from the Law of Nature; ſuch as is between Husband and Wife, Parents and Children, Maſters and Servants. Magiſtrates and Subjects.

Queſt. 13. *Whether are all that profeſſe repentance, to be received into the favour and communion of the Church againe?*

31. *A.* A verball profeſſion of repencance doth not ſuffice: becauſe the holy Ordinances of God might be expoſed to the ſcorne of the wicked; and the whole vertue of an Eccleſiaſticall action ſhould be placed in an externall forme. Such ſignes therefore are required, which in the judgement of Charitie, ſhew true and ſerious repentance, and doe make it very probable.

Chap. XXX.

Of the manner of Worſhip. And firſt, of preparation to Worſhip

Queſt. 1. *Whether Preparation is neceſſary before Worſhip?*

1. *A.* To ſolemn Worſhip, Preparation is neceſſary, *Prov.* 24. 27. *Exod.* 19.10,11. & 30. 20. *Eccl.* 5. 1. 2.

Firſt, becauſe an apt diſpoſition is required in the ſubject of it, that it may be capeable of the good that is to be communicated

municated to it. For what ever is received, is received ac-to the meaſure of the receiver.

Secondly, becauſe we, through the infirmity and corruption of nature are untoward to every good, *Jer.* 4.3.

Thirdly, becauſe the excellent dignity of thoſe things which belong to God, requireth more then ordinary care, *Epheſ.* 5.1.2.

Fourthly, becauſe the Devill uſeth all his endeavour, to turne our mindes, either from the worſhip of God, or the due, and fruitfull manner of performance, *Luke* 8.12.

Queſt. 2. *In what things doth this Preparation conſiſt?*

2. *A.* 1. There is firſt of all required a conſideration of the nature of the duty we are going about, and of thoſe things which belong to it, *Eccleſ.* 5.2. *Bee not raſh; Let not thy heart be haſty*, that is, doe nothing inconſideratly, *Acts* 10.1. 1 *Theſſ.* 2.13.

3. 2. There is required a right intention of ſeeking that, to which that ſpeciall worſhip in which we are to be exerciſed, doth of its owne nature tend. For example, Hee that comes to the Sermon, not to learne what is the will of God, and to ſubmit himſelfe to it, and to put on thoſe affections, and to follow that way, to which hee is called by the Word of God; it is no marvell, if ſuch a one goe from the Sermon, ſuch a one as he came, or worſe: For he may obtaine that for which he came, as the approbation of men; it may be alſo ſome kind of delight, and light ſpeculation, *Eſa.* 3.31,32. but not that the Word ſhould become to him a ſavour of life to life, but rather a ſavour of death to death, 2 *Cor.* 2.16. A profeſſion of this ſort very good, but hypocriticall, example we have, *Jer.* 42.3.5 9.20.

4. 3. It is required that repugnant thoughts and affections, not onely thoſe which are unlawfull, but ſuch as are at other times lawfull, and may be an impediment, be laid aſide, and put away, as much as can be, *Ex.* 3.5. 1 *Pet.* 2.1. *Mat.* 13.22. 1 *Pet.* 1.13.

5. 4. Laſtly it is required that we bring an honeſt, and good heart, *Luke* 8.15.

Chap. XXXI.

Of reverence, of Worſhip.

Queſt. 1. *Whether and how farre is religious reverence to be given to thoſe things which belong to Worſhip, as to the words of the Scripture, the holy Bible, the Water of Baptiſme, the Bread and Wine in the Lords Supper?*

1. *A.* 1. Reverence or honor is in a three ſold ſenſe called Religious; either, Firſt, becauſe it flowes from Religion, as the proper act of it, containing in it that vertue and direct relation which is in religious Worſhip: or, Secondly, only becauſe it is commanded by Religion, as ſomething agreeable with the nature of it: or, Thirdly, becauſe it is both commanded by Religion, and hath a foundation in the relation of ſomething, or perſon, to Religion, or holy Worſhip. In the firſt ſenſe, Religious worſhip is due to God alone. In the ſecond way, that civill honour which is commanded in the fifth Precept, and is eſpecially due to Superiours, is rightly called religious. In the third ſenſe, it is due to all thoſe things which properly belong to worſhip.

2. 2. In holy uſe, although divine honour is not to be given to holy things; nor are thoſe things to bee accounted as the next objects of that Worſhip, by which the honour is carryed to God; Nor laſtly, is there any worſhip of an inferiour degree to be given to them: all which are the errours of Popiſh Doctors, while they worſhip the Euchariſt as God, Images as the next termes, though not the laſt of religious worſhip; and the holy Vtenſels with a religious obſervance: yet that honour which is due to God, cannot in a due manner be given to him, unleſſe thoſe inſtruments of his worſhip bee uſed with ſingular reverence, becauſe of that neere connection and relation, that is betweene an action, and the inſtrument of the action.

3. 3. Out of holy uſe, becauſe wee have no externall thing conſecrated by Divine Inſtitution, and placed in a religious

ligious ſtate, in that manner, that the Arke, Altar, Temple, and ſuch like were under the Old Teſtament, therefore no poſitive honour that is religious, is due to any externall thing. Yet there is a privative kind of reverence, which neceſſarily followeth of the religious honour of God: whereby heed is to be taken, that nothing be done to ſuch things as belong to Worſhip out of holy uſe, by meanes whereof that reverence which ought to be obſerved in holy uſe, or worſhip, may be diminiſhed. Such is the care whereby heed is taken, that the words or phraſes of Scripture be not mingled with jeſts: that the Bible be not trampled upon, or applied to any uſe which hath a ſhew of baſeneſſe, or unſeemlineſſe, that the Bread or Wine left after the Communion, bee not expoſed to any contumelious uſe, &c.

Chap. XXXII.

Of Devotion,

Queſt. 1. *IN what things doth Devotion conſiſt?*

1. *A.* 1. To Devotion it is required, that a man have a firme and abſolute intention of dedicating himſelfe to God, and his worſhip; ſo that he can be altered from this purpoſe by no inticements, nor dangers. In this reſpect, Devotion is the Fortitude of Religion: and from it comes that patience and conſtancie, which is proper to Religion, and the duties of it. It holds proportion with the wicked devotion mentioned, *Acts* 23. 12.

2. 2. It is required that men reſt not themſelves contented in any degree of godlineſſe, through lukewarmeneſſe, ſloth, and dulneſſe, but that they aſpire to the higheſt perfection. In this reſpect Devotion is the zeale of Religion. *Apoc.* 3. 15, 16, 19.

3. 3. It is requiſite that a man have a complacencie, delight, and joy in the exerciſe of Religion, *Eſa.* 58. 13. *Pſal.* 122. 2. *Eſa.* 12. 3. 1 *Chro.* 29. 9. This is the ſpirituall pleaſure of Religion.

4. 4. It is required that he be often and much in the ſame

exercises, *Acts* 10. 3. *Luke* 2. 37. *Psal.* 119. 164. This is the diligence of Religion.

5. 5. It is required that in those exercises he have his thoughts and affections present and intent as much as he can, without wandring and distractions of minde, *Acts* 16. 14. *Ephes.* 6. 18. 1 *Tim.* 4. 15.

6. 6. It is required that he have a tender Conscience, whereby he is holy affected according to the speciall occasion that happens in any exercise. 2 *Reg.* 22. 19

7 7. It is required lastly, that with all his endeavour, he order his life, as becomes those which worship God, 2 *Tim.* 2. 19.

Quest. 2. *By what meanes may this Devotion through the grace of God, be attained by us?*

8. *A.* 1. It is necessary first of all, that wee keepe our hearts perpetually, as much as may bee, free from those thoughts and affections, which are repugnant to Religion, and the heat of it.

9. 2. It is also necessary, not onely to converse frequently with God in the exercise of holinesse; but also in the interim, while we are doing other things, to keepe in some sort that heat, which we get in holy duties; and by renewing to continue those holy thoughts, which wee found in our selves. He which doth otherwise, his life is spent in weaving and unweaving the same web, without progresse to any perfection.

10. 3. It is necessary also, that now and then wee lift up our hearts to God, upon all occasions, using those short Prayers which are called *Ejaculations*, and may be put up to God in all places and times. Nor is is unprofitable, especially for them that are more weake, to have Verses chosen out of the Psalmes, which they finde most effectuall upon their hearts, that by them they may occasionally lift up their mindes to God,

11. 4. It is very profitable for us to exercise our selves, to take an occasion from common things, by the thought and discourse of the minde, to arise up to spirituall meditations. Whereof Christ hath left us divers examples in the History of the Gospell.

12. 5. It

12. 5. It is profitable to have certaine times appointed for private exercises of Piety, and to observe them not out of custome, but seriously to spend them for the increase of godlinesse. And concerning those although no certaine rule can be given, yet by the common instinct of all Christians, the morning and evening sacrifice is commended to all.

13. 6. It much availes to make a choise of those with whom we converse familiarly, that they be such, from whom wee may come away not cooled, but stirred up in the care of Pietie.

14. 7. It helpes also not a little, to call our selves now and then to account before God, of our progresse and defects in the study of holinesse.

Chap. XXXIII.

Of the Lords Day.

Supposing those things which are spoken of this point in the *Marrow*.

Quest. 1. *WHat is the difference betweene the observation of the Lords Day, and of those times which upon other dayes are destinated to Divine Worship?*

1. *A.* 1. Other times are appointed by man, but this day by the Lord.

Secondly, other times are not so much instituted, as chosen by prudent Counsell, according to the commodiousnesse of particular Churches: but the Lords day hath an accurate Institution.

Thirdly, other times are onely of a personall obligation, according to every ones opportunity: but the Lords day is of generall obligation, so that other businesses must give place to the observation of it.

Quest. 2. *What things otherwise lawfull, are unlawfull on the Lords Day?*

2. *A.* 1. All those imployments which doe notably hinder

der a man from attending upon God and his worſhip, either publicke, or private, are regularly, and ordinarily unlawfull, from the end of this inſtitution.

3. 2. Here is no difference betweene a mechanicall or corporall worke, which is properly called ſervile, and that which is called *liberall*. For though ſervile workes be by Name forbidden, yet Synecdochically all works are meant, which are repugnant to that end which is aimed at, in the ſanctifying of the ſeventh day.

4. 3. Thoſe which belong to pleaſure and recreation, if they be ſuch as hinder from attending on God, are no leſſe forbidden then ordinary labours.

5. 4. To make journeis which tend not to the better performing of Gods worſhip, but either to the diſpatching of common buſineſſes, or to pleaſures, are no leſſe diſagreeing to the obſervation of this day, then to ſpend the ſame time in ſervile buſineſſe, or following our delights.

6. 5. Faires, Markets, and laborions acts of traffique, by the ſame reaſon with dayly labours and occupations, are repugnant to the ſanctification of this day.

7. 6. Thoſe things which pertaine to courts and judicatories, are of the ſame nature.

8. 7. Not onely externall emploiments about thoſe things, but ſolicitous cares about them are forbidden.

Queſt. 3. *What cauſes are there which may excuſe ſuch occupations, that they may lawfully be done, upon the Sabbath day?*

9. *A.* 1. Preſent, or imminent neceſſitie, which is neither fained, nor ſought of purpoſe, but is put upon us by the providence of God, *Luke* 14. 5.

10. 2. This neceſſitie is, Firſt, of the meane to the end, not reſpecting gaine, or pleaſure, as the end; but moſt properly the avoyding of ſome diſcommodity falling out unexpectly. This doth not therefore juſtifie them who accounting the leeſing of gaine as a loſſe, follow their ordinary imployments, that they may not ſuffer an occaſion of gaine to paſſe.

Secondly, It is evident neceſſitie, not ſuch as is conceived of an uncertaine conjecture. It makes not therefore for Husbandmen, &c. Who in the time of Harveſt, ſpend this

day

day in labour, because they feare danger by delay.

11. 3. This necessitie is to be understood, not onely as it respects our selves, but also as it respects our neighbours: so Physicians, Chyrurgeons, Apothecaries, are lawfully employed in helping the sick, and as it respects the Common-wealth: so in warre many servile workes become necessary.

12. 4. Because the necessitie of some meane, in which the labour of Servants or Subjects is required by their Superiours, cannot be judged by them; therefore if laborious workes be enjoyned them beside what is usuall, which may have their necessitie, they are to be accounted by them as necessary.

13. 5. Workes of mercy are to bee accounted both as worthy of necessity, and pietie.

14. 6. Servile works which are necessary to the worship of God, are not onely lawfull, because of their necessitie, but by reason of the worship it selfe, of which they are adjuncts.

15. 7. The offices of common honesty, whereby the ordinary and modest delight of life is cheerished, and exercises of piety are not hindered, are necessary in respect of the end, and free in their owne nature: because the Ordinances of God which tend to the furthering of spirituall life, doe not oppose the temporall. But sumptuous preparations for banquets, cannot consist with the due rest of this day.

16. 8. Some little and short occupation about temporall things upon occasion may be so directed, and tempered with pious meditations, that it may be no hinderance, but rather a furtherance of the duties of Religion. And indeede such a businesse in such a manner, doth not withdraw the minde from Gods worship.

Quest. 4. *What things are required to the sanctification of this day?*

17. *A.* 1. The exercises of worship which are dayly, must not be omitted, yet they are not sufficient, but speciall duties must be added to them, *Numb.* 28 6,7,8,9,10.

18. 2. Exercises of publike worship in a Church wel constituted, and enjoying her libertie, ought to be held both before and after noone, *Ibid. Psal.* 92. 1. *Acts* 20,7. And where solemne meetings are wanting, there every occasion

to be laid hold one, to make up that defect as much as may be, *Act.* 16. 13.

19. 3. Those things which are necessarie to the receiving of due benefit by those exercises, both in the preparation before, and in the repetition following, because of the connexion which they have with the exercises themselves, are to be reputed as parts of them.

20. 4. A singular meditation of the works of God in a religious way, doth singularly belong to the sanctification of this day, *Psalm.* 92.

21. 5. We are so to be imployed in those exercises, that we may get spirituall refreshment thereby, by vertue of which we may be made the fitter to passe the rest of the week holily. *Esa.* 58. 13. *Exod.* 31. 13. *Esa.* 56. 2.

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THE FIFT BOOKE OF THE DVTIES OF MAN Towards his Neighbour.

CHAP. I.

Of Right.

THe Word *Ius*, signifying *Right*, is derived from the Latine Word *Iussus*, because it implies a Power of some Authority, commanding this or that to be done.

It it therefore taken:

First, For the Law commanding.

Secondly, For the Object and effect of *Iustice*, or for the Action it selfe, prescribed and required by Law; and in this sense, we are said to give every man his Right.

Thirdly, For skill in the Law, according to that vulgar Saying, *Ius est Ars Æqui & Boni.*

Fourthly, For the Power which any man hath, to doe this

or that according to Law, in which ſenſe, wee uſually ſay, *Such a man ſtands upon his Right.* And not unlike to this Acception, is the applying of the ſame Word, to denote ſome particular Priviledge granted to any man, either by Law or juſt Authoritie. Of which kind was that *Ius trium Liberorum*, among the Ancient *Romanes*.

2. The firſt and ſecond Acception are onely *Rationally*, and not *Really* diſtinguiſht: For the ſame *Rectitude* is intimated in Both, but with a divers exiſtence. It is firſt in the *Law*, as in the *Efficient Cauſe* and *Rule*: and ſecondly in the *Action*, as in the *Effect*, conformed to the *Rule*. In the third and fourth *Acception*, there is a *Metonymia*, of the *Subject* for the *Adjunct*, and of the *Cauſe* for the *Effect*.

This Word *Right* in its largeſt acception is divided into

Divine, of which God is the Author.

Humance, of which Man is the Contriver.

3. *Divine Right* is divided into *Right Naturall*, and *Right Poſitive*.

4. *Right Naturall* is that which is apprehended to be fit to be done or avoided, out of the naturall inſtinct of Naturall Light; or that which is at leaſt deduced from that Naturall Light by evident Conſequence. So that this *Right*, partly conſiſts of *Practike Principles* knowne by Nature, and partly of *Concluſions* deduc'd from thoſe *Principles*.

5. The *Divine Poſitive Right*, is a Right added to the *Naturall*, by ſome ſpeciall Revelation of God.

6 The *Right Naturall*, or *Naturall Law*, is the ſame, which uſully is called the *Eternall Law*: but it is called *Eternall*, in relation to God, as it is from *Eternity* in *Him*; it is called *Naturall*, as it is ingraffed and imprinted in the *Nature* of man, by the God of *Nature*.

7. That *Poſitive Right* was in the minde of God from Eternitie, as well as the *Naturall*. But in reſpect it is not ſo eaſily apprehended by Humane Reaſon, therefore it is not uſually termed, the *Law Eternall*.

8. The *Naturall* and *Poſitive Divine Right* differ in this, that the *Poſitive* is mutable and various, according to Gods good pleaſure; for that which was heretofore in the Indaicall Church, is different from that which is in the Chriſtian Church:

Church: but the right naturall is alwayes the ſame, and like it ſelfe, and for this reaſon alſo, it is called the Law eternall.

Queſt. 1. *Whether the Naturall law were not changed, when* Abraham *was commanded to kill his Sonne. And when the* Iſraelites *were permitted to take away the* Ægyptians *goods?*

9. *A.* 1. There was not in thoſe caſes a change of the law, nay not any diſpenſation properly ſo termed, but the mutation and change was in the matter, about which the law was converſant. For in the firſt inſtance, the life of the innocent, which was not ſubject to the power of *Abraham*, as the *Principall cauſe*, was ſubjected to him as the *inſtrument* of the command and good pleaſure of God.

10. 2. In the latter inſtance, the goods of the *Ægyptians* for Gods pleaſure, who is the abſolute Lord of all things; left off to bee longer the goods of the *Ægyptians*, and became proper to the *Iſraelites*: inſomuch, that the *Iſraelites* taking them away, did not ſteale other mens goods, but aſſumed their owne.

Queſt. 2. *Whether the Law naturall is not changed, When a ſword left with another, being demanded by the Owner to commit a murder with it, is not reſtored, nor ought by Right to bee reſtored.*

11. *A.* 1. The Right of returning any thing committed to a mans truſt by the Owner, is not in this caſe quite changed, but it is ſtopt for a while and delaid by another more obſervable law, *viz.* of not committing murder.

12. *Anſw.* 1. And ſomewhat like is the reaſon of *præſcription*, or attaining any thing thereby: for by this law of *præſcription* it comes to paſſe, that after ſome certaine time accompliſht, the action of recovering his owne goods from an unjuſt Poſſeſſor is denide to the true Owner. For the courſe of particular Right is ſtopt, for the ſake of publike right and good, that ſo an infinite number of ſuites might bee prevented. Nevertheles, the right and title to any thing is not ſo transferr'd in the Court of conſcience for meere the forfeiture by *præſcription*; for hee who wittingly and willingly detaines any thing of another mans againſt the will of the

true Owner offends against the law of nature. Nor is this commanded by the law, but permitted onely.

Quest. 3. *Whether it bee rightly said by Lawyers, that the Right naturall, or the Law of Nature is that, which Nature hath taught all living creatures.*

13. *A.* 1. In brute creatures, the true nature of right, or law, hath no more place then it hath in plants, or things inanimate. For neither is there a reason distinguishing betweene good and evill, neither a will or choyce of one thing before another; nor lastly, any Iustice at all in Brutes more then in things without all life.

14. 2. Nevertheleſſe in all things, there is an inclination, a power and operation, which is guided by certaine reason; for as much as concernes their nature and end. And in this respect, all things created are said to have a law prescribed unto them, which law or right remaines passively onely in them, so that in respect to themselves, it is onely by similitude and some proportion termed a law or right; *Psalme* 148.6. *Iob* 38. 10, 11, 12. *Ier.* 33. 20. 25.

15. 3. But in regard, there are some inclinations and operations, which are common both to man and beast, and not to plants; and other inanimate things, of which sort are the safegard and defence of life and liberty, the coition of male and female, &c. The apprehension of which things, brute beasts have by instinct of nature, as man by the Iudgement of his reason, therefore in a certaine speciall proportion, wee acknowledge the law of nature in brutes, rather then in plants and things inanimate.

16. 4. And hence is it, that the sinne of any man offending against these naturall inclinations, which are common to himselfe and beasts, even out of this very comparison is exceedingly aggravated, and rightly too, &c. *Iud.* 10. *Esa.* 1. 3. *Ier.* 8. 7. *Rom.* 1. 26. 2 *Tim.* 3. 3.

Quest. 4. *Whether the Law of Nations bee the same, with the Law of nature?*

17. *A.* 1. The law of nations, as it is taken for the law which all nations use, comprehends under it, not onely the law of nature, but also the positive law. So servitude is by Lawyers said to bee by the law of nations, and yet is evident

dent, that servitude was brought in by custome and the positive law. And the same is the reason in division of possessions, and the like.

18. 2. If the law of nature bee taken, for that law which is introduc'd by the common consent and custome of all nations, it then participates a certaine middle nature betweene the law naturall, and that positive law which is peculiar to this or that nation. It hath thus much common with the naturall law; that it is every where received without any certaine authority or promulgation, and whersoever any thing is done contrary, it is censur'd of all men to bee ill done. And it hath thus much common with the positive law, that it may bee changed or abrogated by the common consent of them, whom it may concerne. A division of things is by the law of nations: Nevertheless by the common consent it may upon just grounds bee somewhere enacted, that almost all possessions should bee in common. It is likewise the law of Nations, that in time of warre the Embassadours of each side should bee peacefully entertained, because it is supposed they treat of peace, which is the end of warre: or at least to speake in their owne behalfe, which to any guilty party is not denied: & yet upon just cause, and by the common consent of both parties waging warre, this law may bee abrogated.

Quest. 5. *Whether the Precepts of the law of nature bee rightly stated, To live honestly, Not to hurt another, To give every man his due?*

19. *Ans.* 1. This enumeration is somewhat confus'd and imperfect. For first, here is nothing mentioned of the worshipping of God, which nevertheless is a principle of the law of nature. 2. To live honestly (as this phrase is usually taken by Philosophers and Divines) is the same thing as to follow vertue. For vertue is honesty, or the honest good, as it is distinguisht from the good profitable or pleasant, and in the same sense it is called the absolute good, or the just good. Therefore to live honestly (if it bee taken in this sense) is nothing else then to live justly. Insomuch, that when to live honestly, is called a precept of the law, nothing else is meant, but that the law prescribes, wee should live according

according to the law, and ſo it is as much as to ſay nothing at all, becauſe *in that ſaying* they expreſſe the ſame thing by it ſelfe. But if this phraſe bee ſo underſtood (as uſually among the vulgar it is) for the eſteeme and credite which may bee gotten among men, then it containes no certaine precept, but that every man ſhould diligently endeavour his owne credite and eſteeme in the vaine and inconſtant opinion of the multitude. 3. What is meant by the *injunction* not to hurt another, muſt bee expounded by the *particular* precepts of the law; for in that wee doe our duty towards any man, wee hurt him not: But if wee doe not that which is our duty, wee doe hurt him, becauſe wee give him not his due, though perhaps, *for ſome reaſons to our ſelves knowne*, wee thinke wee have thereby deſerved well at his hands. This therefore is too confus'd a precept. 4. To give every man his owne, is nothing elſe then to give every man right; (that is,) to doe what is right and juſt: Therefore to live juſtifiably, and according to law, is rather an injunction of the law in *particular*, then a precept of the law in *generall*.

Queſt. 6. *Whether that precept bee of the law of nature, What you would have done to your ſelfe, doe that to another: What you would have not done to your ſelfe, doe not that to another.*

20. *A.* 1. This precept is naturall, and indeed Divine *Mat.* 7. 12. *Luc.* 6, 31. Yet in this it is to bee obſerv'd: Firſt, that this law doth not include the whole compaſſe of the naturall law in generall; but that part onely, in which our duty betweene man and man is comprehended. 2. That our will whatſoever it bee, may not bee the ſquare and rule of the performance of our duty to others, (for under that pretence, hee which would have any baſe thing done to himſelfe, ſhould doe in like manner to others: Hee which would himſelfe bee made drunke, ſhould make others drunke; hee which would himſelfe bee inticed to Lewdneſſe, ſhould entice another to Lewdneſſe;) but our Naturall will being well diſpoſed, and not tainted with any paſſion or perturbation, by which wee truly and *conſiderately* wiſh good unto our ſelves. 3. That it bee not enjoyned, that wee doe all

thoſe

thoſe things to others which wee in particular deſire to bee done to our ſelves, (for ſo Maſters ſhould obey their owne ſervants, and ceaſe to bee Maſters) but the ſame things by way of proportion, or ſuppoſition; as if indeed wee our ſelves were in the caſe of them, *from whom wee expect thoſe duties. The Roote of Iuſtice and the whole foundation of Æquity* (ſaith *Lactantius* in his *Epit. cap.* 3. is comprehended in this: *Have a care, you doe not that to another, which you would not willingly have done to your ſelfe: If it bee irkſome, to ſuffer an injury, whoſoever he bee, that doth one, is unjuſt. Doe but transfer what thou thinkſt in thy ſelfe to the perſon of another, and what thou judgeſt of another perſon to thy ſelfe, and you will ſoone perceive that you your ſelfe are unjuſt if you hurt another, as another if hee hurt you. If wee ruminate on theſe things, wee ſhall bee ſure to retaine our innocence, in which, Juſtice, as in it's firſt ſtep, is contained; for the firſt ſtep of Juſtice is, Not to hurt your Neighbour, but readily to doe him all the good you may.* Alexander Severus (*as* Lampidrius *relates it,*) *did oftentimes proclaime this, which hee had obſerv'd from ſome Jewes or Chriſtians, and himſelfe did approve, nay and commanded it publikely to bee proclaimed by a Common cryer when hee corrected any offendor, Doe not that to another, which you would not have done to your ſelf; Which ſentence hee ſo much affected, that hee commanded it to bee written in his Pallace, and other publique workes.*

Queſt. 7. *What proportion the Civill Law, holds with the Law of Nature.*

21. *A.* 1. The Civill Law is, that which every City or Society of men enacts currant for it ſelfe. And ſuch a kind of Law is not onely peculiar to the *Romanes*, but alſo to the *Athenians*, *Engliſh*, or any elſe, who have no reſpect to the *Roman Law*.

22. 2. This Civill Law in as much as it is Right is derived from the Law of Nature; for that is not Law which is not juſt and right, and that in morality is called Right, which accords with right practicall reaſon, and Right practicall is the Law of Nature.

23. 3. This Civill Law therefore is deriv'd from the Law of Nature, either as a ſpeciall concluſion inferr'd from

a generall propoſition, or as a ſpeciall determination and application of a generall Axiom.

24. 4. That Law which is derived from the Naturall Law, onely by way of concluſion, if the conſequence bee good, hath it's whole ſtrength from the Law of Nature, as the *Concluſion* hath it's force from the *premiſed propoſitions*; but that which is derived from the Law of Nature, by way of determination and application, is in part a new conſtitution: Even as every *ſpecies* hath it's owne proper forme and eſſence, beſides that which is actually comprehended in the *Genus*.

25. 5. Seeing then, that as well in concluſions as determinations, the Reaſon of man, can onely imperfectly judge, nay, and is often therein cozened; hence it muſt needs follow, that all humane Conſtitutions are of neceſſity liable to imperfection, errour, and injuſtice: This the Authours of the *Romane* Law confeſſe of their owne Lawes. *It is impoſſible, that a reaſon ſhould bee given of all things that are enacted not to all men, nor of all the Lawes, and it is proved in innumerable caſes, that there are many things received in the Civill Law for the publike good, which are ſomewhat contrary to a diſputative reaſon.* Ad leg. Aquil. ſ. 51.

26. 6. The imperfection of the beſt Civill Law conſiſteth in this.

Firſt, In regard it containes not in its compaſſe the whole Law of Nature, but ſo much of it, onely as ſuch or ſuch men have approved and thought appliable to their owne manners.

Secondly, in reſpect it hath no eye at all upon the inward affections, but onely upon the outward Actions; for it doth not ſuppreſſe *abſolutely* all vices, but thoſe onely, which may ſeeme likely to diſturbe the peace and quiet of the Common-wealth, neither doth it enjoyne all acts of all vertues, but thoſe onely, which are oppoſite to the *inconvenient* vices.

Thirdly, In that it doth not *principally* make good men, but onely good Subjects or Citizens.

Fourthly, In that upon occaſion it may admit in many things of addition, detraction, or correction.

Queſt.

Queſt. 8. *What proportion the Morall Law beares to the Law of Nature.*

27. *A.* 1. All the Precepts of the Morall Law, are out of the Law of Nature, except the determination of the Sabbath-day in the fourth Commandement, which is from the poſitive Law.

For firſt, wee meet with nothing in them, which concerneth not all Nations at all times, ſo that theſe Precepts doe not reſpect any particular ſort of men, but even Nature it ſelfe.

Secondly, Nothing is contained in them, which is not very neceſſary to humane Nature, for the attaining of it's end.

Thirdly, there is nothing in them, which is not ſo grounded upon right reaſon, but it may bee ſolidly defended and maintained by humane diſcourſe, nothing but what may bee well enjoyned from cleere reaſon.

Fourthly, All things contained in them, are for the ſubſtance approved, even of the more underſtanding ſort of the Heathen.

Fiftly, They all much conduce to the benefit of Mankind in this preſent life, inſomuch, that if all theſe Precepts were duly obſerved, there would bee no need of any other humane Lawes and Conſtitutions. Memorable is that ſentence in *Hierome ad Celant. de inſtit. Matriſam.* Whether it bee *Hieromes* or *Paulinus* his, upon the Precepts of the ſecond Table: *All things ſaith hee, which you would have men doe unto you, even ſo doe yee unto them. Hee would have charity knit and maintained among us by mutuall good offices, ſo that the whole Law of God is nothing elſe, but the generall benefit of mankind. O the wonderfull mercy of the Lord! O the unſpeakeable goodnes of our God, Hee promiſeth a reward unto us on the condition that wee love one another, that is, if wee mutually performe thoſe things among our ſelves, which we our ſelves ſtand in need of; yet we with a proud and ingratefull heart reſiſt his will, whoſe very command is our owne benefit.*

Obiect. But it may bee obiected, that if the Morall were the ſame with the Law of Nature, it had no need to bee promulgated

mulgated either by voyce or writing for it would have beene writ in the hearts of all men by Nature.

28. *A.* 1. That to Nature upright, (*i. e.*) *as it was in the State of innocency*, there was no need of such a Promulgation. But ever since, the corruption of our Nature, such is the blindnesse of our understanding and perverisnesse of our will and disorder of our affections, that there are onely some Reliques of that Law remaining in our hearts like to some dimme aged picture, and therefore by the voyce and power of God it ought to bee renewed as with a fresh pencill. Therefore is there no where found any true right practicall reason, pure and complete in all parts, but in the written Law of God. *Psalme* 119. 66.

Quest. 9. *What proportion the Judiciall Law beares to the naturall.*

29. *A.* 1. That is properly termed the Judiciall, which is about Iudgements or any politick matters thereto belonging as that was called the Ceremoniall Law, which was about ceremonies, and that the Morall Law which was about manners and civill duties.

30. 2. That Iudiciall Law which was given by *Moses* to the *Israelites* as proper onely to them, was a most exact determination and accommodation of the Law of Nature unto them, according to the particular condition of that people.

31. 3. To the *Israelites* therefore in respect of the use, it was of like nature, with other good Civill lawes among other Nations: but in respect of the Authority, which from God the immediate giver, it received, it was of much more perfection then any.

32. 4. This Law belongeth not to Christians under the title of a Law, especially obliging them, but onely by way of Doctrine, in as much as in it's generall Nature, or in it's due proportion to it, it doth alwayes exhibite unto us the best determination of the Law of Nature.

33. 5. This Iudiciall Law is not accurately distinguisht from the Morall and Naturall Law, in this, that the Morall Law was publisht by God with his owne voyce, and twice written in Tables of stone and expressed in the Decalogue,

But

But the Iudiciall Law without all this solemnity, was afterwards delivered to *Moses*, and by him to the people. For the *Lawes of restoring things Lent or Trusted, of iust Weights and Measures, of paying the Labourer his hire*, and many such as these, not expresly set downe in the *Decalogue*, are not more *Iudiciall* or lesse *Morall*, and naturall then the Commandement, *Thou shalt not steale.*

34. 6. Those Lawes were properly termed *Iudiciall*; which being not *Ceremoniall*, had some singular respect to the people of the *Iewes*, so that the whole reason and ground of them, was constituted in some particular condition of that Nation.

35. 7. But it is no certaine Rule (which is given by some) that wheresoever the reason of the Law is Morall, there the Law it selfe is Morall, as is seene in *Levitic.* 11 44. For any speciall determination of a Law may be confirmed by a Generall Reason: and the nature of the Lawgiver being mutable hath some place too, and power in constituting Lawes which may be mutable. But where the speciall intrinsecall and proper reason of the Law is morall, there it alwaies followes, that the Law it selfe must needes bee Morrall.

36. 8. Those Lawes therefore which are usually reckoned among the Iudiciall, and yet in their Nature beare no singular respect to the condition of the *Iewes* more then of any other people. Those are all of the Morall and Naturall Law, which are common to all Nations.

Chap. II.

Of Iustice.

Quest. 1. WV*Hether Iustice be rightly defined to be a* Perpetuall and constant intent of giving to every man his due.

1. *A.* 1. This is not a Definion of the Generall Iustice, which denotes the rectitude of Vertue, and so intima-

teth one and the same thing with Vertue in generall. For it is not essentiall to all Vertue, to respect onely what is *precisely* due to another: as appeares in the Vertue of Liberality.

2. Secondly, It is not any exact definition of any particular Iustice, because it doth not set downe the *Proximum genus*, next common nature of any speciall Vertue. For seeing that a perpetuall and constant Intent or Will, implies as much as a Habit, and being that betweene a Habit and any speciall Vertue, Vertue in generall is interposed as the *Genus*, the perpetuall and constant Will, or Intent, cannot be the immediate *Genus* of any speciall Vertue.

3. Thirdly, The Lawyers which maintaine that definition of Iustice, doe in it miserably contradict themselves: because, Iustice being every way of as large extent as Right, which is the Object of it, and they themselves allow three Acts of Right, *viz.* To live honestly, To hurt none, and to give every man his due; they doe nevertheless here define Iustice by one of those acts onely, *viz.* To give every man his Right or due.

4. Fourthly, If this description of Iustice were thus corrected, that by a *Perpetuall and constant Will* should be meant Vertue, and by *every man*, our Neighbour should be designed, and by *His Right*, the duties we ought to performe towards him, then it layeth downe the Iustice of the second Table, and is the same with our definition: *viz. Iustice is a Vertue whereby we are inclinde to performe all due Offices to our neighbour.*

Quest. 2. *Whether Iustice hath alwaies some respect to another.*

5. *A.* 1. All Vertue is after its manner ordaind to the uprightnesse and perfection of him that hath such a Vertue. Iustice therefore doth not so wholly respect another, but that it hath some eye upon him that exerciseth it.

6. 2. Besides, in that very respect, that a Iust man gives another his due, it needes must follow, that he make himselfe fit for the performance of that duty, and so also conserve his owne due to himselfe with moderation.

7. 3. Howsoever in respect there is some peculiar difficultie in the designing and procuring what is Right, and due to

another

another, which cannot ariſe in the ſearch of our owne Good or Right; and becauſe that Iuſtice doth not conſiſt in the proper commodity of him that exerciſeth it; but is neceſſarily extended to other: in theſe reſpects, I ſay, it is moſt properly defined by *Anothers Right*.

Queſt. 3. *Whether Æquitie, or that which the Civillians call* Epieikeia, (*i.e.*) *a Moderation of the ſtrickt Law, doe truely participate of the nature of Juſtice?*

8. *A.* 1. All Law which is the Rule of Iuſtice, hath alwaies a double end. The one Intrinſecall and Immediate, which the Lawgiver doth immediatly looke upon: the other Extrinſecall and mediate. So the Law of not opening ſome City gates in time of Warre, doth immediatly conſider the not letting in of the Enemies, which is the immediate End: but it hath another remote End, to wit, the ſafegaurd and preſervation of the Citie. *Legall Juſtice* as it is ſtrictly taken, conſidereth onely the *next* immediate End: but this *Epieikeia* reſpects the more remote End.

9. 2. In reſpect he which makes the Law doth alwaies firſt and more principally looke at the remote End, therefore to ſpeake abſolutely and clearely, *Epieikeia* hath more in it of Legall Iuſtice, though taken in the ſtrickt ſenſe. For if it be certaine that upon admiſſion of ſome part of the hoſtile Forces into the Citie, the ſafeguard of the Citie, and Victory would follow, it is more juſt to open the Gates ſo farre, then to keepe them ſtill ſhut.

10. 3. Legall Iuſtice taken ſtrictly, conſidereth the words juſt as they are written, but Equity conſidereth the End, ſcope and intent of the Law, and ſo hath more Law in it, then Legall Iuſtice, when taken ſtrictly.

11. 4. Legall Iuſtice ſtrictly taken, as it is oppoſed to Æquity, is iniquity. For being Æquitie is a vertue, it is neceſſary that what ever hath a contrary nature to it, ſhould be reckon'd among vices.

12. 5. In that Proverb, where Extreame Right is termed Extreame Wrong, Extreame Right is not to be underſtood, as if it ſignified an exact obſervance of the Law, but rather as it expreſſeth the Outſide, Superficies, and as it were, the barke of the Law: (*i.e.*) that which the Words and

Letter.

Letter of the Law ſpeake, in which ſound and outſide oftentimes lurketh extreame wrong.

13. 6. Therfore it is the beſt Iuſtice, ſo to ſtick to the words of the Law, that we be ſtill ready to receive ſome further direction from the intent of the Lawgiver according to the equity of Iuſtice.

14. 7. But howſoever in many things which appertaine to the publike good, it is not uſually in the power of any Subjects to depart from the words of the Law: In which ſence it is rightly ſaid, The Law carries no meaning in it but the words.

Queſt. 4. *What is the difference between Diſtributive and Commutative Iuſtice?*

15. *A* 1. Diſtributive Iuſtice is, as it were, from the Whole to the Parts, but Commutative is as from Part to Part. For the diſtribution of Honours and Rewards proceeds from the whole, as the greater; but all Commutation conſiders the Æquity of Right between the parts Commuting.

16. 2. In diſtributive Iuſtice, that which is due is given not as if before it had been in the poſſeſſion and command of him that receiveth, or as it had formerly bin conferr'd, but that now in equity it ſhould be conferr'd: But in the Commutative Iuſtice, that which is due is retorted to a man, as being now properly his owne Poſſeſſion.

17. 3. In Diſtributive Iuſtice, the proportion which one party beares to the other, in reſpect of the thing to be delivered, is directly obſerved. But in the Commutative nothing is directly obſerved, but the proportion betweene the thing received, and the thing returned.

Queſt. 5. *To which of theſe two ſpecies do Rewarding and Puniſhing belong?*

18. *A.* 1. The conferring of thoſe Rewards which are freely given according to due proportion, doth belong to diſtributive Inſtice: But the Collation of thoſe Rewards which may of right be exacted, for ſome ſervice performed, as out of condigne merits doth properly belong to Commutative Iuſtice: Becauſe in this caſe the proportion aud æquality betweene that which is beſtowed, and that which is received, is ſtill conſidered. But puniſhing, in regard it alwaies deales about

about ſome injury offered, that it may be puniſhed with due and anſwerable puniſhment, it therefore belongeth rather to the Commutative then the diſtributive Iuſtice. But becauſe this Commutation is compelled for the moſt part, and is brought about by a Counter-paſſion (as they call it) not any anſwerable or equall action; it is therefore moſt properly referr'd to the ſingular *ſpecies* of corrective Iuſtice, which is really diſtinguiſht from commutative Iuſtice, properly ſo called.

Queſt. 6. *What is the difference between Civill and Criminall Iuſtice?*

19. *A.* 1. Civill Iuſtice in its puniſhing doth principally aime at the injuſtice of the thing, but Criminall Iuſtice in its puniſhing doth principally aime at the Injuſtice of the Perſon.

20. 2. Injuſtice ſometimes is comprehended onely in the thing done, the action, or the worke it ſelfe; but ſometimes not onely in the thing done, or action, but in the intent of the Doer. If the Action onely, or Thing done be unjuſt, without any appearance of injuſtice in the intention of the Doer, then that Iuſtice whereby this injuſtice is puniſhed, is to bee termed Civill. But if not onely the Action, but the Intention be found to be uniuſt, then in regard there is a crime comes in to bee puniſhed, the Iuſtice whereby ſuch iniuſtice is puniſhed, in as much as it hath a Crime for its Obiect, is rightly ſtiled Criminall.

21. 3. Hence it is, that Civill ſutes in Law, are appointed for the proſecution of the thing, and ſo are called Reall, but criminall ſuits were intended for Puniſhment, proceeding from the demerit and obligation of the crime, and thence are called *Perſonall*.

22. 4. Hence it is, that when any private commodity of the Party wronged is aimed at, it may be called a Civill ſute, But when the ſute is, that puniſhment may be given to the party offending, and that if any Fine or Mulct doe thence follow, it fall to the publike Traſurie, and not to the party offended, it is then called a *Criminall ſute*.

23. 5. Moreover hence it is, that in a Civill cauſe a man may be caſt, as guilty of iniuſtice, without all ſcandall to him-

ſelfe, in reſpect there appeared not any ill intent; But injuſtice in a criminall cauſe beares alwaies with it an ill intent, in which is evidently ſeene the nature of an offence.

24 6. Nevertheleſſe, although theſe two differ in the whole *Genus*, yet they may meet in one and the ſame cauſe, as in caſe of ſome dammage offered by open violence, where the ſute aimes at both the thing, and the puniſhment.

Chap. III.

Of Revenge, or Vengeance.

Queſt. 1. *To what Species of Juſtice belongeth Revenge?*

1. *A.* 1. Revenge or Vengeance (whereby faults are puniſhed according to their deſerts) is ſometimes taken for the Act of the Iudge, who by publike authority may lawfully execute it: ſometimes for the Act of a private man, whereby he ſeekes of the Iudge that vengeance may be executed according to Law: ſometimes for the Act of a private man, whereby he himſelfe puniſheth his enemy.

2. 2. Vengeance in the Iudge is not an Act of diſtributive Iuſtice, becauſe there is not any diſtribution of Goods, and evill things are not properly diſpoſed by the Iudge, as if they were things to bee diſtributed. It hath nevertheleſſe ſome likeneſſe with diſtributive Iuſtice, in regard more grievous offences are more grievouſly puniſhed, and lighter more lightly.

3. 3. Vengeance in the Iudge, if you take the thing in it ſelfe, is in ſome ſort an act of Commutative Iuſtice.

Firſt, Becauſe of the equallity which is conſidered between the offence and the puniſhment.

Secondly, Becauſe that which is due out of precedent merit, is by that conferred.

Thirdly, Becauſe the Common-wealth recovereth its own credit as much as may be out of the parity of Reſtitution.

Fourthly, Becauſe Vengeance as much as may be, maketh the partie injur'd who ſuffered the wrong, equall to the other Citi-

Citizens, in respect of the immunity from that wrong.

4. 4. The seeking revenge from a Iudge, in a private person, is somtimes an act of commutative Iustice: As for example. He who is much wronged by any in his credit, and is to stand upon his credit with other men, insomuch that hee may not exercise his function as long as his credit is tainted, is bound by that commutative Iustice whereby he stands ingaged to others, to seeke Revenge. And it is the like case when a man is offended by some great iniury, or knows any other to be offended by one whose amendment can by no other means then by suffering vengeance be expected. For it behoveth Iustice to have a care, that the Common-wealth be not full of pernitious men.

5. 5. But the seeking of Revenge when it is not necessary for any publike good, nor for the amendment of the delinquent, nor for the immunity of the party offended, is by no meanes an act of Iustice. And the reason is, Because in such a case there is not any thing which doth legally engage any private man to seeke vengeance; nay, on the other side, there are many things which oblige him to forgive the injury.

6. 6. Private Revenge is unjust, especially in a publicke society. *Rom.* 12. 17. & 13. 4 1 *Pet.* 2. 14. The first Reason is, Because to take vengeance upon another mans offence, belongs onely to him who is Superiour in his power: But all private men are by Right equall.

Secondly, Because Vengeance is an Act of Iudicature, and no man is a competent Iudge in his owne cause: which indeed is the reason too, that he which desires revenge seekes it not rightly, unlesse he desire it with this condition, that his cause being heard, it shall be thought fit by the Iudge.

Thirdly. Because a private man cannot by himselfe set any limits to his revenge. For seeing that in the Vindication of other mens injuries, these three things ought to be considered both by the Law and Magistrate.

That the Delinquent punished may be thereby amended, *Rom.* 13. 4.

That the example of his punishment may make others better, *Deut.* 19. 20.

That there may be henceforth more security to the party

offended, and to others, *Exod.* 21.18. *Rom.* 13.4. 1 *Tim.* 2.2. He that taketh private Revenge doth not attaine to any one of these. For he doth more and more provoke his Adversary: he gives a scandalous example to others, and draws an endlesse vexation upon himselfe, and others.

Fourthly, Because vengeance is proper to God, *Deut.* 25. 35. *Rom* 12.16 *Heb.* 10.30. and therefore not to be undertaken by any, but those to whom by God it is committed, and their Vindication is the Vengeance of the Lord, *Numb.* 31.2.

7. 7. Publike Revenge, whether it be exercised by a Magistate, or sought by a private man, if it proceed out of Envy, Hatred, Thirst of blood, or Cruelty, or if by any other meanes it be tainted in the impulsive, formall or finall cause, doth in that respect become private and unlawfull.

Quest. 2. *Whether Vengeance may be lawfully taken upon those that are free from fault?*

8. *A.* 1. Vengeance in its proper nature is a punishment: and all just punishment doth essentially and formally respect some antecedent Crime, as the effect doth its compelling cause, or as the adjunct doth its proper subject, or any like, or proportionate thing, respects the rule to which it is like, and from which its takes it measure; or as the correcting act respects the object to be corrected, and therefore it can have no place where there was no precedent crime.

9. 2. Yet there is something like revenge, which by way of Medicine, and as it may be necessary, either to prevent future crimes, or encourage Vertue, may be exercised, though no singular crime proceed. For as wee cut a Veine for the health and safeguard of the heart, so some certaine externall conveniences are to be denyed to some private men, as occasion shall serve, either for the prevention of greater inconveniences, or the procuring of some greater good. So the Leprous man is denied publike commerce, and private conversation with others, and yet Leprosie is no crime.

10. 3. That sometimes Children do iustly suffer under the punishment of that fault which properly is their Parents: it hence ariseth, because the children politically considered, are as members of their Parents, for they so depend upon

their

their Parents, that the Parents cannot bee punished without the dammage of the children. For even as the Father cannot suffer death, but the children must needs bee Orphans, so hee cannot bee deprived of his estate, but they must needs bee the poorer.

11. 4. That the *Grecians (as the proverbe saith) are punish'd while the Captaines offend, (id est,)* that Subjects sometime suffer for the faults of their Kings, is so, for some kind of participation in the fault, either by expresse consent, or by dissimulation, or for neglect of giving better advice.

12. 5. That there bee some Lawes that bind some to the punishment, who are guiltlesse of the fault, is either unjustly done, or else they are used by way of Medicine, or Example, and are not properly to bee termed punishments.

Chap. IV.

Of Restitution.

Quest. 1. *What is Restitution?*

1. *A.* 1. Restitution sometimes signifieth the same thing, as to restore any thing, whether it bee out of Justice, or out of Charity, or Liberality, or Common duty; but among Divines and Lawyers, this word is more strictly taken to signifie an act of Justice, by which any injury or injustice done is repaired, and any man stated in the possession of what was his owne, but unjustly taken from him. And in the same sense, it is called a satisfaction and requitall.

2. 2. It is properly an act of Commutative Justice.

First, because requitall ought to be made according to the equality of the thing, not the dignity of the person.

Secondly, because restitution is of some thing directly due.

Question 2. *In what things hath this Restitution place.*

3. *A.* 1. It doth most properly and primarily agree to externall and corporall things: But by some analogy it is rightly extended to internall, incorporall, and spirituall goods, and to those externall also which consist in honour and credit that is to all those things, to which a man hath any title, for those we may reckon among his goods, as well as his externall and corporall riches.

Question 3 *Whether it bee necessary that Restitution bee made.*

4. *A.* 1. Restitution is in its owne nature necessary by the necessity of Precept; because the detaining of what doth properly belong to another man against his will, is an unlawfull action, a kind of theft, and is specially forbidden, *Rom* 13. 7. 8.

5. 2. Actuall Restitution is sometimes *by accident* not necessary: (*viz.*) when it is not in the power of him, that hath done the wrong, to make requitall.

6. 3. A mind ready and willing to make Restitution, if it had power, is absolutely necessary. For neither is hee truly penitent for an injury done, who when hee may, will not satisfie for the same: neither is there the love of Justice, or charity towards his Neighbour in him, who hath not an intention of giving every man his due. And in this sense it is not ill said, That the crime is not remitted till the thing taken away bee restored.

Question 5. *Who is bound to make Restitution?*

7. *A.* 1. Every one who unjustly detaineth any thing of anothers, unjustly taken from him, whether it were taken upon trust, or by deceit: But yet there is a difference betweene trust and deceit in matter of Restitution; for hee who by deceit possesseth any thing of anothers, is absolutely bound to Restitution of the thing, and also of the losse thence acquired, and the gaine which by detention ceased: but hee, which detaineth a thing as committed to his trust, is not bound to a Restitution of that thing, which in his charge is lost without all fault of his, but onely of that, which by the use of it, hee himselfe hath gained, reserving still something in consideration of his owne industry.

8. 2. Every man who detaines any thing lawfully received,

ceived beyond the appointed time, and before too, if he received it upon that condition, that if it were lost, it should not bee to the losse of the owner, but the receiver.

9. 3. Every man that hath unjustly dammaged another, (*id est*) by violence, by deceit, fraud, or negligence.

10. 4. Not onely he who immediately offered the dammage is bound to make Restitution, but also, (if the action whence the dammage ariseth be unjust,) 6. sorts of persons.

First, He who either commanded or counsell'd the dammage.

Secondly, He which maintaines any such act committed in his name.

Thirdly, He who consented, if so be his consent and connivance, shall be the impulsive causes of the unjust action.

Fourthly, He who so helped on, that he was wittingly and willingly a partner in such unjust action.

11. 5. He who did not hinder it, having power, and being in duty bound so to doe.

12. 6. He who discovereth it not, if his testimony be required by a Judge, or by the nature of the thing, or his owne conscience.

Question 5. *What is to bee restored?*

13. *A.* 1. The thing it selfe if it remaine, and there be no extraordinary impediment.

14. 2. The price or value of it, if it be either lost, or impaired by the fault of the detainer.

15. 3. That which another ought to have had as his owne.

Question 6. *To whom is Restitution to bee made?*

16. *A.* 1. To the true owner if he bee alive, and to bee found; *Hebr.* 5. 23. and 1 *Sam.* 12. 3. *Hebr.* 5. 11.

17. 2. To his lawfull Heire, or Deputy; *Num.* 5. 8.

18. 3. If after a diligent inquiry made after the true owner, or his heires, Neither can bee found, the Restitution then ought to bee made to God, bestowing the thing taken away either upon the Godly, *Num.* 5. 8. or the Poore, *Luc.* 19. 8.

The first reason is, because God is alwayes offended by that

that sin, which is committed against our Neighbour; therefore as farre as wee may, we are bound to make Restitution to God.

Secondly, The sincerity of our repentance before God, will not suffer us willingly to detaine that, which is unjustly got, which must all the while needs upbrad our crime unto us.

Thirdly, Wee ought so much the more to abound in workes of piety and charity, by how much wee have done the more wrong by injustice.

Question 7. *What causes may excuse a man from Restitution?*

19. *A.* 1. A free Remission of the debt made by him to whom it was due, but by no meanes compell'd neither by guile nor fraud, nor extorted through feare. Now this Remission is either *expressed* or else tacite and *virtuall*. This virtuall, tacite, implicite, or interpretative Remission then is, when from some probable signes we may gueese, that the damnified person would not have any Restitution made to him from such a person, or for such an injury. The will of parents, friends, or acquaintance may passe for such a Remission in some light matters.

20. 2. The disability of restoring, whether it be absolute, or onely such, that wee cannot restore any thing of lesse value, without farre greater losse.

21. 3. An equivalent Commodity bestowed upon the Creditour by way of satisfaction.

22 4. If any inconvenience must necessarily arise out of the Restitution, to him to whom it ought to be made, it doth necessarily deferre the Restitution.

Quest. 8. *Whether or no, and how hee ought to make Restitution, who against the* 5. *Commandement, hath injured another mans fame?*

23. *A.* 1. If indeed any mans fame bee notoriously blemished, if unjustly too, and not yet by any other meanes recover'd, then hee which did blemish it, is bound to make a Restitution of it.

24. 2. Fame is recover'd by recantation, and by satisfaction.

25. 3. Re-

25. 3. Recantation is made either by confession that the fame was falsly, or rashly, and unjustly tainted.

26. 4. Satisfaction is made: 1. In the same kind, when the defamer shall discreetly procure, that the defamation bee smoothered, and upon all occasions speake honourably of the person defamed, and that without all signe of affectation. 2. In some certaine summe of money, to be paid (as the Judge or any honest man shall thinke fit) not properly in lien of the fame, which can by no meanes bee rated at any price, but for the dammages which may arise from the defamation, and to appease the wronged party if hee bee of such condition, that hee may with honour receive the money.

Quest. 9. *Whether or no, and how hee ought to make Restitution, who against the 6 Commandement hath hurt another mans life?*

27. *A.* 1. Hee who hath hurt another mans spirituall life, in respect hee was the cause, perhaps of his sinning, or left some scandall before him, is bound to doe what hee can to reduce the party so offended to that State, at least, from which hee seduced him.

For it is very just, that hee which is cause of the evill, should as much as in him lies repaire the same; As it is most just, that hee which hath given poison to his Neighbour, should with all speed get him an antidote. And hence it is that the Ecclesiasticall Discipline in all solemne pennance for a scandall given, either in words, or deeds, doth necessarily, prescribe and require Confession, Recantation, Deprecation, and holy Admonition,

28. 2. Hee who hath hurt his Neighbours corporall life, either by complete or incomplete homicide: Is first bound to make Restitution for all the dammages, that from that man slaughter or hurt may arise. And the reason is, that besides the Judiciall punishing and vindicative Justice which respects onely the Common good, the Particular good also, in as much as may bee, ought to bee made whole. Secondly, But in respect, the dammages hence arising are of two sorts, *viz.* either *Reall* as the charges of curing, of diet, of burriall, and the gaines ceasing which all might be rated at a

certaine price; or else *Personall*, such as are Desolation, Affliction, Deformation, Maiming, and losse of life, which admit no certaine rate or price, therefore there is this difference of Restitution.

First, That in reall losses, equall charges, or as much as is due bee restored, but in personall somewhat equivalent; or else what may be restored, and out of custome, or the judgement of wise and honest men ought to be restored.

Secondly, That reall dammages bee payed to the Heires of the party of what kind soever they be, though Creditours to the person deceased, but personall to them onely who are so nigh the party deceased that they seeme in a manner to make but one person.

Quest. 10. *Whether or no, and how hee is bound to make Restitution, who hath against the 7. Commandement defiled a womans Chastity?*

29. *A.* 1. Because Chastity once defiled, can no more bee restored, then life when once taken from us, therefore Restitution in this kind of injustice, respecteth those dammages which from such a pollution doe follow.

30. 2. Now the dammages thence following, are both in credite and temporall estate; for from knowne whoredome alwayes doth arise irreparable infamy, and many times, partly, by reason of the infamy; partly, and by reason of the issue so begot, many and great charges doe also follow.

31. 3. Amongst those persons, who without further inconvenience, may enter into matrimony, that Restitution is most commendable. *Exod.* 22. 16.

32. 4. The second degree of Restituton, is a competent Dowry. *Exod.* 22. 17. And some faire satisfaction (as well as may bee) made to the Parents or Guardians of the Maid, *Deut.* 22. 28. 29.

33. 5. The third degree of Restitution is, to bee at charges of keeping the child, and provide, as much as may bee, that none henceforth be dammaged thereby.

34. 6. There is a great deale of difference in the obligation to Restitution betweene him, which by any maid is moved to defloure her, and him which moveth any maid to it. For, hee which moveth a maid either by violence, deceit,

ceit, or fraud, or importunate solicitations, is bound to make Restitution as well to the maid as her father, as well in other dammages, as in her honour. But hee, that is himselfe moved, although hee bee bound as much, as in him lies to make satisfaction to those, who without their consent are in this wronged, yet in respect of the party moving him to it, he doth not in justice owe any Restitution at all.

Chap. V.

Of Acception of Persons.

Quest. 1. *What is Acception of Persons?*

1. *A.* 1. Acception or Respect of Persons, doth not consist in love of the Persons, but in this, that when the cause onely ought to bee considered, the Personall qualities are onely respected, which are altogether impertinent to the end, which is intended in the cause in hand, *Levit.* 19.15. *Esa.* 11.3. And such qualities are kindred, power, riches, and friendship; and hence in the Hebrew it is called, פְּנֵי the respect of the *face*, and in the Greeke (προσώπων) of the externall or accidentall Person, not ὑποστάσεως.

2. 2. It therefore hath no place, but in him who is oblig'd for some reasons to preferre one man before another, not according to his opinion, but according to some reasons and causes inherent and to bee looked after in the very Persons.

3. 3. And hence it followes, that respect of Persons hath not properly any place in free gifts and gratuities, but in those gifts onely, which are some way due; whence also it comes to passe, that God when after his good will and pleasure: hee bestowes his gifts on some, and not others, though equall to them, is nevertheless in himselfe free from all respect of Persons, because hee bestowes his gifts freely, and not as any way due, nor hath hee regard to any particular inconsiderable qualities, but onely to his owne good pleasure.

4. 4. But yet it hath place in some certaine gifts, which in themselves are *free*, but upon supposition due. As in case those things, which out of liberality are wont to bee distributed among all, bee conferred on some few, who have no singular desert.

Quest. 2. *Whether Respect of Persons bee a sin?*

5. *A.* 1. It is in it's owne generall nature a sin, *Ja.* 2. 1. *&c. Dan.* 1. 17. *Prov.* 5. 21. 28. Because in the same act, it excludes both Justice and Charity.

For first, It deprives men of those good things which are due to them.

Secondly, Because it putteth a greater value on some smaller and more inconsiderable things, then those which are more weighty, and which ought to bee considered, and perverteth the Order of humane Society, *Eccles.* 10. 2. 3. 4.

Thirdly, Because *in effect*, it makes a plaine and direct way to all kind of sin, *Prov.* 28. 21. Fourthly, And (as much as in it lieth) takes away all difference between good and ill deserts.

Quest. 3. *To what sort of Justice is respect of Persons opposed?*

6. *A.* Respect of Persons though it bee most properly imputed to those, who offend against distributive Justice, in the deciding of controversies betweene things and persons; yet rightly understood, and according to Scripture-phrase, it relates to all kind of Judgement, Election, or Sentence, which is made of men, not according to the Rule, which ought *in such cases* to bee followed, but according to some affections respecting this or that quality, which nothing at all appertaines to the Judgement *in hand*.

Quest. 4. *In what cases about the Election or Promotion of men to Offices Ecclesiasticall or Secular, is there this offence of Respect of Persons?*

7. *A.* 1. If any doe wittingly, or willingly, or out of negligence make choyce of an unworthy man. Now such a man is unworthy, who is either void of skill, honesty, or the dexterity, or readines, which is required to the exercise of such an office, *Hic & Nunc* (as the Logitians terme it.) And in such an Election,

First, God is robbed of his honour, which all men of publike

like place ought to maintaine as their functions shall require.

Secondly, By this meanes, the publique good, for which all publique offices are intended is much hindered.

Thirdly, There is an injury offer'd to them that are worthy, to whom the honour of publique offices is due as a Reward of their vertues.

Fourthly, There is much wrong done to vertue her selfe, whose proper encouragement (Honour) is denied to her, and perversely misplaced to her great contempt.

8. 2. If in case of opposition the lesse worthy bee chosen, and the more worthy neglected. And the reason is, because first, The lesse worthy, in comparison, to the more worthy, is indeed unworthy.

Secondly, Because the more worthy is fitter for the end *of his place*, which in election ought chiefely to bee considered. This is very manifest in Ecclesiasticall elections, because the Church ought, as much as may bee, to bee edified by her Ministers, *Ephes.* 4. 11. 12. 13. 14.

9. 3. But yet there is this difference betweene the election of one *absolutely* unworthy, and one lesse worthy then another: That the choyce of one absolutely unworthy is in it selfe a sinne, but the choyce of one lesse worthy is not so simply and intrinsecally a sinne, that it may not sometimes become lawfull upon that consideration of some supervening circumstances. As for example, if there be foure men presented or nominated in the election. A man *absolutely unworthy*, *a worthy man*, one *more worthy then hee*, and one *worthier then all* the rest; If I give my voice to him, that is the worthiest of all, and will not concurre with them, that would choose the man that is *worthy*, or him that is more *worthy then hee*, the other side must needs carry it for the unworthy man, or for the lesse worthy *at the best*; it is lawfull and fit for mee in such a case, letting passe the *most worthy* to make choyce of him that is *worthy*, or him that is the *more worthy*. And the reason is, because I am not bound to give my voyce to him, whom I know cannot possibly bee chosen, although hee bee most worthy: yet I am bound to hinder (as much as in mee lieth) the election of one altoge-

ther unworthy, or lesse worthy *then another, whom I may helpe with my choyce.* But such a choyce is so to bee moderated, that there be for all that, a fit testimoniall given to him, that is the worthiest of all, or him that is more worthy then the party chosen; because every mans due honour ought to bee afforded him according to his worth: and because every man is bound to give a faire testimony of his owne good intention to the Common good for example sake.

Quest. 5. *Whether this fault of respect of persons, hath any place in giving of honour or reverence to others*; Jam. 2. 2. 3 4.

10. *A.* 1. Saint *James* in his 2. *cap.* doth cleerely testifie this sinne to be too frequent.

11. 2. In that honour which is simply due to any (such as that is, which we owe to our Parents and Elders) the case is plaine: because in the distribution of this kind of honour, it were very unjust to deny any the due testimony of his preheminence which hee deserves, upon unfit grounds.

12. 3. Nay in honour, that is but upon supposition due, it hath place so farre forth, as there is way for injury or contumely. And somewhat neere unto this fault is it not to salute a man (as the use and custome of the Countrey is) that hath first saluted you: or else not to salute men at all, according to the distinction of their persons and worth.

Quest. 6. *Wether Rich men ought to be honour'd for their Riches?*

13. *A.* Simply for the possession of so much wealth, they are not to bee honour'd, but for the good use of it, or for the place they beare, perhaps in the Common-wealth by reason of their Wealth, they are to bee honoured.

Quest. 7. *Whether in those things which are left to the free will of the Judge, there may bee such a thing as respect of Persons?*

14. *A.* In those circumstances which nothing concerne the parties in suite, there can bee no respect of persons: But in those which doe concerne them and yet nevertheless are not determin'd by the Lawes, but are (as *of necessity many* must) left to the discretion of the Judge, of which kind are the prorogation, or restraint of time, and the like.

if

if they bee done, (as for the moſt part they are,) with an eye upon the perſon, *and not on the* cauſe; There is in ſuch caſe this ſinne of reſpect of Perſons.

Chap. VI.

Of Injurie.

Queſt. 1. *WHether it is poſſible an Injury may bee done to a willing man?*

1. *A.* 1. By Willing, here we are to underſtand a man that knoweth, and willingly and freely conſenteth to the fact: Otherwiſe there were no difficulty at all. For whatever is done either out of Ignorance, Feare, or violence, is eſteemed as involuntary, at leaſt in part is ſo, and ſo in that part may admit an injury by the conſent of all men.

2. 2. This word *Injury*, if it be taken in its generall ſenſe for the violation of that which is Right, and perpetration of that which is Wrong, doth no way depend upon the will of the patient, whether he conſent or not, but onely upon the Rule of Iuſtice. And in this ſenſe it is plaine, that an iniurie, or an uniuſt thing may bee done to a man both willing and conſenting, as we may ſee in the example of the *Amalekite* who killed *Saul* when he deſired him, 2 *Sam.* 1.

3. 3. There are many things in which a man cannot as he pleaſeth, quit his owne Right: to wit, thoſe things over which he hath not a full power, but rather a cuſtody and ſafeguard of them, ſuch as are his life and members, and in theſe the conſent of the Will taketh not away the nature of an iniurie.

4 4 Now beſides the Will Rationall, which alwaies ſpings from Counſell within, there is a certaine Naturall inclination, may be termed the Will Naturall, becauſe virtually, alwaies it carryeth with it the power of a Will, and doth in ſome ſort then appeare, when a man doth not directly conſent to his owne diſcommodity, becauſe it is his diſcommodity, or to the evill of puniſhment, becauſe it is evill.

The

The consent therefore of the Will Rationall doth not alwaies destroy the nature of an iniury.

5. 5. That this, (*viz.* To a willing and knowing man, there can be no Iniury done) is affirmed by Philosophers and Lawyers, is from hence, because by the word Iuiury, they understand, a *Violation of the Law*, which is done by violence, and necessitie of coaction. But all kind of coaction is not required, to make the thing uniust which is suffered.

6. 6. Indeed the Agent is perhaps willing and consenting, but it doth not thence follow that he is no way patient. Christ in suffering death was willing, consenting, and an agent, and yet he suffered most horrid Iniuries.

Chap. VII.

Of Charity towards our Neighbour.

Quest. 1. *WHo is to be understood by that terme, Our Neighbour?*

1. *A.* 1. Every man, whom by any meanes we may accommodate, is, in some sort, our Neighbour, *Luke* 10. 29. 37. *Acts* 17. 26.

2. 2. Man in generall, as he is with us capable of supernaturall happinesse, inasmuch as he is the proper obiect of absolute Charity, is our Neighbour. For this is the Tye of our Charity betweene one another, in order to God whom we love. And thus is every man living our Neighbour, without difference of kind, affection, or manners, unlesse somewhat to the contrary doe certainely appeare unto us.

3. 3. But in regard the nature of sinne doth onely strive against this capacity; therefore Man as he is such, or in consideration he is a Man, is not to be loved, but rather hated and avoyded.

Quest. 2. *In what sence is our Neighbour to bee loved even as our selves?*

4. *A. Even as*, in this precept doth not imply an absolute and universall parity, but a proportion of likenesse; Now this likenesse chiefely consisteth in three things.

First, that we neither wish, nor doe any evill to our Neighbour, more then to our selves.

Secondly, that we wish all true good to our neighbour, and to our power endeavour to procure it.

Thirdly, that we wish these things to our Neighbour, out of sincere and hearty affection, having still an eye upon his benefit, and not our owne.

Quest. 3. *Whether it be not lawfull sometimes to wish ill to our Neighbour?*

5. *A.* 1. It is not lawfull to wish any man evill, as evill; but as good, sometimes you may. And so, First, you may desire and wish a temporall evill to any, for his spirituall amendment: to wit, if his amendment cannot bee probably hoped for by any other meanes. As in case, any man for the favour of men doe perhaps neglect his duty towards God, we may lawfully wish him out of favour with those men.

6. 2. It is lawfull to wish a temporall ill to some for the good of others. As if any man be a desperate corrupter of others, it is lawfull to wish him taken from the earth, for feare he should undoe others aswell as himselfe.

7. 3. And such a thing as this, is sometimes lawfull, out of zeale for Iustice, and Gods honour.

Quest. 4. *How the degrees of greater or lesse Charity ought to be observed.*

8. *A.* 1. If you consider the good in it self, as it is to be wisht to your Neighbour, there can be no imparity in the thing. For we ought to wish the chiefest good to our Neighbour, even as to our selves. And this too is the duty of every man, that as much as in him lyeth, he promote the good and welfare of his Neighbour: But yet there is some difference of order in the wishing that good: for we ought to wish that happinesse to the godly immediately, but to the ungodly, onely hoping and supposing their Faith and Repentance.

9. 2. In respect of the affection it selfe, whereby wee wish good to others, there ought to be no imparity of *Intention* or *Remission* therein: because the very Habite of Vertue in its owne nature doth equally incline our Affections to its act, without all difference of greater or lesse intention.

10. 3. In respect of the Exercise and effects of this Affection, there is granted some imparitie, as of the frequencie, the order, and extention, so farre forth as the collection of circumstances may make necessary this act and operation of Charity.

For first, We ought more frequently to stirre up, and imploy that act of Charity toward those, in whom we shall more frequently meet with reasons and causes for our true love.

Secondly, The order ought to be observed according to the occasion which is offered, and the proportion which the acts beare to their objects.

Thirdly, the extention to more, or more noble effects, is requisite according to the necessity of the effects, and the dignitie of the parties beloved.

Quest. 5. *Whether or no, and in what cases a man may bee bound, in respect of the exercise and effects of his Charitie, to love his Neighbour more then himselfe?*

11. *A.* 1. There may be such cases: Because our Neighbour, by sundry meanes may be in extreame grievous necessitie, so that he ought not to be neglected, nor ought we to expect, when others may and will helpe him, although we cannot doe it without our owne danger.

12. 2. Every man is bound with any temporall hazard whatsoever, to helpe his Neighbour that is in Spirituall danger, if it be probable, his assistance may doe him any good. 1 *John* 3. 16.

13. 3. Againe, in extreame necessity, Every man of what condition soever, (but in the first place, he to whom of duty it may belong) is bound to expose his life to any probable danger, that so he may hinder another mans certaine death. For another Mans certaine death ought to be esteemed a greater evill then our own, if uncertain. Hence it is not lawfull, for a Pastour to forsake his Church and Cure in time of Plague, or persecution, unlesse perchance there bee some other fit man who may undertake the charge.

14. 4. In temporall goods, every man is bound to prefer a publike person, or the communitie before himselfe. For the good of the whole is more to be valued then the good of any one part. Now those men ought to bee accounted publicke

persons,

persons, who doe manifestly stand the Common-wealth in much stead.

15. 5. Moreover it is sometimes an honest thing to expose ones corporall life to certaine danger, to save the corporall life of a friend, though but of equall condition, *John* 15.13. For although my life, by it selfe taken, ought to bee conserved by me, rather then the life of another, yet it ought not to be conserved rather then anothers life, and my credit.

CHAP. VIII.

Of Praying for others.

Quest. 1. *For whom ought we to pray?*

1. *A.* 1. For all those whom we hope may bee helped by our Prayers; For Praier is a meanes instituted by God, that it may be applyed to procure those things which we wish: Hence no man living is absolutely to be excluded from our prayers, except it be evident unto us, that he is altogether desperate.

2. 2. We ought to pray for our enemies especially, *Mat.* 5. 45.

First, Because we are to be affected especially with their sinne, from whence danger hangs over their heads, *Luke* 23. 34.

Secondly, Because by this meanes we doe, and testifie that we doe, that which is necessary to the remission of our owne sinnes, *Matt.* 6. 12.

Thirdly, Because also by this meanes we exclude from our thoughts all unlawfull desire of Revenge, *Rom.* 12, 19, 20.

Fourthly, In regard this is in charity to commit our cause to God.

3. 3. Howsoever we are more bound to pray for our friends and allies, because in such there are many reasons found, which directly and in themselves, are prevalent to move our Charity, insomuch that they move some love, even in Ethnickes, *Matt.* 5. 46, 47.

Quest. 2. *Whether or no, and how farre it is lawfull to wish evill unto any man?*

4. *A.* 1. A deliberate imprecation of evill, as it is evill against any man, which is a formall cursing, cannot chuse but be evill.

First, because it proceeds from Hate, which is an evill opposite to Charitie.

Secondly, because it is not more lawfull to wish evill, as it is evill, then to doe it so.

Thirdly, because it is repugnant to our blessed calling, 1 *Pet.* 3.9.

5. 2. Those rash and common curses which are in use amongst many, (as *The plague take you. Get you gone with a mischiefe. Would you were hang'd, &c.*) are expressions of hatred and ill will, the signes of perturbations raigning in the heart, and besides this are contumelious to our Neighbour, and therefore cannot be excused from a grievous offence.

6. 3. The imprecation of evill under consideration of good, is in it selfe lawfull. Thus we may wish a lesse evill to this or that man, with relation to the glory of God, the good publike or private which is of greater moment; yet this must be thus understood.

First, that there be this condition, to wit, if that good will follow out of this evill, and not but by this evill.

Secondly that we submit our will to the will of God.

7. 4. Cursings which are cast on irrationall Creatures, if they have any respect to God and his providence, which is conversant about those Creatures are blasphemies, if to Man who is the lord of them, then they are injuries; if to the creatures, as they are simply considered in themselves, then they are the signes of heart and mouth full of bitternesse, *Rom.* 3.14. if to any evill which happens by them, then they either ought to be figurative speeches, as 2 *Sam.* 1. 21. or else they are unjustifiable motions of impatience, *Job* 3.

Chap. IX.

Of Brotherly Reproſe.

Queſt. 1. *What perſons fall under Brotherly Reproſe?*

1. *A.* 1. Firſt, and moſt properly, the faithfull, and amongſt the faithfull, thoſe who are members of the ſame Church with us. The reaſon is, becauſe thoſe have greater brotherly conjunction with us, then others.

2. 2. Yet Infidels alſo on occaſion are to be reproved.

Firſt, becauſe that ſeeing they are our neighbours, and to be beloved with true Charity, they ought not to be excluded from the common act, and duty of Charity.

Secondly, becauſe the ſpirituall almes ought no more to be reſtrained, then the corporall: but the corporall ought in great neceſſity to be beſtowed on any.

Thirdly, becauſe the Oxe or Sheepe of ones Neighbour which is aſtray, ought by him that ſeeth it, if he can, to bee brought backe, *Devt.* 22. 1. then much more, ones Neighbour himſelfe, when he doth wander, ought to be reduced to the right way.

Fourthly, Becauſe that he which erreth moſt, hath moſt neede of inſtruction, and the Law of Nature requires, that we ſtrive to helpe our Neighbours in their greateſt neceſſities.

Queſt. 2. *What conditions are requiſite to make reproſe neceſſary?*

3. *A.* 1. The knowledge of the ſinne, which at leaſt ought to be ſo probable; that it be morally certaine, that is, ſuch which is morally judged, enough to beleeve without raſhneſſe, That our Neighbour ſinneth. Yet in a doubtfull ſuſpition, the reaſon of our duty oftimes requires that wee ſhould wiſely intimate to our neighbour, what the ſuſpition is, and by what meanes it might be removed.

4. 2. The hope of ſome fruit. For if there bee no hope of amendment, in that reſpect reproofe is not to bee applied; *Prov.* 9. 7. 8. *Mat.* 7. 6. Yet it oftentimes happens,

that those which are incorrigible in themselves, ought to bee reprooved in regard of others, whose danger by this way may be prevented.

5. 3. The oportunity of time, and conveniency of other circumstances.

Quest. 3. *Who are they which ought to reproove others.*

6. *A.* 1. This duty in some manner belongs to all men who have the use of reason: because it is a Precept of the naturall Law, a deed of Charity, and a generall duty of Neighbour towards Neighbour, as hee is so. Hence, the faithfull ought to admonish both the beleever, and the unbeleever, and the infidell, as well the faithfull, as an infidell; *Gen.* 20. 16 The inferiours and those that are subject, ought to admonish their Superiours, but with reverence, *Iob* 31. 13.

7. 2. Yet more especially it belongs to them, who either by reason of their calling, ought to looke to the good of other, or by reason of gifts are more fit to fulfill this duty with fruit, *Ezech.* 33. and 34. *Gal.* 6. 1. *Tit.* 2. 4.

8. 3. Hee himselfe which is guilty of the same, or a greater crime, is not altogether exempted from the obligation of this Precept. For no mans wickednesse can bee so helpefull to him, that should excuse him from a naturall Precept, as this is. But hee ought to doe this with especiall expression of repentance, and compassion, accusing himselfe first, and more then another, lesse hee incurre that reprehension of our Lord, *Mat.* 7. 3. 4. 5. *Thou Hypocrite, first cast out the beame out of thy own eye, then thou maist see to cast out the mote out of thy brothers eye.* There is a notable example in 2 *Sam.* 16. 17.

Quest. 4. *How ought reproofe to bee applied?*

9. *A.* 1. Admonition ought to be founded on the word of God, or the speech of Christ, *Col.* 3. 16. *Let the word of Christ dwell in you plenteously in all wisedome, teaching and admonishing, &c.*

10. 2. It ought to bee sprinkled with brotherly Charity, 2 *Thess.* 3. 15. 2 *Cor.* 2. 4.

11. 3. It should bee season'd with meeknes and lenity, *Gal.* 6. 1. 2 *Tim.* 2. 25.

12 4. It

12. 4. It ought to bee strengthned by perseverance, 2 *Pet.* 1. So often, and so long, should our brother bee by us admonished, as there may any fruit bee hoped for thereby.

Quest. 5. *How ought Reproofe to bee entertained?*

13. *A.* 1. In Charity and holy reverence, 1 *Thess.* 5. 13.

14. 2. With Humility, *Hebr.* 13. 22.

15. 3. With the fruit of Piety, so that it should alwayes bee to us, either, as for medicine (ἴαμα) or for warning (προφυλακτήριον) or at least for a testimony (διαμαρτυρίαν.)

Chap. X.

Of Partaking with other mens sinnes.

Quest. 1. *WHo are they that partake of other mens sinnes?*

1. *A.* 1. All they which doe cooperate in the committing those sinnes, for the sociall or joynt cause cannot choose, but partake of those sinnes both in the crime and guilt to the production, of which it hath joyntly conferr'd it's power. And hence, first, hee who commands or perswadeth any sinne, is partaker of that sinne, because hee hath both such an intent himselfe, which before God is all one as that fact; and besides for as much, as in him lieth: hee would infuse that intent into another, and so hee is the authour of sinne, 2 *Sam.* 13. 28. 1 *King.* 12. 30. and 13. 35. *&c.*

Secondly, Not onely the Authours, but the Ministers of sinnes have communion with them, for in as much, as they are the ministring and assisting causes, and doe afford some strength to the sinne, they have a direct communion in the same sinne, *Esa.* 10. 1. 1 *Sam.* 22. 17. 18. with *Psalm.* 52. 2 *Kings* 1. 9. *Matth.* 28. 4. *Acts* 12. 18, 19.

2. 2. All they which doe cooperate though indirectly, that is, which doe any thing that ought to be omitted, or omitted any thing which ought to be done, of which sinne is

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the ſequell. For by the morall interpretation, he alſo is termed the cauſe of ſinne, who doth not apply all due diligence to forewarne or hinder the ſame, 1 *Sam.* 3.13. *Ezek.* 33.6, 8. *Act.* 20.26, 27.

3. 3. And with this ſinne, Preachers, Magiſtrates,, Parents, Maſters, Teachers, are chiefly tainted, when they doe not their duty in prevention of the ſinnes of thoſe, who are intruſted in their charge.

4. 4. All they who by their conſent approve of a ſinne already committed, *Rom.* 1.32. For he who approveth and commendeth the thing done, he ſheweth his Will ready and forward to doe the ſame thing, or at leaſt, to perſwade the doing of the ſame thing, if need and occaſion ſhould require it. And moreover he is a concerving, defending, and promoting cauſe of the ſinne committed. To this conſent of approbation is referred all ceſſation from our duty, either in the Reformation or correction of the ſinner, 1 *Chron.* 5.2, 6. inſomuch that we may not onely participate in other mens ſinnes, by our endeavour, ſpeech, and example, but even by our ſilence, diſſimulation, and connivency.

5. 5. And in this kind alſo doe ſome Preachers often offend, who make pillowes for the ſinners, and preach peace unto them. And all other Superiours, who through too fond an indulgence, doe diſſemble, or too tenderly reprove the ſinnes of them that are under their charge, and all they too, who without ſome juſt cauſe omit brotherly reproſe.

6. 6. Out of theſe principles the doubt is eaſily cleared, how when many are puniſhed, and yet but one openly ſinning, they are not properly ſaid to be puniſhed for the others ſins, but for their owne; to wit, moſt often for thoſe, whereby they participate with others ſinnes. And after this manner, one of our Countreymen, doth piouſly and learnedly ſhew, how *Iudas Machabæus* and the Iewes, 2 *Mac.* 12.43. did not offer Sacrifice for the ſinnes of thoſe that were dead (as the Papiſts would have it) but for their owne, and the other ſurvivors ſin, which they had contracted to themſelves from the pollution of thoſe that were dead, and whereof perhaps not unworthily, they might, in ſome part, thinke themſelves the Authors. For no man (to ſpeake properly) is puniſht

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for anothers ſinne, as no man dyeth of another mans diſeaſe but his owne. But even as men doe oftentimes contract deſeaſes to themſelves from other mens (and many things hurt the body by tranſition:) ſo in thoſe diſeaſes of the minde, men do uſually contract their own ſinnes from other mens.

7. 7. Moreover, hence the Faithfull are inſtructed to a more profound humiliation of themſelves, in the confeſſion of their ſinnes of this kind. And *G. Par:* propoſeth a godly forme of Confeſſion ſutable to this purpoſe, which will illuſtrate this doctrine.

O Lord my God! What evill is there of which I am not guiltie, either in deed committing it, or deſiring to commit it? And this either in my ſelfe, no by my ſelfe, or in ſome other man: to wit, by being willing or conſenting that he ſhould commit it, or by commending the fault, or flattering the committer of it, or not reproving when out of my duty it belonged unto me; or (what is worſe) by rejoycing at another mans ſinne, or which was the greateſt infidelity towards thee, by not regarding it at all. For ſure, it could not be lawfull for me to ſee one of thy flocke periſh, and be devoured by the infernall Wolues, and not reſiſt as much as I was able: In the like condemnation I acknowledge my ſelfe, in reſpect of good things: For what good is there, which I have not either extinguiſht in my ſelf, or perſecuted in others; either by hindring it that it ſhould not be done at all, or by diſcommending it if it were already done, or permitting it to be extinguiſht, or elſe rejoycing if it were extinguiſht? Lord of mercy, how many good things have been loſt, either by my procuring that they ſhould not be, or my not aſſiſting that they might be, or by not nouriſhing them, or withdrawing my ayde from them? Moreover, I have ſinned againſt them, O Lord God, either by not rejoycing at them, or by not giving thankes for them to thee, the Author of them.

Queſt. 2. *Whether or no it be lawfull to rejoyce at an other mans ſinne, or to take any pleaſure in it?*

8. *A.* 1. We ought not by any meanes to rejoyce at ſin, as it is ſinne, but as by God it is ſometime converted into the occaſion of ſome good. As if perchance ſome haughty-minded arrogant man, after ſome fliding, ſhould repent and behave himſelfe more modeſtly; or as if after ſome grievous offence, an ex-

cellent Law should be made, which otherwise would not had beene enacted. See *Phil.* 1. 15,16,17, 18.

Quest. 3. *Whether or no it be lawfull to abuse another mans sinne?*

9 It is lawfull when any necessity shall enforce it, provided that we doe not cheerish those sinnes which we abuse. So *Iacob* when he tooke *Labans* oath, swearing by false gods, abused *Laban's* sinne, without any sinne of his owne, *Gen.* 31. 53. So in *Ierem.* 41. 8. The tenne innocent men did abuse the ravenousnesse of *Ishmael*: So many out of necessitie compelled, doe honestly abuse the iniquity of Vsurers.

Chap. XI.

Of good Example, and Scandall.

Quest. 1. *WHo are bound to give good example to others?*

1. *A.* 1. This belongs to all godly men, in respect of all those, to whom their life may be any wayes knowne.

First, In regard all men ought to glorifie God by their works, 1 *Pet.* 2. 12.

Secondly, because there is no man who cannot expresse somewhat in all his life, whereby others may be encouraged and confirmed in godlines. For from the contemplation of the Pismire men may be edified, *Prov.* 6. 6.

Thirdly, because each man in his place hath certaine special occasions of performing somewhat, which upon the like occasion may be exemplary to others, *Prov.* 2. 20. *Psal.* 34. 7.

2. 2. But this duty is chiefely injoyned to such as are above others, either in Age, Parts, or some Office, *Titus* 2. 4. 7. 1 *Tim.* 4. 12. 2 *Thess.* 3. 9.

First, Because to whom much is given, of him much is required, *Luke* 12. 48.

Secondly, Because the more eminent a man is, the more eies be upon him, and he is the lesse undiscovered, *Math* 5. 14.

Thirdly, Because they who in place doe precede other, ought by

by going before, to shew them the right way, 1 *Thes.* 1.6,7,8.

Fourthly, Because Inferiours, doe much rely upon the Actions of their Superiours, and doe frame themselves to their example, *Prov.* 29. 12.

Quest. 2. *Whether or no our good works ought to be carefully made knowne unto others, that they may bee an example to them?*

3. *A.* 1. Good Workes are of two sorts: some Publike, and some Private. Those which are Private, ought not ordinarily to be divulged by us our selves; for this were ambition of Vaine-glory, *Matth.* 6. 1, 2, &c. But Publike good Deedes, because in their owne nature they are knowne unto others, may, and sometimes ought, modestly and warily be represented unto others.

4. 2. The representation of a good deed, of what sort soever it be, if by it we respect our owne glory as the end, is not to be allowed of: but as it may conduce to the glory of God, and edification of others. it cannot be discommended.

Quest. 3. *Whether or no all Sandall be a sinne?*

5. *A.* 1. In all Scandall there must needs bee some sinne: because it alwaies appertaines to the Spirituall ruine or detriment of our Neighbour.

6. 2. Nevertheless, there may fall out some Passive, or received Scandall, without any offence of the Agent: as when the fact of one man, is an occasion of sinning to another man, beyond the intention of the doer, or the condition of the fact: And there may too be an Active Scandall, without any sinne on his part whom it aimes at. As when one, as much as in him lyeth, by his example induceth another to sin, and yet the other will not suffer himselfe to be induced.

Quest. 4. *Whether or no, Scandall be a speciall sort of sinne?*

7. *A.* 1. It is a speciall, and indeed, a devilliſh one, when a man intendeth the ruine of his Neighbour. For this is a *speciall difference* which constituteth a sinne, that scarsely falleth on any besides the Devill himselfe.

8. 2. Moreover it is a speciall sinne, when that fact, whereby our Neighbour is scandalized, cannot be any otherwaies evill, but by the ruine of our Neighbour; the occasion of which another man ought not to give. For by that difference, such an

act is first in it selfe made evill, and therefore determinated to some certaine kinde.

9. 3. In other sinnes the nature of Scandall is onely a circumstance opposed to that Charity which is generally required in each part of our conversion with our Neighbour. By this circumstance, Publike sinnes are not changed but onely multiplied and aggravated.

Quest. 5. *Whether or no it be possible for a man to live without Scandall?*

10. *A.* 1. By the Grace of God, a faithfull man may live free from passive Scandall: Because he may so firmely adhere unto God, that he can never be moved from good to evill, by the other example of other men: He may live too, free from active Scandall, though not absolutely from all sinne: Because the common infirmities of all the godly, in respect they are not by them maintained, have not any aptitude to enduce others to sinne.

Quest. 6. *What Rules are to be observed that wee give no Scandall?*

11. *A.* 1. For the avoyding of Scandall, no sinne at all ought at at any time be admitted, though it seeme never so slight: for this were only to sinne my selfe, lest another should sinne, *Rom.* 3. 8. To doe evill that good might come thereof. And hence no requitall of crimes is to be allowed of: Such as was that of the old *Gibeonite*, in the cause of the Levite, *Judg.* 19, 14. And of *Lot* in the cause of the Angels, *Gen.* 19. 8.

12. 2. No good or lawfull thing is to be omitted, for feare of the Scandall, which men of a Pharisaicall temper will take thereat, *Matth.* 15. 14.

13. 3. To avoid the Scandall which the weaker may take, all those things are either to be done or omitted, which may lawfully and without sinne be done or omitted. And this is the obligation of Charity, 1 *Cor.* 8. 13.

14. 4. Those are to be called the Weake, who are not sufficiently instructed about our Christian Liberty, 1 *Cor.* 8. 7.

15. 5. Neither are all they sufficiently instructed, to whom we can give a reason of the fact; for it may so fall out, that some are not capable of the reason that is given, who nevertheless, though there be a reason given, are yet to be esteemed as weak.

16. 6. No

16. 6. No humane Authority can take away the nature of Scandall, from that which otherwise would be a Scandall, nor the nature of a sinne from that Scandall being given. For no man hath a command of our Charity and Consciences, nor can he take away the danger of Scandall when given.

17. 7. There is no such danger of Scandall in neglecting humane inventions, as there was in the Apostles time, about the casting out the Ceremonies of the Law. For we may not use any such Conscience in humane inventions, as the Iewes used in the Injunctions of God.

18. 8. There is no such perplexity that it must needs bee necessary for a godly man to give Scandall, whether he do this or that, or doe it not?

Quest. 7. *What Rules are we to observe, that wee doe not take Scandall?*

19. *Ans.* 1. We must have a care, that we doe not so depend upon any man, let him be of what perfection he will, or have him in so high estimation, that by his sliding, falling, or defection, our hearts should be too much affected. Hither wee are to direct our meditations upon those grievous sinnes, into which many have fallen, not onely of those who seemed, and were not, but also of those who were notable servants of God, as *David, Salomon, Peter, &c.*

20. 2. It is a detestable and horrid perversenesse of Iudgement, whereby many are wont, at the falling of some, or the detection of Hypocrisie, strait to charge all of that profession with hypocrisie. For this is directly to imitate the Devill in accusing the godly, and burthening them with unjust suspition, *Iob.* 1. 11.

21. 3. Although it be good to tread in the steps of the godly, yet this is not to be done in a blind obedience, and imitation, but with a discreet and wary carriage, as farre they follow Christ, 1 *Cor.* 11. 1.

22. 4. We must againe and againe consider how base a thing it is, either for feare or hope of this world, to desist or deviate from the right path.

23. 5. Vpon any occasion, we must call to minde that God doth permit Scandals to be offered unto us, for the triall of our Faith and constancy, *Deut.* 13.

Chap. XII.

Of Schisme.

Quest. 1. *What is Schisme?*

1. *A.* 1. The Latine word *Schisma*, signifying Schisme, is so called *à Scindendo*, from cutting. And it is a Cutting, a Separation, dis- junction, or dissolution of that Vnion, which among Christians ought to be kept. But because this division is chiefly effected, and appeareth by a refusall of any due Ecclesiasticall Communion. Therefore this Separation by a singular appropriation is rightly called Schisme.

Quest. 2. *Whether or no, and how Schisme differs from Heresie?*

2. *Ans.* Schisme, as in the generall it denoteth all unjustifiable departure from the Church, containeth Heresie too, and those two words are sometimes used in one and the same sense, 1 *Cor.* 11. 18 But they are properly distinguisht, in that Heresie is opposed to Faith, and Schisme to Charity. Heresie is in a perverse opinion, but Schisme in the fact of a perverse Separation. So that he may be an Heretick, who is not a Schismatike, as in case he deny some Article of Faith, and yet will cleave to that Church which professeth the true Faith; and he may be a Schismatike, who is no Heretike, as in case he beleeve all the Articles of Faith, yet will not communicate with the true Church in holy duties. And such a distinction is intimated by the Apostle, *Gal.* 5. 20.

Quest. 3. *Whether or no all Schisme be a sinne?*

3. *Answ.* Schisme, properly so called) is a most grievous sinne.

First, because it is against Charity toward our Neighbour, and robbes him of a spirituall good.

Secondly, It is against the edification of him which maketh the Separation, in regard it deprives him of all communion in that spirituall good.

Thirdly, It is against the honour of Christ, in regard that after its manner, it destroyeth the Vnitie of Christs Mysticall body.

Fourthly,

Fourthly, It maketh way for Heresie, and a separation from Christ.

4. 2. Nevertheless, a Withdrawing from the true Church is in some cases both lawful and necessary. As First, if a man cannot continue his communion, without a communication of their sinnes. Secondly, if there be any eminent danger of being seduced. Thirdly, If by oppression or persecution, a man be compelled to withdraw himselfe.

5. 3. Howsoever a totall Sessation or Withdrawing, with an absolute renunciation and rejection of all communion with that which is the true Church, can by no meanes lawfully be undertaken; but a partiall secession onely is allowed of, as far as there can be no Communion had, without a participation of the sinne.

Quest. 4. *Whether or no, Schismatikes are Members of the Church?*

6. *Ans.* Schisme doth in so much seperate from the Church, as it doth renounce the communion with the Church. If therefore, First, a seperation be made from some certaine Actions or Persons onely, although that seperation be Schismaticall, yet doth it not presently separate from the Church.

7. 2. If the separation be made from one or more particular Churches, yet the party separated may nevertheless remaine a member of some other Churches, in which hee findeth not that cause of separation which he did in the other.

8. 3. If an obstinate Separation bee made from all true Churches, or from any one, for a cause common to all, then such Schismatikes (although it may be, retaining the Faith, they continue members of the Church Catholike) they cannot be esteemed as visible members of the Church.

Quest. 5. *How farre we ought to avoide Schismatikes?*

9. *Ans.* So farre at least, that by our agreement, neither they be confirmed in their Schisme, nor we have communion in the same, nor others by our example entised to the approbation of Schisme.

Quest. 6. *Whether or no, a Schismaticall Church is to bee held a true Church?*

10. *Ans.* While it retaineth the true Faith, it is to be held for a Church, and so those things which are Ecclesiastically performed

formed therein; For the substance of them ought to bee held ratified and firme; but in respect it is Schismaticall, it is not to be held for a lawfull and allowable Church.

Chap. XIII.

Of the Honour of our Neighbour.

Quest. 1. *What is the Honour which is due to our Neighbour?*

1. *A.* 1. Honour in its common signification denoteth some testification of the excellence or eminence that is another. And in regard such testification cannot be made before men, but by outward signes of deedes and words, therefore in the common use of the word, any outward expressions of that kinde are intimated thereby, as it is in the holy Scripture, *Lev.* 19.32. 1 *Pet.* 3, 6. *Rom.* 13.7. 9.10.

2. 2. But because this outward testification which is in words and deedes (if it be not a dissembling and vaine counterfeiting of it, as indeed now adayes a Munical observance hath the name and place of Honour among many) it includeth a correspondent Iudgement, and internall affection, in which resideth the testification before God; therefore the true and solid duty of honouring any man, doth chiefly relie in an internall acknowledgement of his worth and eminence. *Lev.* 19.3. *Rom.* 13.5,9,10.

Quest. 2. *To what men is Honour due?*

3. *Ans.* 1. We are bound most properly and fully to honour, those who in worth are our Superiours, as our Parents, and the like, because not onely a reverend esteeme and absolute acknowledgement of their preeminence is due unto them, but also an illustration of the same, by a submissive observance, springing from the confession of our owne imparity.

4. 2. Yet for all this, we have the expresse word of God telling us that all men are to be Honoured, 1 *Pet.* 2. 17. *Honour all men.*

First, Because another mans eminence may be considered, not onely by the comparison thereof to him that honoureth him,

him, as if indeeed he ought to be more eminent then the man that ſhould honour him, but by the compariſon of him to others, and by this reaſon, we owe honour to our equals, nay, our inferiours, becauſe they are more eminent and ſuperiour to others.

Secondly, Becauſe indeede there is ſcarſe any man found, in whom wee may not obſerve ſome gift or other, in which he is ſuperiour to us, if we paſſe our judgement upon our ſelves with any humility, *Phil.* 2. 2.

Thirdly, Becauſe the meaneſt ſort of people may have ſome ſingular relation to God, in which reſpect they are to be honoured, *Mark* 9.41. 1 *Pet.* 3.7. *Eſa* 39.9.

Fourthly, Becauſe in all, and every man, who have communion with us in the ſame nature at leaſt, and are not excluded from a capacitie of the ſame communion in grace, there appeareth ſomewhat which forbiddeth contempt, and ſo doth in ſome manner demand ſome honour, *Iob* 31.13,14.15. *Mat.* 18. 6.

Obiect. The godly are taught to contemne the ungodly, *Pſal.* 15. 4.

5. *Sol.* The ungodly are to be contemnd, juſt ſo as they are to be hated, that is under that formall acception, whereby they are ungodly. They are not therefore to be honoured becauſe they are ungodly, or ſo that their impiety may be cheriſht, confirmd, or ſtrengthned by our honour, *Prov.* 5.9. & 6.33. & 26.1.8. but as they have good in them, a faire teſtimony thereof is not to be denyed them, 1 *Tim.* 6.1.

6. 2. And for this cauſe ſome ſignes of that honour which is in it ſelfe ſimply due, may for their wickedneſſe ſake, of right be denied unto them, 2 *King.* 3. 14. But with this caution, that this be not underſtood but of thoſe that are very notoriouſly wicked, in whom the ordinary cauſes that ſhould invite our honour, are by the oppoſite baſeneſſe quite overwhelmed; and that it be ſtill with that moderation, that we may ſhew a willing diſpoſition to give them all honour, in caſe this obſtacle of their impiety were once removed.

Queſt. 3. *Whether or no, and how farre we ought to regard our owne honour that is due unto us?*

7. *A.* 1. Worldly honour, if once it come into competicion with that honour which wee are to ſeeke at the hands of

God, ought utterly to be contemned, *Ioh.* 5 4. & 12.43. *Rom.* 2 26.

8. And for this cause, First, we may not commit any sinne for to get the honour of this world.

9. 2. Neither are good workes to be done wholly for the honour of this world, *Matth.* 6.

10. 3. Out of our regard unto solide honour, we must abstaine from all sinne, especially from that which carrieth with it any singular note of defamation, 1 *Thess.* 4 4 1 *Cor.* 6.18, 19. *Prov.* 5.9. & 6, 33.

11. 4. We ought to apply our selves to the performance of those things to which God hath annexed true and sollid honour, 1 *Sam.* 2.30. *Prov.* 4. 8. & 8. 18.

First, Generally to Righteousnesse towards God.

Secondly, Especially, to those duties of Righteousnesse, which by the world are held of greatest disparagement, such as are to suffer reproofe, *Prov.* 13.18. And to cease from strife, *Prov.* 20. 3.

Chap. XIV.

Of Fame, or Report.

Quest. 1. *WHether or no, and how far a man ought to looke to his Fame?*

1. *A.* 1. A good Report is in its proper nature, the testimony of Vertue, and an evill Report, the testimony of Vice. That therefore is to be wished for, and ought after; but this to be avoyded and feared. A good report cannot wholly bee contemned, without the contempt of Vertue too, *Prov.* 22.1. *Eccles.* 7. 3. *Phil.* 4. 8 2 *Cor.* 8. 20, 21.

2. 2. Now as all Testimony is of moment, according to the condition of him that giveth it, so also a good report among those that are good, is the onely true good report, and chiefely to be considered, to wit, to be praised by a man that is generally prayed himselfe, 2 *Cor.* 8. 18.

3. 3. And yet the testimony of those that are without the Church

Church, so they are not desperatly wicked, is not to be neglected, 1 *Tim.* 3 7.

4. 4. A good report because it is not a Vertue, but onely a testimony of Vertue, ought never to be prized before Vertue or our duty, 2 *Cor.* 6 8. We ought not to seeke Report by deserting Vertue.

5. 5. Moreover a good Esteeme is first to bee sought in the heart and Consciences of men, rather then in their expressions, 2 *Cor.* 4.2. & 5.11,12. and from solid workes of Vertue, rather then from an applause gained by cunning Art, 2 *Corinth.* 3. 1, 2, 3.

6. 6. Besides, a good esteeme is to be laboured for, and preserved, not for it selfe, neither for our selves, as if wee were bound to beleeve other mens judgements upon our deeds more then our owne, but principally for the glory God, *Gal.* 1. 24. 2 *Thess.* 1.12. and that we by our example or deeds might more benefit others, 1 *Thess.* 1, 7.

7. 7. And for this reason, those men are bound to have a speciall care of their credit and esteeme, who by reason of their parts or function, are specially called to the promotion of Gods honour, and the good of mankinde, *Neh.* 6. 10,11. 1 *Tim.* 3 7. 1 *Sam.* 2. 17,22,23,24.

8. 8. Yet this difference is to be observed, that we lesse esteeme our credit in those things, which doe not much concern Gods honour, and that we more regard it in those things which doe more concerne that. So *Paul* contemning the credit of humane Wisdome and Eloquence, 1 *Cor.* 2.2. & 2 *Cor.* 11. 6. did specially regard the credit of knowing Christ truely, and was chiefly sollicitous about the credit of his Calling, faithfulnesse, and constancie, 2 *Cor.* 1. 17,18. Nor indeed is any mans credit impaired, for that he is undeservedly and injustly thought poore, base, or lesse learned, eloquent, or witty then another. For a good esteeme is not the Testimony of Wealth, Titles, or Learning, but of Vertue.

9. 9. A man may sometimes smoother up his discredit in silence, as in case there be no convenient occasion offered of refelling the same to any purpose, and there may bee some hope that the discredit will of it selfe so vanish, that it may redound rather to the good, then dammage of others, *Matth.* 27. 12,13.

But whosoever he be that without some such reason neglects his undeserved discredit, when it is not without Scandall to others, is not so much to be thought patient, as prodigall and cruell.

10. 10. He who disparageth himselfe, by imputing a crime to himselfe which he never did, doth not by his lye offend onely against the Truth, but against his Neighbour also, by leaving a Scandall to him, and against himselfe, whilst he robs himselfe of a good that ought to bee preserved, and against God too, whose grace in this part is disavowed, and whose name perhaps upon this occasion may be blasphemed, *Iob* 27. 5.

11. 11. Yet a man may in some sort defame himselfe, by revealing some hidden crime, if there be any cause offered; as for example, if the great necessitie to aske advice, or to disburthen his heart of griefe, or if this be necessary, or some great inconvenience to others, may hereby be prevented.

Chap. XV.

Of Rash Censure.

Quest. 1. *What is rash Censure?*

1. *Ans.* 1. It is an Opinion or beliefe of any mans badnesse, conceived without just ground.

2. 2. It is called an Opinion or assent, because a private Censure may be in the thoughts of the heart, without any expression of probation of the same thoughts, which must necessarily be done in publike judgement.

3. 3. The Object of this rash Iudgement or Censure is seated in the badnesse of another, because the evill of the sinne, is the onely thing that hindreth a good repute; We generally say in the badnesse or wickednesse of another, because the Iudgement may passe not onely upon some fact which is it selfe a sin, but also upon the state which any man is in, as if he bee in the state of sinne, *Luke* 19. 7.

4. 4. The difference properly doth consist in the lightnesse, or insufficiency of the proofes upon which the censure is grounded:

ded: in which respect it is properly termed Rash, which if it went upon good and firme arguments, were prudent and iust. But these Arguments and Reasons are not onely requisite in the thing it selfe, but must also bee evidently knowne to him that passeth the Iudgement: For a true Censure may be Rash, as a true assertion may be a Ly in him that telleth it.

5. 5. Now those grounds are tobe esteemed light and insufficient, which upon sober consideration of all the circumstances, are not thought sufficient to produce such an assent as passeth. For those Reasons which are to light to fasten an ill report upon one man, may be strong and iust enough to fasten it upon another; and those which are light to perswade one ill opinion, may be forcible to perswade another, those which are light to ground a firme assent, may be iust to ground a weaker assent, or a suspition which is onely an inclination of the minde to assent, or to doubt, where the minde is in suspence, and cannot incline to either side.

Quest. 2. *Whether or no, and how rash judgement bee a sinne?*

6. 1 It is a sinne of Lightnesse, and so against Prudence.

7. 2. It is repugnant to that naturall Principle, *Doe not that to another, which thou wouldest not have to be done to thy selfe.* For there is no man who would willingly have his Neighbour to Iudge rashly of him, or his Actions.

8. 3. It impaires the good of our Neighbour and is repugnant to his Right. For every man hath title to a good repute, as a commodity trusted in the bosomes of other men, till such time as hee himselfe by his owne misdemeanours shall, as it were, fetch it away thence.

9. 4. It begetteth a contempt of our Neighbour, *Rom.* 14. 3. whence it cometh to passe, that hee may undeservedly, bee held unworthy of offices, or benefits.

10. 5. It is an usurpation of the Judgement and authority of God, in as much, as it either judgeth of things hidden and knowne to God alone, or else, that it frames to it selfe a Law of judging, and doth not receive any, which is onely proper to God, *Rom.* 14. 4. *Jam.* 4. 11. 12.

Quest. 3. *What may bee the difference of the sinne in rash judging?*

11. *A.* 1. Rash judgement may sometimes proceed from the simple errour of the apprehension, or else from inadvertency, whereby it may come to passe, that those proofes of some wickednesse may bee held sufficient, which indeed are not so. This is a ligher offence, as proceeding from Common weakenesse: And it is a signe of this, when hee, that so judged shall bee ready upon better information to renounce his opinion.

12. 2. There is another kind of rash judgement, which proceedeth from a perversenesse of mind, whereby, a man is ready to judge perversely of another man, or some personall mispriſion, whereby a man will easily bee perswaded to beleeve evill of this, or that man, towards whom hee is peevishly inclined. And a signe of this, is such a pertinacy, which willingly neglects the triall of the reasons or proofes, upon which the judgement is grounded, and a willingnesse to persist in the same perverse opinion, and such a kind of rash judgement, is indeed voluntary, and a grievous sinne.

Question 4. *Whether or no, and how things in themselves doubtfull, may be interpreted upon the better part?*

13. *A.* 1. Doubts upon things, ought to bee carried according to the weight of the proofes, without any inclination to either side.

14. 2. Doubts about persons in those things, which make to the good or ill repute of the persons, are absolutely to bee interpreted in the better sense, 1 *Cor.* 13. 5.

15. 3. But wee must not take this, as if *positively* and *speculatively*, wee ought certainely to judge those men honest, of whose honesty wee never had any certaine proofe, (for so wee should bee bound to beleeve a falshood) but that negatively and practically, wee ought to judge well of things doubtfull, (that is,) that first, wee judge not ill of our Neighbour.

Secondly, That wee so behave our selves toward him in common duties, as if hee were honest, seeing, wee have no evidence to the contrary. And this is the judgement of charity.

16. 4. The Judgement of prudence is not repugnant to this Judgement of charity, that Judgement I meane, where-

by,

by, by way of amendment or caution, of ſome ill wee ſo behave our ſelves to ſome men in doubtfull matters, as if wee had ſome bad ſuſpition of them, as when wee have a reaſonable carefull eye upon our goods before ſome men, which wee know not, as if they were theeves; or when we doe ſomewhat harſhly rebuke thoſe men, whom wee take to bee honeſt, for their owne, or the common good. For in ſuch caſes, wee doe not interpret doubtfull things poſitively on the worſe ſide, but out of a poſſible ſuppoſition, wee prevent the worſe. And this kind of judgement is not onely lawfull, but in ſome caſes neceſſary, as well by the *neceſſity* of the *Precept*, as of the *meanes* to *the end* aimed at *by our place* and calling. As in caſe of vigilant attention upon thoſe men, who under fained ſhowes deceive the unwary, or as the Apoſtle admoniſheth us: *By good words and faire ſpeeches deceive the hearts of the ſimple*, Rom. 16. 18.

CHAP. XVI.

Of Detraction.

Queſt. 1. *WHat is Detraction?*

1. *A.* 1. In propriety of language Detraction, is as much, as an unjuſt and ſecret violation of another mans repute. But in regard, this is the chiefe way of injuring another mans credit, therefore by the figure *Synechdoche*, it may, and is uſually taken in ſuch a ſenſe, as it may imply any open contumely. Which differeth from Detraction, properly ſo termed, as rapine differeth from Theft, becauſe it is done to one, that knoweth and reſiſteth the injury.

2. 2. And hence, Detraction is ſo much the more grievous ſinne;

First, By how much it is the more unjuſt, as if it bee exerciſed againſt them, who are of an unblemiſht converſation and manners, or if it be done with a direct intention of wronging another mans credit, and not out of any raſh or pratling humour.

Secondly,

Secondly, By how much the more it injureth, as if it bee in a matter, which must needs carry with it, a great blemish to reputation, and in such sort as it may spread the further, and so too, that it cannot well bee pretented, as in scandalous libels.

Quest. 2. *Whether or no, hee bee truly a Detractour, who revealeth a true sinne of another mans, which otherwise would have beene concealed.*

3. *A.* 1. Hee, who doth such a thing without just cause is a Detractour, because seeing no other lawfull end of such revealing doth appeare, we must judge out of the nature of the thing, which in such a revealing is nothing else, but a spoiling the mans reputation, to the intent to hurt him.

4. 2. But if it bee done, either in respect to the amendment of the offender, or for the prevention of some great danger to others, or some such reasonable grounds, it is not a sinne. Because by this meanes, the lesse good is neglected, that the greater may bee procured; and a growing evill is some way represt and not promoted.

Quest. 3. *Whether or no, hee be a Detractour, who reporteth things, that make to an ill fame, which hee hath heard from others, without any other asseveration of them?*

5. *A.* If any man without some weighty reason, report such things, so that the hearers may bee very well induced to beleeve them, or if it be likely, that an ill suspition may from such a relation arise in the minds of men, then it is detraction: Because it is a cause concurring to the unjust violation of a mans credit.

Quest. 4. *When it is lawfull to defame another mans sinnes?*

6. *A.* 1. When they are publike either by the sentence of the Judge, or by the evidence of a notorious fact. For the authour of a crime, being in such sort defamed, hath forfeited his right to any good repute.

7. 2. When wicked men by dissembling their wickednesse, and making a fained shew of vertue, labour to get a good repute with the manifest danger of others.

Chap. XVII.

Of Humility towards Men.

Quest. 1. *What, and of what kind is this Humility?*

1. *A.* 1. It differeth from the humiliation of our selves before God, and in respect of God: because in respect of God, our very soules are to bee subjected, and wee ought to acknowledge our selves not onely unprofitable servants. *Luc.* 17. 10. but nothing *Prov.* 30. 2. 3. 1 *Cor.* 3 7 *Gen.* 18. 27. and to bee abhorred, *Job* 42. 6. But such a dejection of our selves hath no place among men. For *Paul* professeth himselfe to have beene usefull to the Churches, and that hee deserved to bee beloved and honoured by them.

2. 2. Yet our Humility before men, hath dependance upon that Humiliation before God, 1 *Pet.* 5. 5. 6. *Prov.* 22. 4. Not onely because wee ought to beare our selves humbly before our brethren, out of conscience towards God: But also because a sense and apprehension of our owne vilenesse and unworthinesse before God maketh us truly humble; and fitteth us in all respects for true humility.

3. 3. Humility towards men, is a vertue, whereby a man hath a care, that hee exalt not himselfe above his degree, *Matth.* 23. 12. *Luc.* 14. 11. and 18. 14. *Rom.* 12. 3. 2 *Cor.* 10. 13. 14. 15. And doth not willingly commend himselfe, 2 *Cor.* 10. 12.

4. 4. Therefore, hee that is humble affecteth not any outward signes of Eminence, *Math.* 23. 6. 7. 8. *Luke* 14. 7.

5. 5. He prizeth others highly and labours to waite upon them, *Phil.* 2. 3. *Math.* 23. 11.

6. 6. He patiently endureth any contempt of himselfe, so farre as it appertaines to him: 2 *Cor.* 5. 12 13. & 12. 10.

7. 7. He aspireth not to high things. *Psal.* 131.

8. 8. And yet he doth not renounce the gifts which God hath bestowed upon him: 2 *Cor.* 11. 5 Nor doth out of the dejection of Spirit refuse any function to which he is called: *Gen.* 1. 6. 7.

Chap. XVIII.

Of Pride and Envy.

Queſt. 1. *IN what thing, doth pride towards our Neighbour conſiſt?*

1. *A.* 1. Pride in common is that, by which one doth inordinately goe beyond that which hee is. Whence it is commonly defined, an inordinate affectation of ones proper excellence. From this diſpoſition, it doth immediately follow, that the proud man refuſeth to be ſubject to others; and in this reſpect, it chiefely lookes towards God, to whom all ought to ſubject themſelves. And it is found at leaſt *interpretatively* in all ſinne; becauſe hee that ſinneth refuſeth to bee ſubject to the Divine will.

2. 2. But in reſpect of men, although their bee ſome ſuch ſimilitude of Pride towards ſuperiours, to whom proud men will not bee ſubject: Yet hath it another conſideration, in reſpect to inferiours, to whom they will not deſcend as they ought; and in reſpect to equals, to whom they deſire to bee, or at leaſt ſeeme, ſuperiours.

3. 3. This Pride as it is in the heart, thought, and affection, is called the lifting up of the heart, 2 *Chron.* 28. 19. *Eze.* 28. 1. as it is in the outward geſtures, it is called the haughtineſſe of the eyes *Prov.* 6. 17. as it is in words, it is called boaſting; *Prov.* 12. 9 and 20. 6.

4. 4 The ſame Pride as it is buſied about fame, and empty praiſes, is called vaine glory; as it is buſied about honours, and dignities, it is called ambition: as about the oſtentation of ſome great vertue, which one hath not, it is called preſumption.

5 5. This ſinne doth then directly hurt ones Neighbour, when a proud man undeſervedly prefers himſelfe before him: but chiefely if it bee done with any contempt, contumely, or diſ-eſteeming of his Neighbour.

6. 6. But becauſe it is the proper effect of Pride, to ſet ones ſelfe before his Neighbour, it ſingularly appeares in that perti-

pertinacy, by which one will ſtick to his owne opinion, or cauſe, againſt the judgement of others without any reaſon. Hence almoſt ariſe all diſcords, and contentions: and therefore in this conſideration, alſo Pride is the cauſe of many ſinnes againſt our Neighbour, *Prov.* 13. 10.

7. 7. From Pride alſo Envy properly flowes: by which, a proud man will not, or cannot with a willing mind ſee anothers good, becauſe by that his excellency ſeemes to bee diminiſhed.

Chap. XIX.

Of the mutuall obligation betwixt thoſe that are ſuperiour onely in age, and gifts, and their inferiours.

Queſt. 1. *What is the duty of ſuch Superiours?*

1. *A.* 1. All Superiours of this kind ought to endeavour to goe before their inferiours, by ſome eminent example in living well; *Tit.* 2. 4. 1. *Pet.* 5. 3. The reaſon is, becauſe of thoſe which have received more, more alſo is required; *Luke* 12. 48. and that, for others good, and eſpecially for theirs which have received leſſe. But hee which is ſuperiour in good parts, hath received greater meanes of living well: and hee which is ſuperiour onely in age, hath at leaſt greater experience. Therefore from either ſomewhat more is required, then can bee expected from the inferiours, which conduceth to their good by the meanes of an eminent example.

2. 2 Hee which excels in ſome gift, ought readily to impart it to the benefit of others. The reaſon is, becauſe thoſe gifts which wee have received of God, are not meerely ours, as if wee were abſolute Lords of them: but we are only diſpenſers of them, and in the diſpenſing of them, the will of the Lord and Giver, is to bee reſpected, which requires, that they bee referred to his glory, in the right uſe of them towards other men; *Rom.* 1. 14. *I am a Debter*, &c.

Queſt. 2. *What is the duty of inferiours towards ſuch ſuperiours?*

3. *A* 1. The inferiours owe to them a lowly reverence or honour with ſubmiſſion. The reaſon is, becauſe all are to bee honoured according to their degree: and the degree of thoſe ſuperiours is above others, therefore, the reſpect which is due to them, ought to bee joyned with acknowledgement of ſuperiority, which is honouring, or lowly reverence.

4. 2. That reverence ought not to bee performed by internall eſtimation onely, but by words, geſtures, and deeds alſo.

5. 3. Inferiours alſo ought willingly to learne thoſe things of ſuch ſuperiours, as will bee for their proficiency in living well: and theſe things they have learned, they ought upon juſt occaſion, gratefully to profeſſe, *Act.* 18. 26.

Chap. XX.

Of the mutuall obligation betweene Superiours in power, and thoſe which are ſubjected to them.

Queſt. 1. *What is the duty of this kind of Superiours?*

1. *A.* 1. They ought to procure as much as in them lyes, for thoſe which are their ſubjects, that they may lead a quiet and peaceable life in all godlineſſe and honeſty, 1 *Tim.* 2. 2. The reaſon is, becauſe hee which is ſuperiour in power, is the Miniſter of God for good to others, *Rom.* 13. 4. Therefore hee ought firſt ſo to direct all his power, that God, whoſe Miniſter he is, may bee honoured by it: and then, that from the ſame power the greateſt good may come to the ſubject.

2. 2. Hence, they ought as much as in them is, 1. To procure for their ſubjects all meanes of living well. For the foundation and chiefe act of ſupreame power amongſt men, is the communication of good, in reſpect of which, thoſe, to whom it is communicated, depend on him that did beſtow it, and are ſubject to him.

Secondly, to free them from danger or feare in doing well, for this is protection, which is the conſervation of the good they have; and therefore it is a kind, at leaſt according

to

to the continuation of it, of communicating good.

Thirdly, to stirre them up to good by all just meanes, and draw them from evill; for that is the end of the meanes of their support and conservation.

Quest. 2. *What is the duty of subjects towards those which are Superiours in power?*

3. *A.* 1. They owe to them that speciall reverence, which not onely respects eminency in degree (for such is due to our Superiours either in age, or gifts) but also originall eminency, on which they doe depend according to their well being, in some way as on it's cause.

4. 2. They owe to them subjection, by which they so acknowledge their power and authority, that they study to preserve it unhurt. For the power and authority of the Superiour, can no more actually subsist, without this subjection, then one relative without it's correlative. To this subjection, not onely all violent insurrections, but contempt also, and disesteeme is repugnant. For although this subjection towards men, is not properly of the soule it selfe, yet it ought to proceed from the soule; *Ephes.* 6.6.7. *Col.* 3. 23.

5. 3. They owe to them obedience, by which they are ready to performe those things which are appointed by them. This obedience is distinguished from subjection, as the speciall from the generall. For subjection in common, respects the authority, and power of the Superiour; but obedience respects the precept, or command which proceeds from that power.

6. 4. Hence, First, there may bee subjection, where there is not obedience; as in the humble denying of obedience, when that which is commanded by the Superiour, is manifestly unlawfull.

7. 5. Hence also, Secondly, the rule, of obedience and reason, why it is not to bee performed, in unlawfull things, floweth; because no man is bound to obey any one, but as farre as hee is subject to him, but God will not, that men should be subiect to men, either to doe unlawfull things, or to sinne.

8. 6. They owe to them an humble gratitude, by which they must study according to their ability to recompence those benefits, of which they are made partakers by their power.

Chap. XXI.

Of the mutuall obligation betweene Man and Wife.

Quest. 1. *How the Husband ought to beare himselfe towards his Wife?*

1. *Ans.* 1. Hee ought to reckon of his Wife in all things, as his neereſt Companion, and as part of himſelfe, or of the ſame Whole, in a certaine parity of honour, *Epheſ.* 5. 28, 29.

And hence firſt, there ought to bee a moſt ſociable and intimate affection betweene Man and Wife.

Secondly, A cruell, offenſive, or contumelious uſage of the Wife, is altogether different from the true nature of wedlock, *Coloſ.* 3. 19.

Thirdly, There is a ſingular Honour in a practicall way due from the Man to his Wife, 1 *Pet.* 3. 7.

2. 2. Nevertheleſſe, hee ought in all things to beare himſelfe, as the head of his Wife; 1 *Corinth.* 11. 3.

And hence firſt, Hee ought to excell in knowledge and prudence, that ſo hee may rightly give example, governe, and direct the Wife depending upon him; 1 *Pet.* 3. 7. 1 *Cor.* 14. 35.

Out of which prudence, hee ought often to depart from his owne juſtifiable right, and conſider the infirmity of his Wife, and bee more forward, then ſhee in the patient toleration of all weakeneſſes, 1 *Pet.* 3. 7.

3. 3. Hee ought to provide for her all things neceſſary, according as his eſtate and condition give leave 1 *Tim.* 5. 8. Hee ought to governe her in thoſe things, which belong to good manners, and houſhold affaires, *Numb.* 30. 14.

Queſt. 2. *In what ſort ought the Woman to beare her ſelfe to her Husband?*

4. *Anſ.* 1. Beſides the Common duty of ſociable and intimate affection. Shee ought in the firſt place to ſubmit her ſelfe to him as to her head, 1 *Cor.* 11, 3. *Epheſ.* 5. 22. *Coloſſ.* 3, 18. 1 *Pet.* 3. 6.

5. 2. Shee

5. 2. Shee ought so to carry her selfe, that shee may bring honour, (and if it may bee) gaine to her husband, *Prov.* 12.4. and 14. 1. and 31. 10, 11, 12, &c.

6. 3. Shee ought with feare and submisse reverence, have a care that shee doe not offend her Husband, *Ephes.* 5. 33. 1 *Peir.* 3. 2.

7. 4. Shee ought in all things so to behave her selfe, that her Husband may content himselfe in her, as in another himselfe, *Psalm.* 45. 11, 12.

Chap. XXII.

Of the Mutuall obligation betweene Parents and Children.

Quest. 1. *What ought Parents to doe for their Children?*

1. *Ans.* 1. They are first bound to nourish their Children, till they are fit to helpe themselves; 1 *Tim.* 5. 8. And this duty ariseth out of the very propension of Nature, which is common to Man and Beast. For even wild Beasts doe nourish their young, till such time as they grow somewhat bigge. And out of this reason, it must needs follow, that it is a sinne in that Mother, that without some just cause hindring, doth not nurse her Children with her owne breasts.

2. 2. They are bound either by themselves, or others, to bring them up in the Discipline, and feare of the Lord; *Ephes.* 6. 4. And the reason is, because Parents ought not onely to provide that their Children may live, but that, (as farre as in them lieth) they live well to God.

Hence first ought (they according to their apprehensions) instruct them in the Principles of Religion, that they may from their tender yeares conceive the seeds of conscience, religion, and good manners. 2 *Tim.* 3. 15. 1 *Reg.* 18. 12. *Prov.* 4. 3, 4. and 31, 1 2.

Secondly, They ought by all fit meanes to deterre them from evill, and incite them to good; 1 *Sam.* 3. 13. And for this reason, not only a verball, but a reall correction is in its place requi-

requisite, *Prov.* 13. 24. and 19. 18. and 22. 15. and 23. 13. But yet such a moderation this here to bee observed, that the Children bee not provoked to wrath, *Ephes.* 6. 4. *Col.* 3. 21.

3. 3. They are bound so to exercise their paternall authority, that it may redound to the greatest benefit of their Children, not onely while they are in their Nonage but afterwards also. And to this place, two things chiefely have respect:

First, That they provide for them some honest, and fit course of life, *Prov.* 22. 6.

Secondly, That when it shall bee needfull, they provide for them an honest and fit marriage, 1 *Cor* 7. 38.

Quest. 2. *What, and of what kind is the power of Parents?*

4. *Ans.* 1. The power of Parents, is the title, that they have over their Children by reason of the generation, and education of them. And hence, all Paternall authority, is terminated in the good of their Children, by governing and restraining them, nor may it be extended to the power of life and death.

5. 2. The chiefest power of Parents over their Children, is then, when they are destitute of the use of right reason: for so long, all the actions of the Children, are subject to the command of the Parents, because they are not able to governe themselves.

6. 3. When they are arrived at their perfect use of reason, the power of the Parents doth chiefely consist in those things, which seeme to bee of moment for the government of the Common family. In respect of other things, the authority is lesse in the Parents, but the bond of obedience, seemes to bee stronger upon the Children, because then they doe more understand what they are to their Parents.

7. 4. After, that by the explicite or implicite consent of their Parents, they are seated in their owne power: then doth the authority of Parents (as it is properly so called) cease, though on the Childrens part, the duty of gratitude, observance, and filiall piety, may never have an end.

Quest. 3. *What are Children bound to doe for their Parents?*

8. *Ans.* 1.

8. *Ans.* 1. They owe to their Parents; as their Parents doe also to them a singular love, the want, of which naturall affection, is reckoned among the most odious vices, *Rom.* 1. 31.

9. 2. They owe a singular reverence and honour, as the words of the fift Commandement intimate, to which contempt, mocking and scoffing them, are opposed as most abominable sinnes, *Lev.* 20. 9. *Deut.* 27. 16. *Prov.* 20. 20, *Prov.* 15. 5. and 30. 17.

10. 3. They owe them subjection and obedience, 1 *Tim.* 3. 4. *Tit.* 1, 6. *Ephes.* 6. 1. *Col.* 3, 20.

11. 4. They ought to have a singular patience, in hiding and bearing with the infirmities of their Parents, *Prov.* 23, 22. *Gen.* 9. 22.

12. 5. They ought to feare them, *Lev.* 19. 3.

13. 6. They ought with all gratitude to repay their love and care in doing good to them as occasion shall serve, 1 *Tim.* 5. 4. *Matth.* 15 4. 5. 6. *Marc.* 7. 12.

14. 7. All these duties ought so to bee performed by the Children, that they may beare the name of piety, 1 *Tim.* 5. 4. Because the Parents in regard to their Children, doe beare a singular image of God, as hee is the Creatour, Sustainer, and Governour.

Chap. XXIII.

Of the mutuall obligation betweene Masters and Servants, what, and of what kind it is.

1. *Ans.* 1. Servitude is much different from the state of a child.

First, In respect, it is not from nature, as that of a child, but either undertaken by voluntary consent, or else imposed by way of punishment.

Secondly, In that the condition of a Sonne tendeth chiefely to his owne proper good, not of his Father; but servitude doth aime directly at the good of the Master, and not of the Servant.

Thirdly, In that Children are not ordinarily enjoyned any worke, but what is ingenuous, but Servants are bound to doe all kind of worke.

Fourthly, In that the subjection of Children is not alwayes in the same proportion and equality, but Servants owe their perpetuall endeavours without all distinction of time.

Fiftly, That in all things, Children are more tenderly and favourably to bee used then Servants, *Prov.* 29. 21.

2. 2. Perfect servitude, so it be voluntary, is on the patients part often lawfull betweene Christian and Christian, because indeed it is necessary: but on the Masters part who is the agent, in procuring and exercising the authority, it is scarce lawfull; in respect, it thwarts that generall Canon, *What you would have men doe unto you, even so doe unto them; Matth.* 7. 12.

3. 3. Perfect servitude, by way of punishment, can have no place by right, unlesse for some hainous offence, which might deserve the severest punishment, to wit, death: because our liberty in the naturall account, is the very next thing to life it selfe, yea by many is preferred before it

Hominum adscriptitiorum.

4. 4. The condition of those men, who are for ever bound and enslaved to some certaine kinds of work: And of other Servants, who hire themselves out for a time at such or such a price, is not perfect servitude.

5. 5. Servants owe to their Masters subjection as well as honour; And therefore, they ought not to runne away from their Masters: because this were the same, as to take away another mans proper goods, and so no lesse unlawfull then very Theft, *Ep. ad Philem.*

6. 6. They ought to obey their Masters in the Lord, in all things, wherein they are subject. And this obedience, should not guide it selfe with an eye upon the knowledge of Men, but of God; nor should it aime chiefely at the reward to bee receiv'd from Men, but from God; *Coloss.* 3. 22. 23. 24. *Ephes.* 6. 5. 6.

7. 7. They doe not onely owe this subjection and obedience to good and mild Masters, but also to the bad and harsh, 1 *Pet.* 2. 18. And the reason is, because the primary ground of this duty is not the merit of the Masters, but the ordinance of God, *Rom.* 13. 3. But those Servants, which have faithfull, and good

good Masters, ought not thence take any occasion to bee slack in their subjection and obedience, but rather so much the more encrease it. Because both their owne charity and their Masters merit it. Gratitude is hence augmented: and so where the Masters deserve more, and the Servants are more engaged, the servile duties ought not there to bee slackned, but the rather encouraged, 1 *Tim.* 6. 2.

8. 8. It is the generall duty of Masters, that they doe not exercise an absolute Dominion over their Servants; nor imagine, they are granted any such jurisdiction, but a limited Dominion, whereof they are to give account to God, as the common Master of them, as well as their Servants, *Ephes.* 6. 9. *Col.* 4. 1.

9 9. They ought to give their Servants what is their due, *Coloss.* 4. 1. (that is,) all things that are due to them for their labour, *Iac.* 5. 4. that is, all maintenance agreable to their service and attendance, such as is diet, cloathes, and lodging, *Prov.* 31. 15

10. 10. They ought also to doe them what is fit *as well as just*; *Col* 4. 1. (that is,) such things, which though they cannot bee exacted by the Servants, as of right their due, yet ought of right reason to bee allowed; such offices are to shew some speciall favours to a Servant, that is, singularly trusty and discreet, *Prov.* 14. 35. and to promote him as much as is fit, *Prov.* 27. 18. and 17. 2. And not to forsake and cast off a Servant in his sickneſſe, *Matth.* 8. 6.

11. 11. Moreover they ought to have a care that their Servants bee instructed in the Doctrine of Religion, and to see that they frequent holy exercises, and also to lead them in the right way, and to turne them out of the way of sinne, as appeareth in the fourth Commandement, *Prov.* 29. 12.

12. 12. They ought to beare themselves toward their Servants with humanity, and meekeneſſe; not imperiously, and dominering, dealing with them as if they were beasts rather then men, *Ephes.* 6. 9.

13. 13. They ought to correct saucy Servants, *Prov.* 29. 19. or if they bee incorrigible, to turne them out of dores, *Psalm.* 101. 6.

Chap. XXIV.

Of the mutuall obligation betweene Ministers and their Flock.

Quest. 1. *WHat is the duty of the Ministers?*

1. *Ans.* 1. They ought so to behave themselves towards the Congregation as Servants, and not Lords; 1 *Pet.* 5. 3. 2 *Cor.* 4. 5. Now they are Servants of God as their proper Lord; *Act.* 20. 19. And of the Congregation as the object, whereupon their paines and service is bestowed. And hence it is, that being considered, as they are Christs delegates, bringing and executing his Commands by speciall commission, they doe all things with authority; *Tit* 2. 15. Although considered in themselves & their manner of working, which concernes their persons, they are the Servants of all men; 1 *Cor.* 9. 19.

2. 2. They ought by all meanes to endeavour, to fulfill their ministery, *Col.* 4. 17. As well intensively in being zealous and instant in doing their duty, as extensively in looking to every part of their duty; 2 *Tim.* 4. 2. And all this constantly without thought of looking back, *Luk.* 9. 62.

3. 3. They ought in all duties of piety to behave themselves exemplarily toward their Flock; 1 *Tim.* 4 12. 1 *Pet.* 5. 3.

4. 4. They ought to put a manifest difference betweene the good and the bad, that they may convert the bad from their badnesse, and confirme the other in their good way; *Jer.* 15. 19 23. 14. 15. 17. *Ezech.* 13. 18. 22.

5. 5. They ought to put some difference betweene those, that are more, and these, that are lesse perfect among those that are good. And accordingly accommodate and apply themselves in all things; 1 *Cor.* 3. 1. 2.

6. 6. They ought to performe all these things with singular diligence as souldiers; 2 *Tim.* 2. 4. as Husbandmen, 1 *or.* 3 9. as Shepheards and Watchmen ready to give an exact account of all things to God, *Hebr.* 13. 7.

7. 7. They

7. 7. They ought to doe all theſe things ſo, that they may appeare not to reſpect themſelves, but onely the glory of God, and the edifying of his Church.

Queſt. 2. *What is the duty of the people towards their Miniſters?*

8. *Anſ.* 1. They ought to ſhew them ſingular reverence for the dignity of their place, in which Chriſt hath ſeated them as his vicegerents; *Eſa.* 52. 7: *Rom.* 10. 15. And this reverence though properly it bee but civill, yet in reſpect it is not onely enjoyned by the Religious worſhip of God himſelfe, but is directly and immediately derived from it, and hath an individuall connexion with the ſame, it is therefore of a ſingular nature by it ſelfe, (that is,) participatively Religious.

9. 2. They ought to have them above meaſure deere; 1 *Theſſal.* 5. 13. *Gal.* 4. 14. 15. For they who are made Partakers of a great benefit, cannot chooſe, but extreamely love thoſe, by whom as by inſtruments, it was conveyed to them.

10. 3. They ought to bee obedient to them, *Hebr.* 13. 17. And this obedience, as it looketh upon the will of God, manifeſted by them to us, ought to bee ſpirituall in purely internall acts. It is alſo requiſite, that obedience bee yeelded unto them in other things, which belong to their office, ſo there bee not in ſuch things any ſhew of ſinne, ſcandall, or any notable inconvenience.

11. 4. They ought to provide, that they want nothing to maintaine themſelves decently, 1 *Cor.* 9. 11. *Galat.* 6. 6. *Rom.* 15. 27. 1 *Tim.* 5. 17. Nor is this any free or charitable donation, but a juſt and exactible debt, *Ibid.* 18.

12. 5. All theſe ought ſo to bee performed, that it may adde cheerfulneſſe to the Miniſters in the performance of their duties; *Hebr.* 13. 17.

13. 6. But becauſe, theſe things are not due for the titles ſake, but for the Divine ordination and the workes ſake; 1 *Theſſ.* 5. 12. 13. They are not therefore to be obſerved to Men-ſervers, nor to the abſolutely unworthy.

Chap. XXV.

Of the Mutuall obligation betweene Magistrates and Subjects.

Quest. 1. *What kind of power is that of Magistrates?*

1. *Ans.* 1. It is the greatest of humane powers, because it is above all other, and ruleth them, *Rom.* 13. 1.

2. 2. It is the institution of God; that in generall, there should bee Magistrates and publike Governours, *Rom.* 3. 1. 2. 4. But that in speciall, it should bee in this, or that forme, is the device of men, 1 *Pet.* 2. 13.

3. 3. Hence, this power is not absolute, but carries a double limitation, one from the will of God, whose Minister every Magistrate is, *Deut.* 17. 18. 2. Another from that will of man, which is included in those conditions and Lawes, in which the power of rule is founded.

4. 4. The right of Kings, 1 *Sam.* 1. 8. 9. 11. which is quoted by some (as it is in the old translation,) to prove the unbounded power of their rule, doth no more prove any such power, then the same word doth approve and allow of the iniquity of the Priests, 1 *Sam.* 2. 13.

5. 5. It is not to bee denied, but that some people compelled by necessity, may so sell themselves over to a King, that they may bee all justly his slaves, *Gen.* 47. 23. But wee must not presume this, because it is not evident; because it is against custome, & against all naturall inclination: neither can it lawfully or justly bee aymed at by any Prince: because it is his duty chiefely to have an eye upon the common advantage of his subjects: Neither would such a government constitute a City or Body Politick, but rather a Lordly Domineering, and a monstrous slavery.

Quest. 2. *What is the office of a Magistrate?*

6. *Ans.* 1. Hee oweth to his subject an eminent protection, whereby they may stand safe from all perturbation, feare, or impediment in their honest course of life. 1 *Tim.* 2. 2.

Esa.

Esa. 32. 2. and hitherto belongeth the curbing and repression of the wicked, *Psalm.* 101. 8.

7. 2. Hee oweth to them eminent direction, by providing so for them, that they want no meanes, whereby they may bee advantaged in living well, *Psalm.* 72. 6. 7.

8. 3. The chiefe care of the Magistrate ought to bee, that hee promote true Religion, and represse impiety. *Esa.* 49. 23. *Psalm.* 2, 11. Examples of this care are commended in *David, Solomon, Iosaphat, Hezekiah, Iosiah, &c.* The businesse of the Lord, and the busines of the King, are not so disproportionate, (as you may see in the 2. *Chron.* 19. 11.) but that the care and knowledge of the things which are Gods, may well belong to the King: But they are thus truly distinguisht, that in the mannaging of affaires, the King play his part politikely, and the Priest his Ecclesiastically.

9. 4. The Magistrate ought to further and promote the externall happinesse of his subjects, and not disturbe and overthrow their fortunes by unjust exactions, *Prov.* 28. 15. 16.

10. 5. And to this end, their lieth upon the Magistrate a singular care of the Lawes and Iudgements, that they bee as well executed as constituted with all Iustice and equity; *Esa.* 10. 1. *Ierem.* 5. 1. *Deut.* 1. 16. 17. 2 *Chron.* 19.

11. 6. Hee ought to shew his subjects a good example, and that by reason of his place, in an eminent manner, *Psalm.* 101. 1.

12. 7. In his manners, hee ought to shew himselfe as a Brother to the rest, and in his function as a Father; *Deut.* 17, 20. *Esa.* 12, 21.

Quest. 3. *What is the duty of Subjects toward their Magistrates?*

13. *Ans.* 1. They ought specially to pray for them, and that all manner of prayer; 1 *Tim.* 2, 1, 2. *Psalm.* 20. And this duty is to bee performed, not onely in respect the good of the subject, is included in the good of the Magistrate, *Ier.* 29, 7. 1 *Tim.* 2, 3. But because indeed, a singular part of the honour of God, depends upon their power and administration, 1 *Pet.* 2, 17.

14. 2. They owe to them singular honour, *Prov.* 24, 21.

Rom.

Rom. 13, 7. And there is a double ground for this; First, The ordination, and very image of God, which shineth in their eminence, *Rom.* 13.

Secondly, Those blessings, which are derived to the Subjects by them, as instruments of God, *Psalm.* 72.

15. 3. They ought out of singular reverence have a care, least they passe any rash censure upon their government, *Exod.* 21, 28. *Eccles.* 10, 20. 2 *Pet.* 2, 10. *Jud.* 8. And the ground of this caution is:

First, That Candor which as it is due towards all men, so especially towards Superiours.

Secondly, The difficulty of searching the originals, and causes of publike busines.

Thirdly, That moderation, by which wee ought to tolerate light infirmities and offences, and pardon them for publike quietnesse sake.

16. 4. They owe to them subjection and obedience, *Rom.* 13, 2, 5. *Tit.* 3, 1. And the ground of this is:

First, That supereminency of power, which Magistrates have received for the direction of subjects, which cannot by any meanes attaine it's end without the obedience of those subjects, *Rom.* 13. 1.

Secondly, That common good, which floweth from this order of rule and subjection.

Thirdly, Feare.

Fourthly, Conscience towards God, *Ibid. vers.* 5.

17. 5. They ought to performe all duties toward them, and pay tributes, and the ground is:

First, The due care of the common good.

Secondly, The debt of gratitude, for those benefits which are derived to all through that publike administration.

Thirdly, The debt of Iustice, for the publike paines discharged by the Magistrates.

Quest. 4. *Whether or no, and how farre humane Lawes bind the conscience?*

18. *Ans.* 1. Nothing but the law of God doth properly, directly, immediately, and by it selfe bind the conscience:

First, Because the Conscience or Soule of man, is not properly subject to any, but God alone.

Secondly,

Secondly, Because the onely rule of our conscience, is the Law of God written in our hearts, *Rom.* 2. 15.

Thirdly, Because man cannot indeed judge of the conscience.

Fourthly, Because they cannot inflict any spirituall punishment upon the conscience.

19. 2. Yet nevertheless, humane Lawes are to bee observed out of conscience towards God, *Rom.* 13.

Fifthly, Because the Law of God, hath constituted this power and order, and hath enjoyned us to yeeld obedience and subjection to the same; *Ibid.*

20. 3. Now, because the Law of God, doth directly and immediately enjoyne subjection to such supereminent power, therefore in all humane Lawes, the subjects are bound not to oppose them out of contempt of authority, nor thinke of any thing, which may carry the face of such scandalous rebellion; Because the contempt of authority, and the offence thereby given to others, is by it selfe a sinne against the Law of God.

21. 4. Those humane Lawes, which doe either urge or declare the Divine, or doe directly further the conservation thereof, doe bind even the conscience, and the reason is because such Lawes, in that respect doe partake the nature, and force of the Divine Law.

22. 5. Other humane Lawes, because they may bee either just, or unjust, or partly just, and partly unjust, and that by reason of the efficient matter, former or end, or in respect of this or that subject, or adjunct, therefore they doe not so absolutely bind, as that every violation of any of them should inferre a mortall sinne. For if it were so, then as many Lawes as there were, so many snares for soules there were, and they that live under Lawes, should bee subject to many more sinnes, then they who live among barbarous people, either quite without Lawes or but a few.

23. 6. The violation then of such or such a Law, which is purely humane, is not any speciall kind of sinne, in respect of the matter of Law, but is onely so farre forth a sinne, as it breakes the Law of generall obedience; inso-

much that all transgressions of such Lawes, may bee reduced to one kind of sinne.

24. 7. The obligation of a Law, must not bee stretcht beyond the just intention and mind of the Lawgiver. But it is to bee presumed, that no man would oblige his subjects to a mortall gilt and utter damnation, for every neglect of his will and pleasure. Nay if in some case, the Law cannot possibly bee observed, but some great dammage, scandall, or inconvenience must needs follow, it is to bee presumed, that the Lawgiver never intended, that the Law in such a case should bee observed.

25. 8. If the intention of the Lawgiver should bee unjust; nevertheless, the intention and end of the Law it selfe, if it (at least) bee lawfull, is alwayes just, right and the common good.

26. 9. The intention and obligation of a Law, ought not to bee stretched beyond the cause and ground of that Law; so that the ground or cause ceasing, the obligation of the Law is to cease too.

27. 10. The obligation of a Law ceaseth, when either through dis-custome, or some contrary custome, out of silent consent, or the connivency of the Magistrates, it is esteemed as abrogated. Now Magistrates may bee said to consent (at least interpretatively,) to the abrogation of any of their positive Lawes, when for a long time, and publikely, they know them to bee neglected, and yet they doe not reclaime them.

28. 11. Many Lawes are purely penall, so that they are well enough observed, if the penalty due to the breach bee undergone.

The reason is, First, Because the end of the Law is to deterre men from the common, or frequent use of such or such a thing, to which end, the constitution of some penalty may suffice.

Secondly, Besides in all such Lawes, there is a tacite compact and aggreement, that the penalty onely bee undergone upon breach of them.

Thirdly, Vnderstanding men never make any scruple of conscience in such Lawes, if there be neither contempt, scandall,

dall, nor any great dammage in the offence. Such are the Lawes against hunting, and fishing, and against the taking of fowle or fish, and against the use of this or that kind, of habit or meats, &c.

29. 12. Nor doth this penall Law bind a man to undergoe the penalty, unlesse the Iudge determine it so, that the penalty bee suffered, and for the most part too, not unlesse the sentence bee put in execution. For the penall Law binds onely in order as the punishment must bee inflicted, the delinqnent not being of his owne accord to undergoe or demand it, which were ridiculous.

30. 13. In all doubtfull cases, wee must presume upon the justice and equity of the Law, and the moderate intention thereof, or else upon the obliging force it beareth.

CHAP. XXVI.

Of the Equity of the Mosaicall *Lawes, which are appendixes to the fifth Commandement.*

Quest. 1. *WHether it bee just, that hee, who strikes or curses his Parent, according to Law should bee punished with death? Exod.* 21, 15, 17. *Lev.* 20. 9.

1. *Ans.* 1. The equity of this Law, seemes to be approved by the Lord under the new Testament, *Matth.* 15, 4. *Mark.* 7. 10.

2. 2. Paricide of all sinnes against men is the most horrid; Now to strike or curse ones Parent, is a certaine degree of paricide.

3. 3. Those sinnes which are against nature, or against the Law of nature are most heynous: because that Law which is more written in our hearts, hath more of Law in it, in respect of the more cleere manifestation and concomitant conviction, whereby the contumacy of that man is more condemned, that shall violate such a Law, *Rom.* 1, 26, 27. 1 *Tim.* 5. 8. It is right therefore, that the most grie-

vous punishment may bee appointed for such, who are not afraid to commit such kind of faults.

4. 4. In such sinnes, there is a complication of many sinnes.

For first, The chiefest duty of charity is heynously violated in its prime object.

Secondly, The crime of greatest ingratitude is incurred.

Thirdly, There is a cleere profession of the worst kind of disobedience.

Fourthly, There is an open disclaiming of all reverence whatsoever.

Fiftly, The Image of God is foulely violated.

5. 5. Besides in that kind of sinne, are contained the seeds of many other sinnes.

For first, The bonds of domestick Discipline, being quite rent asunder, there is open way made to all licentious manner of sinning.

Secondly, By such courses, there is contracted a disposition and habit of contumacy and rebellion towards all rebellion, and even towards God himselfe.

Thirdly, The love of Parents, and the care necessary for their children is extinguisht.

6. 6. There are many conveniences doe arise from the constitution of so heavy punishment for this crime.

For first, Children will containe themselves in a dutifull carriage towards their Parents.

Secondly, Parents will bee the more carefull and exact in the right education of their Children, least by their fault, they perchance fall into that capitall offence.

Thirdly, Youth will bee exercised in the reverence due to all their Superiours, and to God himselfe, and also in the right estimation of the nature of the sinne.

Quest. 2. *Whether or no, is that Law in* Deut. 21, 18. *just, which appoints death to the rebellious child?*

7. 7. *Ans.* 1. The Equity of this Law, doth appeare by the causes of it.

For first, such a Child is here meant, who with riotings and drinkings, disturbes and destroyes the peace of the family

mily and estate of his Parents, *Verse* 20. *Prov.* 19, 26, and 28, 7, 24, and 29, 3. Now in such a Child, the crime of theft and robbery is eminent, and that too, with a singular aggravation in respect of the parties, against whom it is committed.

8. 2. An incorrigible Child is here meant, *Verse* 18. Now such a Child to his obstinate disobedience, hath annexed an absolute despaire of his conversion, insomuch, that nothing can bee expected from such a one, if hee should bee suffered to live; but that hee will bee hereafter, as pernicious to the Common-wealth, as formerly hee hath beene to the private family.

9. 3. Such a Sonne is here meant, as hath estranged from himselfe the affection of his Parents, and hath forced them to bee his most severe Accusers, *Verse* 19. *Prov.* 19, 26. which to some parents is worse then death; 2 *Sam.* 18, 32, and 19, 1.

10. 4. The like Equity appeares from the conditions, requisite to this Law.

For first, The execution of this Law, is not the pleasure of the Magistrate immediately, but in the will of the Parents, who for the most part doe rather offend by too much indulgence.

Secondly, This Law is enacted not as if it were an injunction commanded to the Parents, but as a power granted to them, to exercise if they please.

Thirdly, This power too, is not granted to all Parents, but onely to such, as those, who have discharged their duties in the private education and due correction of their Children. It is not permitted to others, to complaine publike of that untowardnesse and dissolutenesse of their Children, which they may thanke themselves for, and they must beare those inconveniences, which they have brought upon themselves, as just judgements by God inflicted upon them.

11. 5. Moreover, by the event it appeareth, that the Law was not unjust, for although, it cannot bee doubted, but Children in a family, were by this meanes better kept within the limits of their duty, yet wee meet not with any

example in the whole old Testament of any Child, that for this cause suffered death after this manner.

Quest. 3. *Whether or no, that Law bee just,* Deut. 17, 12. *that the man should suffer death, that hearkeneth not to the Priest or Judge.*

12. *Ans.* 1. The Equity of that Law, will easily appeare, if wee observe.

First, That it is not there meant of simple disobedience, but such a disobedience as carrieth with it petulancy, arrogancy, and sedition.

Secondly, 'Tis a disobedience in those things, which are manifestly and plainely determined by the Law of God.

Thirdly, It is meant of the disobedience of those, who by a speciall compact, have promised obedience.

13 2. Nevertheless, in respect, this Law did partly depend on the peculiar state of that people, it cannot bee in its rigour extended to all people.

Chap. XXVII.

Precept. 6.

Of Meekenesse, Patience, Long-suffering, and Placability.

Quest. 1. *What bee the grounds of these vertues?*

1. *Ans.* 1. That Meekenesse towards God, whereby wee receive his word with quiet and composed affection, *Iam.* 1, 21, 22. and submit our selves unto his yoke, *Matth.* 11, 30.

2. 2. That Charity towards our brethren, whereby wee wish unto them all good, and pitty their afflictions, *Gal.* 3, 22, 23. *Ephes.* 4, 2. *Tit.* 3, 2.

3. 3. Humility, whereby wee are ready to submit to our brethren for their good, *Ephes.* 4, 2. *Col.* 3, 12, 1 *Pet.* 5, 5. *Phil.* 2, 3.

Quest. 2. *By what meanes are these vertues discernable from*

from other diſpoſitions, which beare ſome reſemblance with theſe, and uſually the names?

4. *Anſ.* 1. Theſe Vertues doe ſhew themſelves in quite different wayes, as reaſon perſwades, and as cauſe doth require, *Gal.* 4. 20. *Jud.* 22, 23. For it is not indeed, Meekeneſſe or Patience, but meere ſtolidity rather, which doth not conceive the cauſes and reaſons of things, and rightly weigh and ponder them.

5. 2. Theſe Vertues cauſe men, willingly to part with many things, which are properly their owne, but by no meanes will they ſuffer any thing of Gods right to bee bated, *Gal.* 4 12. For it is not Chriſtian patience or meekeneſſe, but a meere ſtupid dulneſſe, which doth not, with zeale oppoſe it ſelfe againſt all ſinne, 1 *Sam.* 12, 13.

6. 3. Theſe Vertues doe ſo diſpoſe a man, that they doe not at all hinder him, but helpe him, in ſeeking the amendment of his brother that ſinneth, *Gal.* 6, 1. For it is too fond a tenderneſſe, and not meekeneſſe, which doth ſo much reſpect peace, that it neglects the care of it's duty.

7. 4. So that theſe kind of Vertues, though they ſhould never bee altogether wanting in a Chriſtian man, yet ſometimes, in reſpect of the exerciſe of them, they ought to bee intermitted, 1 *Cor.* 4, 21.

Queſt. 3. *By what motives is the mind of man, ſtirred up to the ſtudy of theſe Vertues?*

8. *Anſ.* 1. If wee conſider the meekeneſſe, patience, and long-ſuffering, which God ſheweth towards us; *Eph.* 4, 32. *Col.* 3, 13.

9. 2. If wee but conſider our ſelves, what wee have beene, *Tit.* 3, 3. and what ſtill wee are, *Gal.* 6, 1.

10. 3. If we conſider, how God can, and uſually doth, diſpence his grace, 2 *Tim.* 2, 25.

CHAP.

Chap. XXVIII.

Of Slownes to wrath, and of Wrath.

Queſt. 1. *What kind of fault is Slownes to wrath?*

1. *Anſ.* 1. It is a fault ariſing from defect of anger, by which the duty of juſtice, or charity, whereby a man is bound to admoniſh, chide, and puniſh an offender is intermitted.

2. 2. It hath indeed ſome reſemblance with meekeneſſe, but ſuch a one as boldneſſe hath with fortitude, and obſtinacy with conſtancy.

3. 3. It hath ſome ſhew of long-ſuffering, or that ſlownes to wrath, which is a vertue. But here is the difference, that the long-ſuffering man is ſlow to wrath out of underſtanding, and that not humane but heavenly, *Iam.* 3, 17. But this is either out of dulneſſe of nature, or of humane and carnall wiſedome.

4. 4. The proper evill therefore, in this ſlownes to wrath, (of which wee ſpeake,) is when it is the cauſe of the omiſſion of ſome duty to bee done, 1 *Cor.* 5. with 2 *Cor.* 7. 11.

Queſt. 2. *What kind of ſinne is Wrath?*

5. *Anſ.* 1. It is a ſinne in exceſſe of anger, becauſe it obſerveth not the due meane.

6. 2. Now it is a ſinne, Firſt, in reſpect of the impulſive cauſe, when without juſt occaſion one is moved to anger; *Matth.* 5. 22.

7. 3. Secondly, In reſpect of the degree or meaſure, though in a juſt cauſe, *Gen.* 49, 7.

8. 4. In the reſpect of the end, when it is not directed to the glory of God, and repreſſing of ſinne, but is raiſed either for our credit ſake, or our pride, or our profit. *Prov.* 13, 14, and 21, 24 and 28, 25.

9. 5. In regard of the direct effects, as when it breakes out into execrations and curſings, *Pſalm.* 106. 33.

10. 6. In

10. 6. In regard of the indirect effects as when it bereaves a man of his understanding; *Prov.* 16. 32. *Luc.* 21. 19. Or renders him unfit to execute Gods Iustice, (*videst,*) to performe those duties which God hath prescribed and doth require.

11. 7. In regard of the time it lasteth, when in due time it is not appeased; *Ephes.* 4. 26.

Chap. XXIX.

Of Concord and Good-will.

Quest. 1. *IN what thing consisteth Concord?*

1. *A:* 1. Concord is commendable in that which is good, but not in that, which is naught. For otherwise bee the designe knowne to bee naught, which they conspire about it is faction not Concord; but if that which is naught seeme to bee good it is an apparent Concord onely, and not a true one; *Phil.* 1, 27. and 2. 2. and 4. 2.

2. *A.* 2. Hence true Concord is not properly among any but the good, because it is versed about that, which is good, which is not indeed any way sought for but by those, which are good themselves, Insomuch, that there is never any solid Concord among the wicked: because the object and ground of true Concord is still wanting.

3. *A.* 3. Concord is an agreement of Hearts or Wils about some desireable good: so that although in many things it may seeme little different from peace, yet it containes within it somewhat more; for wee may have peace with the wicked; *Roman.* 12. 18. but no Concord.

4. *A.* 4. Now because the Wils of men, may bee united in some one good, and yet not have a perfect harmony of opinions about those things, which belong to that good; therefore a dissent of opinions about those things, which are not absolutely necessary, although it somewhat take from the perfection of Concord, yet it is not repugnant

to Concord it selfe; *Phil.* 2. 15. 16.

Quest. 2. *Whether or no Concord bee a distinct vertue and necessary?*

5, *Ans.* 1. Concord as it implies an effect of union betweene divers parties, is not it selfe a vertue, but somewhat flowing from the vertue of those divers. But the love of Concord is an act of vertue. But the inclination and disposition to this love, is onely rationally distinguished from Charity.

6. *A.* 2. The desire of Concord is necessary; First, In respect of Charity from whence it flowes, and which it cherisheth, promoteth, and completeth.

Secondly, In regard of Iustice, whose impedimenrs it removeth.

Thirdly, In regard both of publike and private felicity, which is more easily alwayes procured by the united forces of agreeing good men.

Quest. 3. *In what thing consisteth good Will?*

7. *Ans.* 1. It properly consisteth in that desire, whereby wee wish well to other men: But, First, The true and principall good things are to bee wisht both to others and to our selves; I meane Spirituall good things, and other things onely, as they may further these, 3 *Iohn* 2. 2.

Secondly, No good is to bee wished to one man, which may by any meanes bee prejudiciall to another. Therefore wee may not wish, that those may thrive either in wealth or honour, who plot mischiefe against others.

Chap. XXX.

Of Æquanimity.

Quest. 1. *What is Æquanimity?*

1. *Ans.* 1. Æquanimity is that, Moderation in conversation, with men, whereby Concord good will and peace is maintained; *Phil.* 4. 5.

2. *A.* 2. Now this Moderation consisteth properly in a relaxa-

a relaxation of the strict and rigid Law, as reason shall thinke fit; all circumstances being rightly considered.

3. *A.* 3. But this Relaxation that may partake the nature of a vertue, is to carry an even temper betweene two extreames; so that it doe not without discretion relaxe or pardon, either all things or nothing.

4. *A.* 4. This moderation in the first place is to bee observed in our speech, so that wee doe not arrogate so much to our selves by our words as our due is; *Philem.* 18. 19.

5. *A.* 5. It must bee observed too in our deeds, that wee doe not alwayes indeed challenge that right, which by our speech perhaps wee maintaine to bee due; 1 *Cor.* 9. 15.

6. *A.* 6. The like Moderation is to bee observed in a gentle toleration of those infirmities in others, which wee cannot by any meanes cure; *Rom.* 15. 1. 1 *Thessal.* 5. 14.

7. *A.* 7. This same Æquanimity is to bee exercised in the interpreting of other mens words or deeds, so that wee allow of all that is good, and entertaine all doubtfull things in the better sense as farre as may bee; and that wee doe not too much aggravate what is evill, 1 *Cor.* 13. 5.

8. *A.* 8. It is to bee exercised in passing by and pardoning manifest injuries, when thereby either Gods glory, or the publike or private good of any men may thence bee probably expected, 1 *Cor.* 13. 7.

Chap. XXXI.

Of Manslaughter.

Quest. 1. *What is Manslaughter?*

1. *Ans.* 1. By Manslaughter is meant any unlawfull killing of a man, to which may bee referred the maiming of a man as being an imperfect and inchoate killing. Hence it is no sinne of Manslaughter,

where a man is killed by Justice. But to this Justice, thy conditions must needs concurre. First, That the cause bee weighty and just. Secondly, That it bee done by publike authority. Thirdly, That it bee done orderly and by just meanes. Fourthly, That it bee done out of right intention and zeale for Iustice, not out of wrath, hatred, or desire of private revenge, or any other inordinate passion.

Quest. 2. *What is a just cause that a man should bee killed.*

2. *A.* That onely in conscience ought to bee held a just cause, which God in his law hath set downe for just, either in expresse words, or by cleere consequence: the life of a man is not subject to the pleasure of any but of him, who is the Authour and Lord of life. It is the part of all men to obey the Law which forbids murder, without any exception which is not allowed by the Authour of the Law.

Quest. 3. *Whether it bee not in some cases lawfull to kill the innocent?*

3. *A.* Out of intention and designe, it is by no meanes lawfull in any case:

But first, It is sometimes lawfull to deliver an innocent to some that will kill him. As in case, a Tyrant would quite destroy a City, were not some innocent man given to his rage: That innocent man is bound by the Law of nature to offer himselfe to dy for the safety of the whole Common-wealth: Nay the Common-wealth cannot retaine or defend him, but ought to urge him to the performance of his duty in this part.

Secondly, By accident an innocent may sometimes bee killed. As if in case necessity require, that some one or more guilty should bee killed, and they defend themselves by the interposition of one not guilty: Or in case, any man flying for his life through a narrow passage, cannot choose but trample upon another.

Quest. 4. *Whether it bee not lawfull, to kill a man sometimes by private authority?*

4. *A.* 1. It is sometimes lawfull to kill a man without giving any publike notice thereof, but it is then onely lawfull,

full, when the cauſe doth evidently require, that it ſhould bee done; and there is no poſſibility of making publike complaint: for in ſuch a caſe every private man becomes a Miniſter of publike Iuſtice, as well by Gods allowance, as Mans conſent.

5. *A.* 2. Hence it is no doubt, but a man lawfully ſometimes in his owne defence kill one that aſſaults or ſets upon him.

6. *A.* 3. But that this may bee lawfull. It is, Firſt, Requiſite that the aſſault bee violent and properly ſo termed; For it is force only which muſt be repelled by force, and not every injury.

Secondly, That the proper and true defence bee in the very act of the aſſault, at leaſt in a *morall* ſenſe if not in a *phyſicall*, and not any prevention of the aſſault or ſubſequent vindication; for if the aſſault may with any poſſibility bee avoyded, no reaſon will allow that it ſhould come to this.

Thirdly, That nothing bee offred under ſhew of defence which is not neceſsary to that end, for if it exceed meaſure or the moderation of a blameleſse ſafeguard, it is not properly a defence, but one aſſault oppoſite to another.

7. *A.* 4. The juſtification or recovery of a mans honour, whether it ſuffer by words or any reproachfull ſignes, or by deeds, as by a blow, or any ſlanderous accuſation; or by provoking to fight, or the like, is by ſome reduced to this kind of defenſe, but very unjuſtly.

For firſt, This honour, which is ſo much ſtor'd upon, is for the moſt part a vaine thing, depending on the opinion of vaine men, and by no meanes comparable to the life of a man.

Secondly, True honour is rather advanced then impaired by the contempt of ſuch kind of injuries.

Thirdly, Any man may defend his honour by ſome other meanes.

Fourthly, That impaired credit, cannot bee made whole by the death of the Detractour.

Fiftly, If this were granted, the way were open to frequent Murders.

8. *A.* 5. Yet this defence is justly referred to the guarding of ones chastity, because hee that assaulteth anothers chastity, doth offer the greatest violence that may bee, and that with so heynous and irrepairable an injury, that it may seeme rightly to bee equall to death it selfe.

9. *A.* 6. It is rightly too extended to the defence not onely of our selves, but of others that are innocent. For this is required of the Law, that wee love our neighbour as our selves.

10. *A.* 7. Now the person assaulting or some other circumstances may bee such, that hee that is assaulted, should rather suffer death then resist with any such defence.

Quest. 6. *Whether in no case it bee lawfull to kill ones selfe.*

11. *A.* 1. To kill ones selfe out of direct intention so to doe, is one of the most heynous kinds of Murder.

First, It is a grievous sinne against the authority of God, who is the sole Lord of life.

Secondly, It sinneth against the goodnesse of God, whose great benefit it contemneth.

Thirdly, Against the providence of God, whose order of things it endeavoureth to disturbe.

Fourthly, It is a sinne against charity, whereby a man is bound to defend his owne life no lesse then his neighbours.

Fiftly, Against Iustice, which doth not allow any man for his private pleasure to deprive the Common-wealth and other Societies, of which every man is part of any one member.

Sixthly, Against the Common inclination of nature, and so against the Law of nature.

12. *A.* 2. It doth not excuse this sinne, though it bee done for the avoydance of any great evils whatsoever, or for the getting any great good whatsoever: or for revenge upon our selves for our sinnes past. For no man is a competent Iudge to decree such a thing upon himselfe: Nor is evill to bee done, that good may come thereof, or

that

that other evils may not follow; and therefore in vaine is that fact of *Saul* by some excused, who fell upon his sword, least hee should have beene mocked by God and his Enemies; 1 *Sam.* 31. 4. And such was the fact of *Razis*, 2 *Mach.* 14.

13. *A.* 3. Nevertheleſse it is lawfull and sometimes just, that a man suffer himselfe to bee killed by another; and not forbidding him when it is in his power, whether it bee for the satisfaction of Iustice, or for the great good of others either publike or private, for this is not to doe evill, but onely to suffer it.

14. *A.* 4. It is lawfull too sometimes to expose ones selfe to such a danger, by which death must necessarily though indirectly follow. So a souldier may keepe his Station, or obey any command of his Leader though hee know hee shall therein bee killed. So *Sampson* (out of singular instinct) did *directly* intend to kill the *Philistims* and not himselfe, although hee foresaw, that his owne death must needs follow, *Iudg.* 16. 30. And somewhat like is the case of those, who with gun-powder blow up the ship they are in, least the Enemy should possesse her. For they doe not directly intend to kill themselves, but disadvantage the Enemy.

Quest. 7. *Whether or no the casuall killing of a man bee a sinne?*

15. *A.* 1. That is said to bee done by chance, which is done beside the scope and intention of the Doer. And this may bee done two manner of wayes. For it is either absolutely beside intention both in it selfe and in its cause, or in it selfe onely and not in it's cause. If man bee slaine the first way it is not Manslaughter, but onely *materially*, and so it is no sinne, because it is by no meanes voluntary; *Exod.* 21. 13. *Numb.* 35. 22. 23. *Deut.* 19. 5.

16. *A.* 2. If it bee done the latter way, it is the sinne of Manslaughter, but weightier or lighter, as it was more or lesse voluntary in the cause.

17. *A.* 3. And in such cases hee sinnes most, who doth some unlawfull act, whereupon immediately followeth the death of another: As if a man should unjustly

strike

ſtrike another without any thought of killing him, and yet his death ſhould follow upon the ſtroke.

18. *A.* 4. The next degree of ſinne, is when a man doth an unlawfull act, wherupon the death of another followeth *mediately or by* another party: As if a man ſhould cheriſh ſome Ruffian or notable Murderer, although hee doth it not to that intent that hee ſhould kill any body.

19. *A.* 5. Hee ſinneth heavily in this kind, who being about ſome warrantable buſineſſe, doth not take ſpeciall care to avoid Manſlaughter. As when any man diſchargeth a Gunne, or throwes a dart or ſhooteth an arrow without any care, not regarding whether any body bee in the way or no.

20. *A.* 6. But ſeeing, ſome are by duty bound to have a more ſpeciall care for the prevention of Murders, any negligence in ſuch perſons is joyned with the greateſt gilt: as if the Miniſters of publike Iuſtice doe not do their duties in preventing Murders and all cauſes or occaſions of them.

21. *A.* 7. Nor indeed can thoſe bee well excuſed, who neglect that duty, which out of Charity they are bound to performe, as in caſe one doe not ſuccour another in great danger, when hee may.

Chap. XXXII.

Of Duels.

Queſt. 1. *Whether or no Duels bee lawfull?*

1. *Anſ.* By Duels in this Queſtion is not underſtood every ſingle combate or fight betwixt two (for ſo the neceſſary defence of ones owne life againſt an aſſaulter ſhould bee called in queſtion;) but ſuch a one onely, which is directly and voluntarily undertaken, upon agreement and bargaine, with danger of killing or maiming. And ſuch kind of Duels are ſimply to bee condemned, as well in him that receives the challenge, as him

him that provokes, though the fault bee greater in him that provokes.

2. *A.* 2. There is no allowance of such a kind of fight in all the Scriptures, so that the Lawes of duelling (as also of drinking) were never of Gods writing, but of the Divels tradition for the ruine of Mankind. The combate of *David* with *Goliah*, besides that it was with publike authority undertaken, and for the common good; and as it were a partiall Battle, having no correspondence to a private duell agreed upon two, was also out of a singular motion of the Holy Ghost, and so not ordinarily to bee imitated.

3. *A.* 3. It is not a meanes apt, fit, or necessary to any good end. Not to the cleering of any doubtfull truth, or the quitting ones selfe of any accusation, because seeing, God hath no where promised, that he will by this meanes give a testimony to truth, to advise with or call his extraordinary providence thereto, is nothing else, but by a Divellish invention to tempt God. Not to the defence of worldly honour, because that honour which is to bee maintained this way, is vaine, and onely in credit with vaine men, who out of a perverse abuse and barbarous custome have cherisht such an opinion, which honour or reputation whosoever preferres before the honour of God, which must needs bee violated by such sinne, is not fit to bee reckoned among Christians. Not to the defence of the honour of God, as if any man should challenge an infidell, or accept a challenge from him, that so upon the event the true faith should appeare. Because so either the infallible truth of faith, should rely upon a fallible meanes, or else a miracle must be presumptuously expected at Gods hands, which cannot bee without tempting of God. Not to the execution of any just revenge, because neither is there any revenge allowed to private men, neither in that equall condition which Duellers are in, is there that power which is requisite to the revenging of injuries.

4. *A.* 4. A Duell is a Warre betwixt two, which is no more lawfull then betwixt many, and so is of the same

nature as a Civill Warre, which willingly or by compact to undertake all men would account for a madneſſe.

5. *A.* 5. In a Duell, every man is his own Iudge in his proper cauſe, & that too being diſtempered by anger, rage, and deſire of revenge, and ſubjects to himſelfe to the ſame danger with his adverſary, in either ſlight or waighty cauſe.

Chap. XXXIII.

Of Warre.

Queſt. 1. *VVHether or no Warre bee lawfull for Chriſtians.*

1. *A.* It is called a Warre, when there is a ſtrife by force, which is either privately undertaken of which wee ſpoke before, or publikely, which is now the Queſtion.

2. *A.* 1. Warre by it ſelfe, nakedly and entirely conſidered is a kind of evill.

For firſt, On one ſide at the leaſt, there is the evill of guilt or ſin: becauſe there can be no War juſt on both ſides.

Secondly, On both parts there is the evill of puniſhment, for the many inconveniences, which it alwayes bringeth with it. Whence in the Scriptures it is reckoned among the heavieſt of Gods judgements.

3. *A.* 2. Hence it is a ſigne of a barbarous and cruell man, if any one bee given to warre ſimply deſiring it and delighting in it, *Pſal.* 120. 7.

4. *A.* 3. Nevertheleſſe by it ſelfe and intrinſecally conſidered it is not alwayes unlawfull, but it may bee warranted upon ſome conditions: for had it beene ſo unlawfull then certainely it had never beene allowed by God in the old Teſtament, which no body can deny.

5. *A.* 4. *Iohn* the *Baptiſt* the Forerunner of Christ in his Sermon of the Kingdome of God, or the Baptiſme of repentance to the forgiveneſſe of ſinne, (*ideſt,*) Of the new Teſtament, *Luc.* 3. 14. being asked about the duty of Souldiers, perſwadeth them not to caſt away their armes, but to uſe them rightly. And the like is the reaſon of the

the Centurious and Souldiers, which were converted to CHRIST; *Luc.* 7. *Act.* 10. *Act.* 13. 12.

6. *A.* 5. CHRIST the Lord, *Matt.* 22. teacheth us to give unto *Cæsar* the things that are *Cæsars*, among which were payments for souldiers wages and costs of Warre, which it were unlawfull to supply, if Warre simply were unlawfull.

7. *A.* 6. The Apostle, *Rom.* 13. doth openly witnesse, that a supereminent power doth beare the sword, as the Minister of God, and therefore that the publike power of the sword is to such committed.

8. *A.* 7. In the Apocalipse are many Propheſies of Warres, which the Children of God should wage, and that with evident allowance.

9. *A.* 8. That highest power hath authority by the Law of nature (the Apostle in the 12. to the *Rom.* approving it) to repell injuries and vindicate the subject from them: But it often falleth out, that that cannot bee done without open Warre.

10. *A.* 9. Those things which are contrarily objected out of *Matth.* 5. and the like places doe not shew, that all Warre is simply unlawfull.

For first, There is no new thing there enjoyned, which cannot be shewed as a Precept in the old Testament, where Warre is allowed.

Secondly, Those things which are there said, are said to private men, in that they give any way to their affections and perturbations; Not to publike authority, which by God is constituted, a *Revenger to execute wrath upon him that doth evill*; *Rom.* 13. 4.

Thirdly, There the hatred of enmity and meere revenge, not the care of Justice is forbidden.

Fourthly, Some Hyperbolicall speeches are there used, that wee might bee instructed how wee should bee prepared in our minds with the greatest patience where need requireth, and that wee ought to strive that way, to which by our nature wee are most averse.

Quest. 2. *What conditions are requisite to make a War lawfull?*

11. *A.* 1. There is required a *juſt* cauſe, that wee fall not into that fault which is ſo often with deteſtation recorded in the Pſalmes; *They perſecute mee without a cauſe.* Now every light and ſmall injury is not a juſt cauſe of Warre, becauſe Warre being ſuch a thing which puniſheth men with the moſt grievous puniſhments, it is not to bee undertaken, but upon ſome injury, which is great or heynous, either in it ſelfe, or in the conſequences. Nor doth a great and heynous injury warrant a Warre, unleſſe after the triall of all meanes of peace, *Deut.* 20. *Jud.* 20. 11.

12. *A.* 2. In the ſecond place is required juſt authority. Now ſuch an authority though in reſpect of a defenſive Warre it is to bee found in every Common-wealth although imperfect; becauſe all men have authority by the Law of nature, to defend themſelves and to repell force by force, yet in reſpect of an aſſaulting Warre, it is not, but in the power of a perfect Common-wealth, which doth not depend nor hath any recourſe to a ſuperiour, but is in all things ſufficient it ſelfe and entire in every point, which is requiſite to a due Government. For an aggreſſive or aſſaulting Warre, is the ſupreame act of vindicative Iuſtice; *Ier.* 39. 5. and 52. 9. which kind of act can belong to none, but to a ſupreame Iudge, ſuch a one as hath not any ſuperiour, to whom hee is to have recourſe, or by whom hee may demand fit ſatisfaction.

13. *A.* 3. Thirdly, A right intention is requiſite: Not onely ſuch a right intention in generall as aymeth at the glory of God, (which is the common condition of every good worke) but ſuch a ſpeciall one as immediatly concerneth the Iuſtice of Warre, (*id eſt*,) that the Warre bee not waged out of paſſion, or hatred, but out of zeale for Iuſtice, that Warre may alwayes tend to a fit peace and tranquility as to its proper end.

14. *A.* 4. Laſtly, There is requiſite a juſt manner of waging. In which that generall rule of doing nothing contrary to the Law of God is as well to bee obſerved, as that ſpeciall rule that wee doe no hurt to others, which is not

conve-

convenient and necessary for the compassing the end of the Warre: Nor may the received Law of Nations bee violated.

Quest. 3. *It is here a Question about the first condition, how farre those that wage Warre are to bee acquainted with the Iustice of their cause.*

15. *A.* 1. The Prince or Authour of the Warre, and those Souldiers of the higher ranke, who are admitted to Councels of Warre, are bound most diligently to weigh with themselves, and enquire of other prudent and religious men, whether or no they have just cause to make Warre. For, hee who maketh Warre, beares the place of a Iudge in the highest matter. Now a Iudge is bound to use all diligence in the examination of causes, that so hee may give sentence out of right judgement. It doth not therefore suffice to the Iustice of a Warre, that a Prince doe beleeve hee hath a just cause, but hee must bee very certaine upon triall of knowledge. And hence, the adverse parties reasons, are alwayes to bee heard, if they will discusse about, what is fit and good.

16. *A.* 2. If after sufficient examination and deliberation, the Iustice of the ware doe still remaine doubtfull, whether the one part bee in possession or not, there ought to bee no Warre made, because, hee who wageth Warre in a doubtfull cause,

First, Sinneth in that, what hee doth, hee doth it not out of faith.

Secondly, Hee doth rashly expose himselfe and others to most grievous dangers, as well of sinning, as of enduring the miseries.

Thirdly, Hee giveth and executeth the sentence of vindicative Iustice, without any manifest cause.

17. *A.* 3. Souldiers of the lower ranke, which are subjects to the Prince, making Warre, although in a cause manifestly unjust, they ought not to assist him, yet if after such triall as they may conveniently make, the cause doe not appeare unjust, they may fight for their Prince.

For first, Such are not bound, neither are they able exactly to ponder the causes of Warre; but are onely the

Executours of another sentence and instruments, which are not so much moved by their owne Councell or deliberation, as by the Counsell and deliberation of the principall cause.

Secondly, Because in a doubtfull cause, the safer part is to bee chosen. Now it is safer (where no injustice appeares) to follow the command of the Prince, and provide for his owne and his friends safety, then for anothers.

18. *A.* 4. Nevertheless, such Souldiers as are not subject to the Prince making Warre, ought not to assist him in the Warre, if they doubt the Iustice thereof, because in doubtfull cases, the safer side is to bee chosen; but Souldiers being, they are free men, if in such a case, they abstaine from Warre doe no man any wrong: and if they undertake such a Warre, they offer violence to their owne consciences, and expose themselves to a great hazzard of doing the greatest wrong that may bee unto other men. And hence is it manifest, that those Souldiers who have saleable soules, and are ready to undertake any warre where 'tis probable they may have more wages, doe lead a most wicked life, and are in no wise excusable.

Quest. 4. *In the second condition, it is a Question whether it bee lawfull for a Christian Prince in a just Warre to accept the aid of Infidels, or to give them aid in such a Warre.*

19. *A.* 1. This thing considered absolutely, and by it selfe is not unlawfull for even as it is lawfull in a just Warre to use the helpe of beasts, as of Elephants, Horses, &c. So also is it lawfull to use the aid of beastlike men. Wee have a warrantable example hereof in *Abraham*, who joyned his forces with the forces of the King of *Sodome*; *Gen.* 14.

20. *A.* 2. Nevertheless, by accident this fals out so often to bee unlawfull, that it ought not indeed to bee tried without speciall heed.

First, Because it beares a kind of show of diffidence, and inclination to compasse our ends either by right or wrong, and also of an unlawfull union with the wicked.

Secondly,

Secondly, Becauſe hence uſually, doe ariſe the greateſt ſcandals both betweene Chriſtians and Infidels.

Thirdly, Becauſe Infidels uſually keepe not faith, and ſo their ayd proves a loſſe.

21. *A.* 3. The *Iſraelites* did not onely ſinne for thoſe reaſons, when they uſed the ayd of Infidels, but alſo, becauſe they had a ſingular protection from God promiſed to them, nor could they bee vanquiſhed, as long as they relied upon God, 2 *Chron.* 16. 8. 9. and 19. 2. 20. 36.

22. *A.* 4. Such a League of friendſhip as binds to a mutuall aſſiſtance to any Warre, whatſoever abſolutely and without exception of cauſe is ſcarcely, or rather not ſcarcely fit to bee entred with any faithfull Prince, much leſſe Infidell. For this were to expoſe ones ſelfe to the hazzard of a moſt heynous ſin, and to ſuffer ones conſcience to depend upon anothers pleaſure.

Queſt. 5. *In the third condition, it is a Queſtion what what kind of ſinne is the Miniſter intention of him, that makes Warre, as for hatred, envy, deſire of honour, or riches?*

23. *A.* 1. A bad intention alwayes vitiateth any morall action whatſoever, becauſe the end which is intended and moveth the Will, hath the greateſt power in producing the act. Now in waging of Warre, the ſinne of a bad intention is ſo much the more heynous, by how much the more unwillingly any Warre ſhould bee undertaken, for the cruelty of its nature, though with a good intention and not without a juſt and neceſſary cauſe.

24. *A.* 2. Nevertheleſſe, the worke it ſelfe (as it is a thing different from the action) is not changed either by a good or bad intention, for the intention is the cauſe onely of the working, not of the thing wrought, it appertaineth to the manner of doing, not to the manner of the thing done, which ought alwayes to bee eſteemed by it its owne internall nature.

25. *A.* 3. Hence in a Warre undertaken upon juſt cauſe and good authority it is not unlawfull to uſe the helpe of thoſe, who fight out of a bad intention, either out of hatred, violence, or ambition, or deſire of prey.

26. *A.* 4. And

26. *A.* 4. And hence also a bad intention in a Warre otherwise just, although it bee a sinne, yet it doth not inferre any obligation of restitution, because in it selfe, it is not a sinne against Iustice, for even as a Iudge, who punisheth a man out of hatred though deservedly, although hee commit a sinne thereby, yet hee is not bound to restitution, even so nor hee, who out of hatred makes a just Warre.

27. *A.* 5. In an unjust Warre, the bad intention doth augment and aggravate the injustice thereof. For seeing the injustice of the cause, is sometimes qualified and excused by an invincible ignorance; a bad intention maketh, that such an ignorance cannot beare the force of an excuse.

28. *A.* 6. Besides, not onely that intention which is in it selfe bad, but also any vaine or frivolous intention, (as the ostentation of forces,) is not a fit cause for any man to make a Warre: because it is against right reason, to choose a dangerous and dreadfull meanes to compasse a vaine end.

29. *A.* 7. Moreover such a lawfull intention, as the exercise of Military forces and the gaining of experience, or the expectation of reward, though it bee in a just Warre, if they are principall motives to it, and not the right it selfe, cannot choose but viciate the whole action.

Quest. 6. *It is a Question in the fourth condition. First, What persons are they that wee may lawfully dammage by Warre, and how farre may wee dammage them.*

30. *A.* 1. Every just Warre is waged properly and directly against the Offendours and those that are guilty, that is against those, whose cause and fault it is, that the Warre was begunne. Therefore those onely in true vindicative Iustice ought directly and of purpose bee punished. For without some preceeding crime, no punishment can bee justly inflicted upon any man. So that the *Israelites* seeme to have sinned grievously, by slaying the Sonnes of *Benjamin* without choyce, *Iud.* 20.

31. *A.* 2. Among the guilty, neither Children nor ordinarily Women, nor indeed any other quiet men, who disagreeing are forced to stay with the enemies, ought to bee numbred.

32. *A.* 3. Those that are guilty, are not to bee hurt any,

any further then the compaſſing the juſt end of the Warre doth require, that is ſo farre, that they make a faire reſtitution of the thing taken away, or that the injury bee ſufficiently revenged, or a peace eſtabliſhed.

33. *A.* 4. Thoſe that are innocent may bee hurt, beſides the intention of him that hurteth them, or by accident: as it fals out in any lawfull aſſault of a City or Ship, in which perhaps, there are ſundry perſons that are innocent; ſo in the ſpoile of goods, by which the enemy was ſome way more encouraged to a Warre: Becauſe by ſuch a conjunction, theſe innocents are reckoned with the guilty; and all the injury which is offered them, is indeed cauſed by thoſe guilty men; who detaine them in their power, and from them reſtitution is due: Nevertheleſſe Charity and Æquity doth require, that the Warre bee ſo mannaged as the innocent may bee as little damnified as is poſſible.

34. *A.* 5. And hence the leave given to Souldiers to ſpoile any City, as they ſhall pleaſe themſelves cannot lawfully bee maintained, becauſe among many other horrid things, which thence follow in ſuch a pillage, there is no diſtinction ſet betweene the guilty and the innocent.

35. *A.* 6. Hence too it is rather to bee thought robbery then a juſt Warre, where the oppreſſion of innocent husbandmen is intended, and ſuch a kind of Warre is that, which *Ferdinand* the Emperour now wageth in *Germany*.

Queſt. 7. *In what things may wee damnifie Enemies?*

36. *Anſ.* In thoſe things, which belong either to their juſt puniſhment or our neceſſary ſecurity, as in depriving them of life, outward, goods, and liberty. In which things too, ſuch a moderation is to bee obſerved as the rule of Iuſtice and the neceſſity of the ſecurity doe perſwade. But there can bee no violence offered to chaſtity, or bee permitted without the guilt of a grievous ſinne. For ſuch things doe neither belong to Iuſtice, nor ſecurity, nor indeed can the ſinne of the agent bee here ſeperated

from the punishment of the patient.

Quest. 8. *Whether or no it bee Lawfull to use deceits and stratagems in a just Warre.*

37. *A.* 1. God himselfe the Authour of Iustice, did by his owne mandate approve of deceits and Military stratagems in his people, *Ios.* 8. 2. as it is in many other examples; *Iud.* 7. 16. *&c.* and 20. 29.

38. *A.* 2. But now wee must not reckon lies among lawfull stratagems, because either to give an unlawfull promise, or breake a lawfull one, is alwayes unjust.

39. *A.* 3. Nevertheless, in stratagems 'tis lawfull, not onely to conceale your Councels and intents, but also by some deeds and other signes to make a shew of somewhat you do not intend. For although directly in words to expresse any thing that is false, is an uniustifiable ly, nevertheless, to expresse either by gestures or deeds some such thing, (*id est,*) to doe that, which probably may induce the adversary to guesse wrong, is no ly at all: Because those deeds which doe not of their owne nature, nor by any institution or mutuall agreement signifie this or that businesse, are not of the same nature or speech, and so have not any proportion to a ly, although they bee in a wrong sense taken by the Spectatours, and wee did foresee and desire, they would be so interepreted.

Chap. XXXIV.

Of the Æquity of some certaine Mosaicall *Lawes, which belong to the 6. Commandement.*

Quest. 1. *What right was there in that, hee which presumed to kill his Neighbour, should suffer death himselfe? Exod.* 21. 14.

1. *Ans.* 1. The sense is, and that most just, that the intent of killing a man, or the plotting anothers death, should bee punished with death.

2. *A.* 2. But this is to bee understood, not of every kind of desire to kill another, though in words expressed, but

but of such an intent so followed, that the Murder is in doing, (that is,) begunne to bee put into act, in so much, that the Murder may follow, as farre as was in his power, that desired it.

3. *A.* 3. Now such an intent, is to bee punished as the deed, because such a man, hath done all that in him lieth to kill the other, and so hath actively murdered him, though the passive designe did not perhaps follow. And so hee that wittingly and willingly did his endeavour to have the innocent condemned, is to bee punished as a Murderer, *Deut.* 19. 19.

4. *A.* 4. And such is the reason, in case a man by weapon or poison attempt to kill another, or if on purpose, hee set a house on fire, in such cases not so much the deed as the intent, not so much the event as the Will and Councell is to bee considered.

Quest. 2. *What right is there in that Law, of giving lesse satisfaction for the killing or hurting of a Servant, then of a Freeman? Exod.* 21. 21. 26.

5. *A.* 1. There is some difference betweene Servants and Free-people, for matter of striking, which comes hence; in that, Servants and Slaves, are by their condition obnoxious to blowes and stripes, and are compelled to answer their faults by the paine of their bodies; *Luk.* 12. 47. 48. But the condition of Ingenuous and Freemen, exempts them from all such kind of violence.

6. *A.* 2. Nevertheless, the Servant is not subject to his Master as farre as his life; but onely to the utmost of his endeavour, and in all things tending thereto. For God onely the Giver of life, is Lord thereof, nor can any but God, or hee that beares the authority of God, as a Iudge lawfully take it away.

7. *A.* 3. The Master therefore is not to bee excused, if hee strike his Servant with a weapon or instrument of slaughter, but if it bee with an instrument of correction, hee is, *Exod.* 21. 20.

8. *A.* 4. Hee that striketh his Servant with a rod, is not presumed to have done it with any intent to kill him, unlesse such force and cruelty were used that the Ser-

vant dye under his hand, or immediately after the blow.

9. *A.* 5. That reason, which is given in the 21. of *Exod. ver.* 21. (*For hee is his money.*) Doth not excuse a man in the Court of conscience, as if his money had procured him a title over the death of his Servant, nor indeed in the outward Court, but onely as farre as it is presumed, hee had no intent to kill him, but onely intended to chastise, and give him due correction; in as much, as hee had lost the money, hee bought him for.

Quest. 3. *What Æquity is there in that Law of the Beast, that killeth a Man?*

10. *A.* Vnreasonable Creatures are punishable for the killing a Man, not as if they had thereby contracted any sinne to themselves; (for they are not capable of any guilt:)

But first, That the Owners of such Beasts, might thereby bee punished, because they had not with diligence and care enough kept them in.

Secondly, That by this meanes, the life of man, might bee more tenderly esteemed, and all things that make against it, might bee had in the more detestation.

Thirdly, That beastly minded men by the death of such Beasts, might the more bee deterred from Murders.

Quest. 4. *What Æquity was there in that Law, which forbade men to kill some certaine Beasts? Deut.* 22. 6. *&c.*

11. *Ans.* Divers things of this kind are forbidden, not as if they were Murders or sinnes properly against Iustice;

But first, Because in such things, the cruelty and savagenes of some mens natures, appeareth, and is exercised and encreased thereby, whence Murders oftentimes spring. *Prov.* 12. 10.

Secondly, Because by such rudiments men, are taught to abhorre cruelty.

Thirdly, Because God would accustome his people, to keepe themselves from such kind of sinnes, nay from the very shew of them. For God would have his Law guarded with such kind of injunctions as with bounds to keepe men off from more heynous sinnes. Now as the bounds

and

and wall which defended the house was reckon'd as one with the house, so these appendixes to the Commandements, make but one Decalogue. Like to this, is the reason that forbiddeth to boyle a kid in the Dams milke, *Exod.* 23. 19. and 34. 26. *Deut.* 14. 22. *&c.*

Quest. 5. *What right is there in forbidding to eate blood?* *Lev.* 7. 27. and 17. 10. and 19. 26, *Deut.* 12. 16. 23.

12. *A.* This law partly aymes at the further detestation of cruelty; in which respect, it is joyned with that severe prohibition of Murder, *Gen.* 9. 4. 5. and partly for a Religious and Typicall observation: in which respect, it is joyned with the Law of sacrificing; *Lev.* 17. 10. 11.

Quest. 6. *What Æquity was there in the constitution of places of refuge by the Law?* *Exod.* 21. 13. *Num.* 35. 22. *Deut.* 19. 4.

13. *A.* 1. They were not properly places of banishment, but of refuge; for banishment is a punishment, but refuge tendeth to an immunity from punishment. Nor indeed is there any thing in the Law read of such a punishment as banishment; all punishments being either by death, mulct, stripes, or servitude.

14. *A.* 2. This refuge was provided for those onely, who had unawares killed any man, as by the instrument and manner is described, *Num.* 35. and is illustrated by an example, *Deut.* 19. But to wilfull Murderers, all such refuge, is severely denied; *Exod.* 21. 13. of which wee have an example in the 1 *Reg.* 1. and 2.

15. *A.* 3. This refuge was provided for the innocent to defend them from the heedlesse and rash fury of the friends of him that was so killed, not to take them out of the Magistrates jurisdiction.

16. *A.* 4. The ordinary places of refuge, were some certaine Cities of the *Levites*, not onely that those that fled thither, might remaine in more security by the reverence, which all gave to the *Levites*, but also, that by their examples and advice, they might the better bee instructed, both to a religious bearing of themselves under their condition,

dition, and to the carefull execution of other parts of their duty.

17. *A.* 5. The extraordinary places of refuge, were the Temple and the Altar of God, *Exod.* 21. 14. Because the reverence of God, which was moved in all men at sight of that place, did represse all violence.

18. *A.* 6. In ordinary places of refuge, the Man-slayer might stay, till such time as the anger, griefe, and trouble which the deceased parties friends had conceived were over: Now that time did depend upon the life of the high Priest, partly that by Gods consent, hee might bee restored and partly that an opportunity of reconciliation, might bee taken from the joy of that new succession.

19. *A.* 7. If before that time, the Man-slayer was taken out of the City of refuge, it was indulged to the griefe of the deads friends, that they might unquestioned kill him.

20. *A.* 8. The Æquity of such places, was; First, In that Man-slayers were not to bee punished before the cause was heard.

Secondly, In that it was fit, such should be succoured who either against or beside their intent had done some mischiefe.

Thirdly, That there was an account to bee made of the naturall griefe of men.

Fourthly, That there was a singular reverence due to holy places, but yet that there was not any impunity granted to wicked men for their sakes.

Chap. XXXV.

Præcept. 7.

Of Wedlock.

Quest. 1. *Which is the more excellent state, Marriage or single Life?*

1. *A.* 1. If they are simply and by themselves considered, there is neither vertue nor vice, nor any worke morally

morally good or bad included in either, because they are naturall formes of living, neither of which is either enjoyned or forbidden, 1 *Cor.* 7. 25. Seeing then, that neither state is morally good but indifferent, it cannot bee properly said of either, that it is better then the other.

2. *A.* 2. Now because among those things, which are of a middle nature, and neither good nor bad, some are greater furtherers of vertue and good works, and some lesse; (as knowledge doth more helpe piety then strength of body, or riches;) they are therefore to bee esteemed or neglected according to the power they have that way. And in this sense is the present question of the comparison of Wedlock, and a single life to bee understood.

3. *A.* 3. Now in this very comparison, if the things bee absolutely considered, the state of Wedlock seemeth more excellent.

First, Because in the beginning, it was ordained by God, for the bettering mans condition, *Gen.* 2. 18.

Secondly, Because, that since the fall, it hath that end, and use that it directly makes for the avoyding of sinnes and temptations; 1 *Cor.* 7. 2. 5. 9. And by that meanes for the conservation and promotion of vertue.

4. *A.* 4. But if the comparison bee made in respect of this or that person, judgement must then bee given partly from the gift he hath, and partly from those circumstances which *Paul* comprehendeth under the name of present necessity, 1 *Cor.* 7. 7. And if any man according to this consideration hath the gift or power, that other conditions concurring, hee findeth himselfe better able decently and fitly to serve God in his single life, it is better for him to remaine so, *Verse* 26. But if any after diligent examination, see that hee cannot doe his businesse so holily and conveniently in single life as in Wedlock, to such a one, the state of Marriage, is better then single life.

5. *A.* 5. This is the summe of the Apostles advice, that hee, who by temperance, and diligent warinesse and prayer, cannot avoyd burning, (*ideſt,*) such a burning of concupiscence which disturbeth the peace of conscience, should choose Wedlock: But as long as by such meanes, a man may,

may avoid burning all things being equally considered, it is better for a man to continue single, specially in time of persecution or the like.

Quest. 2. *Whether or no, and for what reason Polygamy is unlawfull?*

6. *Ans.* 1. Polygamy is a sinne against the first institution and law of Marriage, *Gen.* 2.

For first, God made one Man and one Woman, and joyned them together: insomuch, that what is superadded, must needs bee monstrous, *Mal.* 2. 15.

Secondly, By an edict from God, it is ratified that two onely, not three or more should bee one flesh, and that the Husband should cleave unto his Wife not to his Wives, *Matth.* 19. 5.

7. *A.* 2. Moreover, it is a sinne against the law of nature and right reason.

For first, it is against that instinct, which is inbred in man by nature.

Secondly, It is contrary to the nature of conjugall affection, which is so singular and proper to one, that it cannot admit any third person to the communion of the same thing, as experience sheweth us in conjugall jealousies.

8. *A.* 3. It is against the nature of the Matrimoniall contract, whereby it comes to passe, that the Married party hath not his body in his owne power, 1 *Cor.* 7. 4. Whence hee that joyneth himselfe to another Wife, is said, to deale *treacherously and unjustly*, *Mal.* 2. 14. 15.

9. *A.* 4. It is against that united care, which should bee had of the progeny, and which the end of Wedlock requireth.

10. *A.* 5. It is contrary to that perfection, which is found in some brute beasts. For many fowles are observed not to couple but with one only, taught meerely by the instinct of nature: and reason doth dictate, that man should have greater continence, then any fowle whatsoever.

11. *A.* 6. It is against that naturall principle, *Doe not that to another, which you would not have another doe unto you.*

12. *A.* 7. It

12. *A.* 7. It destroyeth the peace of the family, as experience teacheth, *Gen.* 4. 23. and 30. 1 *Sam.* 1. 6. *Lev.* 18. 18.

13. *A.* 8. Those ancient Fathers, who married more Wives then one, cannot bee excused, unlesse they had some singular dispensation. But because there is nothing in Scripture manifested unto us of any such dispensation, wee cannot affirme any thing for certaine, then that God tolerated some such things in them, and converted them to good.

Quest. 3. *Whether or no, and how farre too nigh an affinity hindereth Marriage?*

14. *A.* 1. That affinity which is contracted by carnall propagation from the same immediate stock and is called kindred of bloud is a naturall impediment of Marriage.

First, Because such kinsfolke are from the beginning one flesh, and therefore are not so fit to bee made one of two, which is the nature of Wedlock.

Secondly, Because nature teacheth us to pay a peculiar observance and reverence to our Parents, and the next of our kinne, which reverence and observance cannot agree with the use of a conjugall state.

Thirdly, Because the encrease of neerenesse and friendship, (which is one of the fruits of Wedlock;) in such a marriage of kinsfolke would bee lost.

Fourthly, Because the familiarity and acquaintance of kindred, would give an occasion of many inconveniences, if they had power of contracting Wedlock.

15. *A.* 2. That Spirituall affinity, which by the Papists is fained to bee contracted in the taking of Baptisme or Confirmation, or that Legall affinity which is made by adoption, as in case, a man take anothers child and make him his owne, hath not any force to hinder marriage, either from the word of God, nor the Law of nature.

16. *A.* 3. Those degrees of consanguinity and affinity with in which it is unlawfull to contract Matrimony, cannot safely bee defined to the direction of the conscience, but onely by the Law of God delivered by *Moses*, 18. *Lev.* wherein is unfolded the Law of nature.

17. *A.* 4. Those persons are to bee reckoned among those degrees which have the same reason to bee reckoned there as those which are, though they bee not expressely named, as because in the Law, the Nephew is forbidden to marry with his Fathers or Mothers sister, it followes, that the marriage of the Vnkle, which his Brother or Sisters Daughter is also prohibited.

18. *A.* 5. Moreover, it is more safe for honesty sake, and to avoyd all show of evill to obstaine from marriage with all such persons, as may but seeme to have the same reason of prohibition, as it is in next Cozens.

19. *A.* 6. Those degrees that are generally prohibited, may in case of necessity admit such exceptions as in Scripture are allowed.

20. *A.* 7. Besides those degrees prohibited by Divine right, the Civill Magistrate may prohibite a Matrimoniall contract to some persons for politike reasons. And so it is well in some places provided, that the Guardian marry not with his Ward.

Quest. 4. *What, and what kind of consent, is requisite to lawfull marriage?*

21. *A.* 1. A mutuall consent of the parties, is necessarily required to the essence of a conjugall state. Because in Wedlock, there is a mutuall surrender of bodies, and of power, and right over their mutuall bodies. Now there can bee no lawfull surrender of that thing, which is anothers without his consent, as in all contracts doth appeare. And hence it is, that such a consent, is the immediate efficient cause of Matrimoniall conjunction, insomuch, that it is not in the authority of any humane power to joyne any in marriage without both their consents.

22. *A.* 2. This consent ought to bee so declared by externall signes, that inward and harty consent doe manifestly appeare by them, (as farre, as morally one may guesse from them) For although ordinarily those signes are no other but words, expressing the sense of the mind, yet other tokens may bee equivalent to words, if they make an undoubted consent appeare.

23. *A.* 3. The consent of both, ought to goe together,

as

as in other contracts. Yet it is not necessarily, that their consents bee both at one time; but it is sufficient, if one party consent first, and that consent is thought still to bee in force, for then in a morall sense, they are said to consent together.

24. *A.* 4. This consent must bee voluntary and free, else it is not esteemed a humane consent.

25. *A.* 5. And hence, the consent of such as have not the use of reason, is of no force to such a contract.

26. *A.* 6. A compelled consent, such a one, as is forced by great and violent feare for that purpose raised, doth nullifie the contract, unlesse it bee renewed or strengthned by a subsequent free consent. Now that feare, which in respect of some may bee thought light, in respect of weaker people may bee counted great. For a great feare, which is not violent, but reverentiall, (that is,) such a feare as proceeds from a reverence towards Parents, doth not nullifie the consent: because such a feare, doth not extort a consent, but softly enticeth and perswadeth it.

27. *A.* 7. Such a consent as doth so proceed of errour, as that the errour was cause of the consent (whether it bee mistake of the person, as it was in *Iacob* about *Lea*, *Gen.* 29. or of the condition or quality, which is essentiall to Wedlock, such as is the errour treated of in the 22. *Deut.* 20. and as *Ioseph* suspected the blessed Virgine, *Matth.* 1. 18.) such a one I say, is not to bee esteemed a consent.

28. *A.* 8. But if the mistake bee but in some condition or quality, which is onely extrinsecall and accidentall, and nothing essentiall to the nature of marriage, then is the marriage no more to bee nullified then the oath, which the *Israelites* made to the *Gibeonites* upon mistake, *Ios.* 9.

29. *A.* 9. Moreover, the consent of Parents, and of such as beare their authority, in whose power the parties consenting are, is requisite. Now that such a consent of Parents, is requisite for the fairnesse of the marriage no man doubteth; but that is requisite out of necessity, the Papists doe

doe not onely deny, but also anathematize all such as affirmed it; *Concil. Trid. sess.* 24. But if this Question bee rightly and civilly understood: so that by the name of Parents bee understood Father and Mother, but especially, the Father (for in Tutours and the Mother too properly, it is onely the Fathers power a little diminished;) and the consent or dissent of them bee removed from all injury, and bee grounded on good reasons, the affirmative part is more consonant to the word of God and reason it selfe, and that for these reasons.

30. *A.* 10. It is alwayes in Scripture attributed to the Father, that hee should bee the efficient cause of the marriage of his children; *Deut.* 7. 3. *Ier.* 29. 6. *&c.*

31. *A.* 11. The most allowed examples in Scripture shew alwayes this, that the beginning and ground of Matrimoniall contract, is from the consent of the Parent, *Gen.* 24. 3. 4. and 28. 1. 2. and 29. 19. *&c.*

32. *A.* 12. Nay after the consent of the parties, it is left in the choyce of the Father, whether hee will give his Daughter or no to him that hath laine with her; *Exod.* 22. 16. 17.

33. *A.* 13. Nor is *Bellarmines* answere satisfactory here, alledging. That the *businesse here was not about any Matrimony already contracted, but about a future marriage enjoyned for punishment of the preceding fornication.* For it is absolutely shewed, that the dissent of the Father, is a just cause to hinder Wedlock, whatsoever the Man and the Maid have bargained, or shall hereafter bargaine together. A vow made by a child unto God, (which oftentimes the Father hath lesse to doe with then the marriage of his children, and which in its nature containeth the most strict obligation) is not ratified without the explicit, or at least the implicit consent of the Father, *Num.* 30. 4. 5.

34. *A.* 14. And that is a meere evasion, which *Bellarmine* here useth: *That this law onely concerned Daughters, not yet come to mature age.* For the businesse is about every Daughter, which is in the house or power of the Father, about every Daughter which is unmarried, being not a widdow nor divorced, *Vers.* 6. 9.

35. *A.* 15. The

35. *A.* N. The Sonne cannot alienate or give any thing away of his Fathers, without his Fathers consent, and consequently not himselfe, for hee is his Fathers.

36. *A.* 16. The Civill Lawes out of the principles of the Law of nature have provided, that the marriage of Daughters without the consent of Parents should not bee ratified, and the Primitive Church both by Doctrine and practise, did in this part approve of those Lawes. For the punishment appointed for such marriages was, that, neither Husband or Wife, nor marriage, nor dowry should bee acknowledged, and that the Children which should bee borne, should bee esteemed as Bastards; *Instit. de nupt. ſ. pennlt. l. 2. d. de rit. nupt. l. dotis* 68. *de jure dot.*

Chap. XXXVI.

Of the Solemnities of Matrimony.

Quest. 1. *WHat right is there in Contracts?*

1. *A.* 1. Contracts (as they are distinguished from perfect Matrimony,) are lawfull and mutuall promise of future matrimony expressed by some sensible signe. They are often distinguisht from matrimony (in respect of the externall Court) by that difference of time which the words pronounced doe ordinarily signifie to those that rightly understand them. For if the words import a consent of present contract, they constitute matrimony, but if onely of future matrimony, they make a bare betroathing.

2. *A.* 2. Although such kinds of contracts, are not absolutely necessary, (because all contracts, which may be lawfully promised for the future, may bee at the same present time wholly perfitted,) yet ordinarily, they make for the faireneſſe of the marriage. First, Because so there is a faire proceeding by just degrees from the beginning to the ends, (as in so waighty a businesse is fit.) Secondly, Because so the whole act is rendered more free from suspition of rashnesse, and appeareth the more grave and deliberate.

Thirdly, Because by this meanes, the minds of the betroathed, are prepared and disposed to those affections, which in matrimony are requisite.

3. *A.* 3. Although lawfull contracts thus farre agree with matrimony, that any unjust violation of them, is all one as a violation of matrimony, *Deut.* 22. 23. 24. Nevertheless, for many causes contracts may bee broken, for which matrimony may not.

As first, if there bee some honest condition joyned to the contract, which is not performed.

Secondly, If there bee any certaine time appointed for marriage, and therone party is wanting, the other seemes to bee absolved of the promise, in respect, the condition was not performed.

Thirdly, If any thing fall out after the contract, which would have hindred the contract, if it had fallen out before, and doth reasonably alter the mind of one party.

Fourthly, If either party free the other of the promise made.

Quest. 2. *What is to bee thought of Claudestine marriage?*

4. *A.* 1. Claudestine marriage is such, as is secretly done, which two wayes is to bee understood, either when it is without meet witnesses, or without publike celebration.

5. *A.* 2. It may bee (setting aside positive lawes to the contrary,) that some such marriage may bee just and ratified in the Court of conscience, because all things essentiall to the nature of matrimony, may bee done in secret.

6. *A.* 3. Nevertheless, because most heavy inconveniences follow such kind of marriages; as unlawfull conjunctions, discords, and dissolutions of matrimonies contracted, &c. Therefore in the externall Court, a marriage wholly Claudestine, is rightly esteemed as none at all.

7. *A.* 4. The usuall conjurations, which are made in the inquiry of impediments, although they bee not of the essence, but onely the solemnity of marriage, yet in respect of many inconveniences which may follow, their omis-

sion

sion, they ought ordinarily to bee promised.

8. *A.* 5. Publike celebration is necessary, not so much in respect of them that are to bee married, as in respect of the community, to which they are subject, and whose part it is to see, that marriage bee rightly performed.

9. *A.* 6. This celebration, though it may bee done by a Civill Magistrate, *Ruth.* 4. 1. Yet it is most fit, that in a Church it be done by an Ecclesiasticall Minister.

First, Because that ratification which is made in the name of God, by a Minister of God, before the Church of God is more weighty.

Secondly, Because the contract is more religious, and the obligation more piercing to the conscience.

Thirdly, Because a more powerfull benediction and sanctification is thence expected.

Fourthly, It appeareth by *Tertullian*, that it was a most excellent institution of Christians, that marriages should bee publikely solemnized and consecrated by the prayers of the Congregation; and Ministers, who writeth thus in his second booke; *How shall I bee able to tell the happinesse of that marriage, which the Church maketh, which the oblation confirmeth, and the Angels acknowledge sealed, and the Father ratified?*

Chap. XXXVII.

Of the mutuall duties of Man and Wife.

Quest. 1. *WHat are the duties which are mutually due betweene Man and Wife?*

1. *Ans.* 1. The first duty, is a speciall love, and such a one as is proper to Man and Wife, which therefore may bee termed conjugall, *Ephes.* 5. 28. 29. *Genes.* 2. 24.

2. *A.* 2. The second, is a speciall or conjugall honour, 1 *Pet.* 3. 7.

3. *A.* 3. The third, is living together, 1 *Cor.* 7. 10. Now this living together containeth under it the ordinary

dinary use of the same house, table, and bed.

4. *A.* 4. The fourth is, a mutuall communication of bodies according to the right end and limits of Wedlock with modesty and sobriety, 1 *Thes.* 4. 4.

5. *A.* 5. The fifth, is a communication of estates, and of outward goods at least, as farre, as to the use of them, *Ephes.* 5. 20.

6. *A.* 6. The sixt, is a Communion in the ordinary worship of God, 1 *Pet.* 3. 7.

Quest. 2. *Whether or no there is the same reason of these duties in the Man as in the Woman.*

7. *A.* 1. In respect of the essence of the duty and obligation, there is the same reason in both. But yet for the manner of the performance there is this difference, that the man alwayes so behave himselfe, that hee bee acknowledged by his Wife as her Head, 1 *Cor.* 11. 3.

8. *A.* 2. Hence it is the Husbands part to cherish and keepe his Wife, and provide for her in all necessaries, *Ephes.* 5. 29. 1 *Tim.* 3. 4.

Secondly, To goe before his Wife in knowledge, and every way declaring the same, 1 *Pet.* 3. 7. 1 *Cor.* 14. 35.

Thirdly, In the governing the life and actions of his Wife, 1 *Tim.* 3. 4. 1 *Cor.* 11. 3.

9. *A.* 3. And hence, it is the duty of the Wife, First, To acknowledge herselfe subject to her Husband, *Ephes.* 5. 22. Secondly, To reverence her Husband, *Ephes.* 5. *ult.* Thirdly, To learne of her Husband, 1 *Cor.* 14. 35. Fourthly, To obey her Husband in the Lord as it becometh her; 1 *Pet.* 3. 5. 6.

Quest. 3. *Vpon what causes may the Man and Wife live asunder?*

10. *A.* 1. They may live asunder for a while by mutuall consent, 1 *Cor.* 7. 5.

11. *A.* 2. Absence too, may bee lawfull for a time upon some great cause, which cannot consist with a mutuall presence, 2 *Sam.* 11. 9. 10.

12. *A.* 3. If the Husband remove his dwelling upon any warrantable cause for a long time, and have a mind to carry his Wife with him, shee is bound to follow him, unlesse

leſse ſome great danger of body or ſoule, is thence manifeſtly like to follow. For the Husband being the head of his Wife, may appoint both the place and manner of their habitation, 1 *Cor.* 9.5. *Gen.* 12. 11. *&c.*

Queſt. 4. *Whether or no may the Wife give any thing without her Husbands conſent?*

13. *A.* 1. In ſome caſes ſhee may, As firſt, If ſhee have free adminiſtration and power in ſome goods, which in many places is granted to Women, over ſuch goods as they bring more then there dowry, and ſuch as they have gotten by their owne induſtry.

Secondly, If ſhee make preſents, and give almes, as other Women uſe of her ranke.

Thirdly, If it bee not any notable, but ſlight quantity for the proportion of goods, which ſhee and her Husband have in condition.

Fourthly, If it bee done out of preſumption of the intent and conſent of her Husband.

Fifthly, If in caſe it bee done for the prevention of ſome dammage otherwiſe likely to befall her Husband, 1 *Sam.* 25. 18.

Sixtly, If her Husband be either abſent, or mad, or a laviſh ſpender of his goods.

Queſt. 5. *Whether or no, and how farre it is lawfull for a Man to reprove his Wife being faulty.*

14. *A.* Hee may and ought to reſtraine her by ſuch meanes as are not repugnant to conjugall ſociety, as by admonitions, reprehenſions, and the deniall of ſome priviledges which are due to a godly and obedient Wife. But it is by no meanes the part of any Husband, to correct his Wife with blowes:

Becauſe firſt, It proceedeth from an unwarranted bitterneſſe and cruelty.

Secondly, It is repugnant to the ingenuous, quiet and peaceable ſociety of Wedlock.

Thirdly, It deſtroyeth conjugall affection, as well in the Husband, while hee uſeth his Wife as his Servant, as in the Wife while ſhee ſeeth herſelfe contemned and tyrannically dealt with.

Fourthly, Experience teacheth, that this is not the way, either to the amending of the Wife, or the peace of the Family.

Fiftly, It is not allowed by any law, nor practised by any, but furious or drunken men.

Chap. XXXVIII.

Of the dissolution of Marriage.

Quest. 1. *WHether or no, and how Marriage may bee dissolved?*

1. *A.* 1. Matrimony cannot by any at his pleasure bee dissolved, and for that cause, simply and absolutely considered is rightly termed indissoluble, *Matth.* 19. 9. *Rom.* 7. 1.

2. *A.* 2. Now Matrimony, whether consumate, or onely by contract ratified, hath this priviledge above other contracts, not onely from Christs institution, but also from the Law of Nature, *Matth.* 19. *From the beginning it was not so.* The reason is, because Matrimony is not onely a Civill, but a Divine conjunction, whose Institutour and Ordainer is God himselfe; *Matth.* 19. *Whom God hath joyned, &c.* And is of that nature, that it cannot possibly bee dissolved without the great inconvenience of both parties.

3. *A.* 3. Nevertheless, it is not so indissoluble, but that upon such cause, as God approveth to bee just it may bee dissolved. For that indissolubility was not instituted for the punishment, but the comfort of the innocent, and doth admit some exception, in which God ceaseth to joyne them, *Matth.* 19. 6. 9.

4. *A.* 4. There is not any just cause of making a divorce approved in Scriptures, besides adultery and the like horrid impurities, whereby it comes to passe, that two remaine no longer one flesh but divided; and so the faith of Wedlock, is directly violated; *Matth.* 5. 32. and 19. 9.

5. *A.* 5. Hence

5. *A.* 5. Hence any contagious disease is not a just cause of dissolving a consumate Marriage, although it may hinder conjugall conversation. Therefore in such a case, God who enjoyneth continence, will not deny it to such, as begge it by prayers, and seeke to obtaine it by the use of lawfull meanes.

6. *A.* 6. An obstinate desertion, although in the party deserting, it containeth no just cause of making a divorce, yet it makes a faire cause for the party deserted, after the triall of all other meanes in vaine, to suffer a divorce, 1 *Cor.* 7. 15.

7. *A.* 7. A voluntary and spontaneous absence, if it bee beyond the time appointed and continued by deceit, is of the same nature, with a professed desertion.

8. *A.* 8. The great danger, which one party may bee in by the cruelty of the other, or by any other manifest meanes of cohabitation, may bee just cause of retiring for a time, so to provide for his owne safety and security, but not for an absolute desertion, unlesse first hee bee deserted. For if one party drive away the other with great fiercenesse and cruelty, there is cause of desertion, and hee is to bee reputed the deserter. But if hee obstinately neglect, that necessary departure of the other avoyding the eminent danger, hee himselfe in that playeth the deserter.

Quest. 2. *Whether or no Adultery committed, doe onely nullifie the use, or the bond too of Matrimony?*

9. *A.* 1. It is cleere, that the bond it selfe is nullified.

First, Because the very essence of the contract, is directly violated: Now the contract ceasing, the bond grounded upon the contract doth necessarily cease.

Secondly, It is dissonant from all reason, that all Matrimoniall duties should for ever bee taken away, and yet the bond or obligation to those duties should remaine.

10. *A.* 2. The words of the Lord, in *Matth.* 5. 32. and 19. 9. have no distinction of limitation, of dismission, but doe simply and absolutely approve of dimission in the cause of Adultery: they doe allow therefore,

not ōnely a partiall dimission, and in respect of some particulars as from bed or boord, but a totall one.

11. *A.* 3. The exception of fornication, *Matth.* 19. 9. signifieth a diverse thing (as *Cajetane* observeth) from other causes, and that diverse thing is nothing else but this, but that hee, who putteth away his Wife for fornication and marrieth another, doth not commit adultery. The Confession of *Cajetane* upon that place is observable. *The Text speaketh thus in the plaine literall sense: I understand therefore, that it is lawfull by the law of our Lord* JESUS CHRIST, *for a Christian to put away his Wife for carnall fornication, and that hee may marry another.*

12. *A.* 4. The Apostle, 1 *Cor.* 7. 15. doth in expresse termes pronounce the deserted party to be free. Now that hee which is free, is free from the bond. But if in the cause of obstinate desertion without adultery the innocent party bee releast of the bond, much more sure is hee, so in the cause of adultery. *I doe not onely wonder* (saith *Cajetanus*,) *but am amazed, that when* CHRIST *doth so cleerely except the cause of fornication, that yet the whole torrent of Writers should nevertheless deny that liberty of the Husband: And yet* Paul *not cleerely saying it, they allow a solution of Wedlock out of his words in a distinct cause, from what* CHRIST *hath laid downe and solely excepted.*

13. *A.* 5. But yet the bond of Matrimony, is not so broken by adultery, but that it may by the consent of the innocent party bee continued and renewed, 1 *Sam.* 25. 44. and 2 *Sam.* 3. 14. The reason is, because the divorce is allowed in favour of the innocent party, now hee that is innocent may part with his owne right. Neither is divorce enjoyned as a Præcept, but onely permitted and allowed as a priviledge: Therefore although, wee ought not so to connive at this sinne, that the amendment thereof bee wholly neglected, for that were to encourage wickednesse, yet no man is forbid to pardon the offence to the penitent so it bee without scandall.

14. *A.* 6. There would bee no Question about the offending party, if adulteries were alwayes punished as they

they ought, and the Law of God requireth. Yet becauſe uſually one indulgence draweth on another, it ſeemeth reaſonable, that they bee not wholly deprived of their naturall liberty.

15. *A.* 7. A commiſſion of the ſame fault on both ſides, ſeemeth to take away the right of divorce from either of them; for faults of an equall nature, are ſometimes aboliſhed by a compenſation.

Chap. XXXIX.

Of immodeſt Luxury.

Queſt. 1. *What kind of ſinne is Luxury?*

1. *A.* 1. Luxury doth generally note any exceſſe in the uſe of things, belonging to the decking of the body. For hee, which liveth too delicately and ſoft is ſaid to melt in Luxury. But taken ſtrictly and properly, it doth ſignifie a vice oppoſite to chaſtity by exceſſe in the uſe of things, which pertaine to generation. The reaſon is, becauſe all exceſſe in the decking of the body, doth tend to that uncleanneſſe, as to the moſt full abuſe of the body.

2. *A.* 2. It is a ſinne moſt grievous in its owne nature:

For firſt, It deſtroyeth the ſoule, as it hath the nature of a burning, which doth conſume, hinder, and oppreſſe the piety of the heart; 1 *Cor.* 7. 9. In which ſenſe, ſuch deſires are ſaid to fight againſt the ſoule, 1 *Pet.* 1. 12.

Secondly, Becauſe luſt doth pollute and defile the body more particularly, 1 *Cor.* 6. 18.

Thirdly, Becauſe it is a perverſe miſuſing of the moſt weighty thing, which doth not onely belong to private good, but alſo to the common good of mankind.

Fourthly, Becauſe it eſpecially overwhelmeth the whole man, ſo that hee can hardly bee freed from thence, by reaſon of the cloſe inhering of this concupiſcence, for its continuall importunity, and unbridled impotency, *Hoſ.* 4. 11. *Prov.* 2. 18.

Fiſtly, Becauſe from this ſinne as from a fruitfull roote, doe proceed many other, as idle talke, filthy, diſcourſe, carnall, diſpoſition, and a totall alienation from God.

Sixtly, Becauſe it bringeth along moſt dangerous diſcommodities to the naturall life.

Seventhly, Becauſe it doth extinguiſh the light of nature, and ſo is both the ſinne, and the puniſhment of the ſinne, as alſo the cauſe of other moſt grievous puniſhments, *Rom.* 1. 24. *&c.*

Queſt. 2. *What is the luſt of the heart?*

3. *A.* 1. A voluntary thought of any immodeſt act, except it bee done with deteſtation, is the receiving of a dangerous temptation.

4. *A.* 2. Any delight from an immodeſt act, which is repreſented onely by the imagination and thought, although there bee no meaning of executing that act, is a ſinne of wantonnes: becauſe the delight is alway ſuch, as the object from whence it is ſprung, and about which it is converſant.

5. *A.* 3. Thoſe thoughts and delights, are ſo much the more vicious, by how much they are more voluntary, and continued.

6. *A.* 4. A conſent to an impure act, if occaſion and power might bee given, is accounted for the act it ſelfe, *Matth.* 5. 28.

7. *A.* 5. A libidinous habit, by which one is inflamed upon every occaſion to ſuch delights, with the conſent of the will, is a diſeaſe of the affection worſe then any act of impurity, 1 *Theſ.* 4. 5.

Queſt. 3. *What is the Luxury of Speech?*

8. *A.* 1. Obſcene ſpeeches are in themſelves rotten, that is, no way convenient to the uſe of ædification, but plainely repugnant to it, *Epheſ.* 4. 29. and 5. 4.

9. *A.* 2. As they are commonly uſed, they are the manifeſt ſignes of an impure heart, from the aboundance of which ſuch words doe proceed, *Luc.* 6. 45.

10. *A.* 3. They are not onely oppoſite to the word of God, but to the order of nature: for thoſe things, which

in their owne nature are to bee hid with modeſty, are impudently laid open by ſuch words.

11. *A.* 4. They are temptations to the hearers, to whom by theſe meanes fowle thoughts are ſuggeſted: but eſpecially, when they are uſed to that end, that they might ſtirre up, and kindle delights; 1 *Cor.* 15. 33. *Ambroſe* ſayeth rightly in the firſt booke, Chap. 14. *de pœnit. Luſt is fed with banquets, nouriſhed with delicates, kindled by wine, and enflamed by drunkenneſſe. But the fomentations of words are more dangerous then theſe, which inebriate the mind with wine of the vine of Sodome.*

12. *A.* 5. Talke of beaſtly things, with a meaning to delight himſelfe with the narration and propoſall of ſuch things to the phanſie, as if they were preſent, is a verball performance of that filthineſſe, of which the talke is.

13. *A.* 6. Obſcene ſpeeches out of a certaine naturall modeſty, are not wont to bee explained in downe right words, but inſinuated obliquely by Metaphoricall phraſes: whence it is, that upon occaſion of the like words, or phraſes, that godly diſcourſe, meditations, and even prayers themſelves are troubled, polluted, and hindered by ſuch fancies entruding themſelves. And for this reaſon, the frequent uſe of obſcene ſpeeches ſeemeth to bee more hurtfull to piety, then the ſimple act of fornication.

14. *A.* 7. Not onely obſcene ſongs, and verſes ought to bee reckoned among obſcene ſpeeches, but alſo ſome immodeſt geſtures. For they are ſpeeches expreſſed after another manner.

15. *A.* 8. Thoſe alſo are in the compaſſe of theſe ſinnes, who willingly and without any deteſtation, or forbidding, heare beaſtly talke or read ſuch things written. For they doe either intend an unlawfull delight, or at leaſt expoſe themſelves to the hazard of ſinning ſo.

Queſt. 4. *What is the luſt of the eyes?*

16. *A.* 1. All beholding of that, which is in relation to unlawfull delights, and carnall deſires, is an exerciſe of the wantonnes of the heart, *Matth.* 5. 28. 2 *Pet.* 2. 14.

17. *A.* 2. The like looke, although it bee not out of a fowle intention, but onely out of lightneſſe, and curioſity,

as farre it is with the hazard of stirring up unlawfull delights, doth participate of the same sinne under the consideration of a medium tending to it, *Iob* 31. 1.

18. *A.* 3. The beholding of lascivious and beastly things, either in act, or in some reall gesture, or in its representation, by an unbefitting picture, or immodest imitation, as it is commonly used, cannot bee excused from the note of wantonnes, *Ephes.* 5. 3.

19. *A.* 4. The beholding of a naked person, especially in a divers sexe, because to speake morally and according to practise, it giveth occasion of lustfull commotions, is not to bee allowed of without a necessary cause, 2 *Sam.* 11. 2.

20. *A.* 5. To this kind of sinne, is to bee referred the lascivious trimming of the body, by which a lustfull concupiscence is showen, or stirred up, or any danger given any wayes to ones owne or anothers chastity, *Isai.* 3. 17. 1 *Tim.* 2 9. 1 *Pet.* 3. 2. 3.

Quest. 5. *What is the Luxury of touching?*

21. *A.* 1. Kisses and embraces, which are used after the honest fashion of the Countrey to signifie an honest good will, are things in themselves lawfull, *Gen.* 29. 11.

22. *A.* 2. Kisses, embraces, and lascivious touches which are done with an intention of stirring, or nourishing unlawfull carnall desires, or for carnall delight betwixt those who are not man and wife, or with danger of inordinate commotion, are the forerunners of uncleannesse: because in their owne nature, they doe tend to the joyning of bodies, and is as it were an inchoation of the same, *Rom.* 13. 13. *Col.* 3. 5. The comicall port sheweth this sufficiently in those sentences: *Bee alway quick, the flame is next to smoake. Hee which would eat the kirnel, must breake the shell: and hee that would lye with one, must beginne with a kisse. Then I seeke out a Whore, and first I aske a kisse of her.*

Quest. 6. *What is to bee thought of dancings?*

23. *A.* 1. Common revellings, or sportly dancings mingled or joyned betweene men and women, are altogether to be condemned. First,

Firſt, Becauſe (to ſpeake according to practice,) they doe expreſſe the inſolency, and a certaine madneſſe of the mind. For, then men are more ready to beginne the dance, when they are almoſt frantique, either out of drunkenneſſe, or a forward deſire, *Exod.* 32. 6. *Mar.* 6. 21.

Secondly, Becauſe they doe openly repreſent in geſtures, thoſe things which by courſe of nature have modeſtly joyned with them.

Thirdly, Becauſe they are ſnares and ſcandals not onely to the Dancers, but alſo to the beholders. For they doe ſtirre up and inflame the mind of man by their enticings to luſt: which of it ſelfe is carried thither with ſo much forwardneſſe, that it ought rather by all meanes to bee repreſſed.

Fourthly, Becauſe there is a kind of defiling of that dignity, which ought to bee kept by all Chriſtians: and in that reſpect, they were uſed among the graver Ethnickes by hired proſtitutes, and muſitians.

24. *A.* 2. Neither doe thoſe limitations and cautions, which being ſet, many doe contend, that dancings may bee admitted, availe any thing:

As firſt, If there bee a meane obſerved in them, and they are not too much frequented.

Secondly, If they bee inſtituted onely for delight, and not for levity, or luſts ſake.

Thirdly, If they bee done in the preſence of honeſt perſons.

For firſt, Wee doe in vaine ſeeke after a meane in inſolency, and madneſſe, and the like, which doe conſiſt in the exceſſe of a meane.

Secondly, Not onely the end and intention of the doer, but alſo the end of the deed, and what doth uſually follow upon it, ought to bee weighed in our conſciences, eſpecially when the thing is no way neceſſary.

Thirdly, Scandall may bee given to honeſt perſons, and if the perſons bee beyond the hazard of ſcandall, they are more worthy of reverence, which forbiddeth ſuch light and mad toyes to be practiſed before them.

25. *A.* 3. That doth leſſe availe which is objected

by the patrons of theſe ſports, that they are the Conciliatours of good will, and affection betwixt young men, and maidens, and ſo of contracting marriage. For every occaſion of marriage is not to bee allowed of: but an honeſt occaſion of impolluted marriage.

Queſt. 7. *What is to bee thought of ſtage Playes?*

26. *A.* Such ſtage playes as are now in uſe, are utterly to be condemned?

27. *A.* 1. They conſiſt in the lively repreſentation of vices and wickedneſſes. And if it bee not lawfull to name ſuch vices without deteſtation, *Epheſ.* 5. 3. then certainely much leſſe may it bee allowed, that the ſame ſhould bee expreſſed to the life by geſtures.

28. *A.* 2. In the repreſentation of ſuch wickedneſſes, the actours doe not onely put on the reſemblance of them, (which all Chriſtians ought to abſtaine from 1 *Theſſ.* 5. 22.) But they compoſe themſelves with great care, that they as well conceive them internally, as expreſſe ſuch manners externally. Whence it is by exerciſing themſelves to it, they diſpoſe themſelves to the ſame vices, whence they become ready and prone to execute them without ſhame. For experience teacheth, that ſome by acting of playes, have put on ſuch indecent habits and geſtures, as they could not put them of againe in a long time.

29. *A.* 3. Some vices are ſo repreſented as they are alſo really done, ſuch are idle talke, ribaldry, vaine curſings, execrations, and the like.

30. *A.* 4. Either Women are brought upon the ſtage to repreſent wantonnes with impudency (who ought even in the Church to keepe ſilence, 1 *Cor.* 14. 34. or to bee vailed, 1 *Cor.* 11. 10.) or men for to pleaſe, put on Womens apparell, face, and geſture; which is repugnant to the word of God, *Deut.* 22. 5. and is a great kindling of wantonnes, as alſo it giveth occaſion, and leadeth the right way to thoſe beaſtlineſſes which are againſt nature, *Rom.* 1. 27.

31. *A.* 5. Both Actours and Spectatours ſeeke delight in theſe things, of which they ought to bee aſhamed, *Rom.* 6. 21.

32. *A.* 6. They,

32. *A.* 6. They expose themselves to manifest hazard. For they which are most modest, can hardly avoid the tickling thoughts of unlawfull things, and others learne to doe that, which they were wont to heare and see without blushing. The wiser of the Ethnickes themselves, did observe this; amongst whom *Seneca*: *Nothing is more dangerous to good manners, then to set at a shew: for then vices creepe in more easily by pleasure.* l.

33. *A.* 7. If there bee any of so hard a breast, that they are not moved with such sights, yet they give scandall to others, who by their example are drawne into dangers, and sinnes.

34. *A.* 8. Great cost is vainely, and with hurt bestowed. For with the charges that are layed out upon one stage play, many poore may bee sustained some months.

35. *A.* 9. Stage-players by the Civill law are infamous. In the Primitive Church, they were excluded from the Ecclesiasticall communion.

36. *A.* 10. In time past, it was a solemne vow of all that were baptized: *I renounce the Devill, his pompes, shewes, and workes*, from whence *Salvian. de provid. lib. 6.* doth thus discourse: *In all spectacles, there is a certaine apostacy of the faith, and a deadly prævarication from the Symbols, and heavenly Sacraments of it. For what is the first confession of Christians in saving baptisme? what else, but that they protest to renounce the Devill, his pompes, shewes, and workes? therefore spectacles, and pompes, according to our profession, are the workes of the Devill. How canst thou, ô Christian after baptisme follow shewes, which thou confessest to bee the workes of the Devill? Thou hast once renounced the Devill, and his shewes: and by this thou must necessarily know, that when willingly, and upon knowledge, thou dost goe againe to playes, thou returnest to the Devill. For thou hast renounced both together, and didst account one as both. If then returnest to one, thou hast gone back to both. For thou sayest, I renounce the Devill, his pompes, shewes, and workes. And what then? I doe beleeve (thou sayest) in God the Father, &c. Therefore the Devill is first renounced, before God is beleeved in; because he*

which doth not renounce the Devill, doth not beleeve in God. And therefore hee which returneth to the Devill, leaveth God. The Devill is in his shewes and pompes: and by this, when wee returne to spectacles, wee leave the faith of CHRIST. So holy *Salvian* out of *Tertullian* (as it seemeth,) *de Spectac. cap.* 4. *&* *de Idolat. cap.* 6. where the like sayings are found. Those objections and limitations, which are brought by some Divines in favour of these playes, are of no moment.

It is objected. First, That stage playes are someway necessary. For seeing that recreation is necessary to man, and nothing doth recreate and delight more then such kind of sports, it followeth that they are necessary.

37. 11. *A.* 1. Lawfull recreations or sports, doe consist in things onely indifferent, which are neither a pointed or forbidden by God. For wee ought not to use forbidden things, and it is not lawfull to rest with Precepts. But it hath beene proved before that stage playes, doe consist in things forbidden.

Secondly, Those delights which either spring from things unlawfull, or which give an occasion to things unlawfull, are vitious, and deadly.

Thirdly, The too much inticings to carnall pleasures, ought to bee avoyded as suspected, and dangerous, as if they were snares: because they make the flesh wanton, and infect, and presse downe the mind. And truly, there is no other cause, why common stage playes doe so much tickle the multitude, then that they are bathed in all filthy pleasure by them, from the lively image of those lusts, which they love by any meanes to nourish, and stirre up in themselves.

It is objected. Secondly, That then is a manifold profit of these sports: because they helpe the understanding and memory in the knowledge of things: they promote the flight of vice, and love of vertue, and render both speech and manners more neat and civilized.

38. 12. *A.* 1. If these were meanes which brought so much profit, without doubt they would have some approbation in the word of God. But others, and not these

meanes

meanes are allowed of in the word of God, by the uſe of which thoſe perfections ought to bee attained.

Secondly, Such meanes are wont to bee ſanctified to Chriſtians by the word and prayer, 1 *Tim.* 4. 5. But it is altogether unheard of, and ſtrange to the nature of theſe ſports, that any one ſhould prepare himſelfe by prayer to the uſe of them.

Thirdly, Experience of all ages ſheweth, and the manner of ſtage players doe proclaime it, that the underſtanding and memory are polluted by ſuch ſports, vices promoted, and vertues extinguiſhed.

It is objected. Thirdly, That thoſe ſports may have an honeſt end, a laudable ſubject, as a hiſtory of the Bible, and honeſt actours, free from all lightneſſe and ſcurrility.

39. 13. *A.* 1. When the end of the deed is diſhoneſt, it cannot bee made honeſt by the intention of the doer.

Secondly, If choyce of the two were to bee granted, it ſeemeth more ſufferable that prophane rather, than ſacred ſtories ſhould bee acted by players. For the Majeſty of the word of God, which ought to bee heard, and thought on with feare and trembling, is debated, ſpoiled, and abuſed in an unworthy manner, if it bee turned into a matter of ſport.

Thirdly, If lightneſſe and ſcurrility bee taken from the ſceane; the common ſtage it ſelfe is likewiſe taken away: becauſe it will bee deſtitute of actours and ſpectatours. The Heathen Philoſopher obſerved this of old, *Tuſc. Quæſt. l.* 4. *Poetry, the moſt famous Correctreſſe of life, which thinkes it fit, that the lover of vices, and authour of levity, ſhould bee placed in the Councell of the Gods. I ſpeake of Comedy, which except, wee did allow of theſe offences, would not bee at all.*

Chap. XL.

Of the Mosaicall *Lawes, belonging to the 7. Commandement.*

1. THere were some lawes appendixes to this Commandment, which were permissive onely, by which a deed was not plainely allowed off, or made indifferent, or lawfull, but onely left free from the legall punishment. Of this kind was the law of putting away a wife, which was not an adultéresse, but was odious for some uncleanesse, *Deut.* 24. 1. *Matth.* 19. 7. 8. Of this kind was the law of searching out the truth in case of jealousie, *Num.* 5. 14. To this kind also ought those lawes, at least in part, to bee referred, which suppose *Polygamy: Such was that which denied the transferring of the right of primogeniture from the Sonne of the hated wife, to the Sonne of the beloved, Deut.* 21. 15.

2. Some Lawes were definitive, but yet proper to that people, and had partly a judiciall, partly a ceremoniall consideration.

3. Such was the Law of taking ones brothers wife, *Deut.* 25. 5. whether the brother of both sides to the deceased, and brother in Law to the Widdow bee understood, (yet with the exception of the Law, *Lev.* 19. 16.) which is the most received opinion: or whether the next of kinne, which could marry the Widdow according to the law, which is *Calvins* exposition, and not improbable.

4. Such was the Law concerning a Daughter which was an Heyresse, who is commanded to marry in her Fathers tribe, least the hæreditance with her, should passe from one tribe to another, *Num.* 36. 8.

5. Such was the Law of not taking a stranger to Wife, not that it was denied the people of God to take Wives which were Idolatresses, *Deut.* 7. 3. but because the marriages at lest with some Nations then contracted, and consumated

sumated were disannulled, *Esa.* 9. 1. and 10. 10. 11. For the Apostle under the new Testament, teacheth the contrary, 1 *Cor.* 7. 2. 3.

6. Such was the law of the Priests marriage, *Lev.* 21. 13. and of the burning alive the Daughter of a Priest for fornication, *Lev.* 21 9.

7. The æquity of such Lawes, is onely from particular and morall right.

8. But other Lawes concerning marriage, which neither depend on the permission, or speciall condition of the Iewes, but flowes from the nature of the thing it selfe, according to their substance, are of the common and morall right.

9. Such is the law of adultery committed with another mans Wife, by killing both, *Deut.* 22. 22. There was no more derogated from this law, because CHRIST would not condemne the Adultéresse, *Joh.* 8. 11. then was derogated from the justice and æquity of parting the goods of the family, when CHRIST would not divide the inheritance betwixt the brothers, *Luc.* 12. 14.

CHAP. XLI.

Præcept. 8.

Of the Dominion of externall things.

Quest. 1. *WHo are properly the Lords of things?*

R. *A.* 1. God is the onely absolute Lord of all things, for whereas hee is the Creatour and Governour of all, hee is the sole Lord of the nature of things, when man is Lord onely of the use of them: and in the use it selfe, man is subjected to the will of God. When God useth all things as it pleaseth him.

2. *A.* 5. It seemes, Angels have not the Dominion of bodily things: because wee no where read, that power was given to Angels: neither is ther any use of bodily things attri-

attributed to them, except Miniſteriall by Divine diſpenſation to execute the will of the Lord.

3. *A.* 3. Brute beaſts have not properly Dominion over thoſe things which they uſe: becauſe that which is right and juſt is onely metaphorically found in beaſts, and not properly.

4. *A.* 4. Man hath the proper Dominion of thoſe things, which are ſubjected to his power, *Gen.* 1. *Pſal.* 8. Becauſe hee hath the ability, as farre as God permits, to apply thoſe things to his owne uſe.

5. *A.* 5. Among men which live bodily lives, there is none, but hath power over his proper bodily things, in what age, ſtate, or condition ſoever they bee.

6. *A.* 6. Children, and mad men, although for want of reaſon, they have not the next actuall power of uſing things, yet they have a radicall power, becauſe they are men, *Gal.* 4.

7. *A.* 7. Infidels and wicked men, although by right, they are liable to bee deprived of this power, being deſtitute of that more eminent title, which the faithfull in CHRIST have obtained: yet, becauſe the ſentence of the law againſt them, is not commanded to bee executed, and ſome Dominion of bodily things in this life, is due from God to humane nature, being it is annexed by the law and order of nature; therefore they have a lawfull and free uſe of thoſe temporall things.

Queſt. 2. *Whether or no, and which way was the diviſion of Dominions lawfull?*

8. *A.* 1. The diviſion of things was both juſt, and neceſſary: Firſt, To avoid contentions, *Gen.* 13. Secondly, That thoſe things being in parts, ſhould bee more diligently employed. Thirdly, That they might more orderly bee handled.

9. *A.* 2. That diviſion is founded, not onely on humane, but alſo on naturall and divine right. For although the law of nature doth not from the beginning immediately command this diviſion, yet it dictates, that diviſion to bee neceſſary, by reaſon of the multiplication of mankind, and the prevailing of iniquity, to the more peaceſull and quiet

ſetling

ſetling of things. And this was alwayes in the Law of nature, which wee obſerve at an ordinary table, or feaſt, that although the diſhes bee ſet in common, yet thoſe pieces which others have cut, no man ought to take to himſelfe without their leave, who firſt had them.

Queſt. 3. *Whether true Dominion according to the Court of Conſcience may be founded on the civill law alone, or the Divine law alone, or on both?*

10. *A.* 1. The Conſcience in all things, ought to looke back on the judgement of God. Vnleſſe therefore, the title of Dominion is manifeſt to bee lawfull, and true by the law publiſhed by God either in nature, or in his word, it cannot ſtand in the Court of Conſcience.

11 *A.* 2. Properly it doth conſider onely the judgement of God, becauſe it is not ſubject to a humane Court. If therefore, it ſhall plainely appeare, that the title is of force, either in the law of nature, or in the Divine law, it gives true Dominion according to the Court of Conſcience, although it bee diſannulled in the Civill law.

12. *A.* 3. Hence it is, that hee hath juſt and true Dominion, which poſſeſſeth any thing by a contract, which otherwiſe is lawfull, and right, but onely for the want of ſome ceremony, or formality, which the civill law preſcribes to a contract, in the humane Court is diſannulled, or to bee diſannulled.

13. *A.* 4. So alſo Dominion is transferred in the Court of Conſcience, by a will which is not formall; (*ideſt,*) which wants a certaine number of witneſſes, the Notary. &c. This formality is therefore onely preſcribed in the Civill lawes, to prevent deceit, and couſening, which are often uſed in ſuch contracts: but when the intents of thoſe that made theſe contracts doth manifeſtly appeare, that reaſon ceaſeth, as alſo the force of the Civill law doth ceaſe; For when the cauſe is taken away, the effect alſo is taken away.

14. *A.* 5. The ſentence of a Iudge which diſannuls ſuch a contract, is founded on a preſumption of deceit: but that falſe preſumption takes no place inthe Court of his Conſcience, that knowes the contrary.

15. *A.* 6. By the consent of all, the obligation of the law of nature is introduced by these contracts which are not formall, because they are made out of free will, upon deliberate Counsell. But the Civill law cannot abrogate the law of nature. *Ergo,*

16. *A.* 7. The intention of the Civill law, in disannulling such contracts, is onely not to helpe them in the externall Court, or give sentence on their sides, because of the Common good. Howsoever, all obligation which ariseth from the law of nature is left.

17. *A.* 8. The Civill law it selfe in some cases, (as in a Souldiers will, &c.) Doth admit of this naturall obligation although it want those formalities. Therefore it doth acknowledge, that these contracts in themselves, are of force in the Court of Conscience.

18. *A.* 9. Therefore hee, in whose favour the law disannulleth such a contract, cannot (with a safe Conscience) plead against it before a Iudge, or require that it may bee declared nullified, or of no force, if hee knowes the truth of it.

19. *A.* 10. Hence also the possession of anothers goods, the Lord thereof being unwilling, although it bee continued so long as the lawes require to prescription, doth not conferre the Dominion to the possessour in the Court of Conscience.

20. *A.* 11. If the possession bee by deceitfull dealing, (*id est,*) if the Possessour knowes, or thinkes the thing possessed not to bee his, but anothers, it is a sinne against the law of nature, and therefore cannot establish the right of Dominion. And those lawes, which allow so much power to such kind of possessions, tend to the destruction of the Common-wealth, in that they nourish heavy sinnes in detaining other mens goods against Conscience: and also allow theives the Dominion of stolen goods, onely for delay of restitution, which is manifestly wicked.

21. *A.* 12. The possession of *bonæ fidei,* by upright dealing hath nothing which is not in the possession *malæ fidei,* except it bee the false opinion of the Possessour, that

the

the thing is his owne. But this opinion cannot in the Court of Conſcience bring a juſt title of Dominion: eſpecially after it is taken away by the manifeſtation of the truth, and the contrary knowledge hath place, by which hee knowes the thing, which hee poſſeſsed was anothers.

22. *A.* 13. No juſt cauſe can bee brought, why preſcription *bonæ fidei* ſhould transferre Dominion. Three reaſons are wont to bee alleaged:

Firſt, That the Dominion of things ſhould not bee uncertaine.

Secondly, That contention ſhould not bee infinite.

Thirdly, That the negligence and ſloath of men in regaining their goods might bee puniſhed:

But firſt, All theſe reaſons are as well for the poſſeſſion *malæ fidei*, by deceitfull dealing, as for that which *bonæ fidei*, hath upright dealing joyned with it.

Secondly, The firſt and ſecond reaſon doe not belong to the Court of Conſcience, but to the externall onely, where perhaps for thoſe reaſons, the action may bee denied to the true owner, when the time is runne out which is ſet downe by the law.

Thirdly, The third reaſon is not ſufficient: becauſe every negligence of the owner in re-obtaining his goods deſerves not ſo great a puniſhment. Neither in truth is the law of Proſcription properly pænall, for then the former Maſter ſhould not looſe his Dominion, or the Preſcriber get it before the ſentence is given. Neither can groſſe and ſupine negligence bee eaſily proved, onely by the ſpace of time.

Fourthly, Affected ignorance and voluntary negligence in finding out the truth, which excludes upright dealing, is alwayes preſumed of him that detaines another mans goods, eſpecially if hee were the authour, taking it into his poſſeſſion.

23. *A.* 14. Hence alſo the detaining of goods loſt by ſhipwrack, doth not conferre a juſt title of Dominion on the detainer.

For firſt, It is moſt cruell and ſavage injuſtice to ſpoile

the ſpoiled, and to encreaſe the miſery of the miſerable.

Secondly, It is moſt repugnant to charity, for where ſingular pitty and reliefe is required, there to adde affliction to the afflicted, is to goe poſitively oppoſite againſt charity. And it is all one, as if a traveller, which hath fallen into the hands of robbers, and beene riſled of all his goods, yet let goe alive with his horſe, and cloake (bound nevertheleſſe,) ſhould by the Lord of the Soile bee kept bound, and by him bee ſpoiled of thoſe goods which were left, his horſe and cloathes.

24. *A.* 15. The detaining of goods loſt by ſhipwrack, hath no colour of right of force enough for Dominion, except that which ariſes from the poſſeſſion of goods forſaken, which become the firſt Poſſeſſours. But goods which by ſhipwrack, are caſt into the water, are not therefore to bee accounted as forſaken. For things become forſaken either by the expreſse act, of the former owner, or by æquivalent conjectures, as when knowing and willingly hee utterly neglects and permits thoſe things, which were his to bee ceaſed on by others. But hee which unwilling ſuffers ſhipwrack, doth no more abandon thoſe goods which eſcape, either expreſsely or tacitely, then he, who by reaſon of fire or ruine, ſuffers his goods to bee carried out of his houſe. Such goods are not out of the power of the owner *de jure*, but *de facto*. They doe not want a Maſter, and therefore the Dominion of them cannot bee acquired, by the bare finding, or detaining of them.

25. *A.* 16. The Civill lawes themſelves condemnes this detention. For ſo *Conſtantine Cod. lib.* 2. *Tit.* 5. *If at any time a ſhip is driven by wrack on the ſhore, or ſhall touch at any land, let it belong to the owners, my Exchequer ſhall not interpoſe; For what right hath the Exchequer in anothers calamity, that it ſhould ſeeke advantage in ſo lamentable a miſchance?* And if the publique Exchequer will not appropriate ſhipwrackt goods, much leſſe ought it to bee done by private men. *Cajetan* therefore ſayes rightly *in ſum.* 5. *furtum. Shipwrackt goods, which according to the lawes of ſome ſhoares are confiſcated, therefore, becauſe they*

they are shipwrackt, I know not by what justice are detained, except by that which addes affliction to the afflicted. There is no reason, that any one should gaine by shipwracks, unlesse it bee that wages is due to those, by whose labour and industry the goods are delivered, and preserved.

Chap. XLII.

Of Contracts.

Quest. 1. *What law is there of the efficient cau'es of contracts?*

1. *A.* 1. To a lawfull Contract, first are required Persons fit to a Contract, (*id est,*) they which have the administration of their owne goods, or power to oblige themselves in such things, *Act.* 5. 4.

2. *A.* 2. Hence Infants, mad-men, and prodigals are not fit to make a Contract: and under that title their Contracts by the Civill law, are deservedly accounted nullities.

3. *A.* 3. Those that are under age, and are come to the perfect use of reason, although they have as yet overseers, if on mature counsell they doe bargaine, that Contract considered in it selfe, according to the Court of Conscience, seemes to bee of force. Whence the Lawyers teach, that those being under age, which Contract without the authority of their Guardians, although they are not obliged by the Civill law, yet by the naturall they are.

4. *A.* 4. In the second place is required, either the formall, or virtuall consent of the Contracters, and that with three conditions: That first, It bee free, at least so farre as one is bound freely to will and agree, although he will not in an illicite act. Secondly, Promissive, (*id est,*) with a mind to bee obliged to those lawes of that Contract which is made. Thirdly, Expressed by some outward signe.

5. *A.* 5. From the first condition it followes, that the consent which is wrested by extreame feare, is not sufficient to a firme Contract.

6. *A.* 3. Yet this must bee so understood: First, That the feare is inferred to that end onely that consent might bee forced. For if it should bee induced for another end, and hee which is afraid to avoid that evill should make a contract, that contract will bee of force: as if one being taken by a theife, should promise a summe of money to bee freed, that feare was not the cause, but the occasion onely of the contract.

Secondly, The feare must bee brought on unjustly. For if one out of feare of punishment established by the lawes, should bargaine with him, to whom hee hath done an injury, such a bargaine cannot bee disannulled.

7. *A.* 7. From the second condition it followes, that promise which is drawne out by guile, or given out of errour, or is so imperfect, that it containes not an intention of obliging, doth not properly make a contract. Howsoever if one being deceived with anothers words to his owne losse, taking those for a promise, hee is bound to performe what hee promised in that way of speaking, lest he should bee a cause of dammage which would follow.

8. *A.* 8. From the third condition it followes, that an internall promise made to a man doth not bind; the reason is, because the internall acts, are not fit instruments of conveighing our meanings and consents to others.

Quest. 2. *What law is there concerning the matter, about which contracts are versed?*

9. *A.* 1. Lawfull contracts are not properly exercised, but about lawfull things, the reason is:

First, Because in every contract, consent is given: but consent to an unlawfull thing is sinne.

Secondly, Contract in it selfe hath the force of promise: but it is not lawfull to promise, what is not lawfull to performe.

Thirdly, From a contract an obligation doth arise; but no obligation can bee lawfull which obligeth to sinne, because under that very title it is repugnant to the obligation of the Divine law.

10. *A.* 2. Hence a contract or bargaine for any dishoneſt thing, is also it selfe dishoneſt as a bargaine for murder,

der, or whoredome, &c. The reason is, because such bargaines are ordained to dishonesty as their end, and therefore are of the same nature with the end it selfe, that is dishoneſt. But if it bee asked, if after the dishoneſt action committed, the contract obligeth him which promised, or if it bee lawfull to receive the hire bargained for in consideration of the danger, labour, and losse, which was joyned with the dishonesty, it may bee probably answered, that the promiser is obliged, but it will hardly stand with true repentance, if the other party doe receive it, *Matth.* 27. 3. 4.

11. *A.* 3. Contracts of buying, and selling, and those which are of the same nature, have no place in some things: not because they are not lawfull or good in themselves, but because they are so good that they cannot bee valewed at a price.

12. *A.* 4. Hence it is a sinne of Simony, to buy or sell, or any way change a holy and Spirituall, for a Temporall; the reason is,

First, Because holy things ought to bee used as holy, not polluted, and profaned, which then they are, when they are brought downe, as Worldly things, into Temporall contracts, being it is against the Religion and reverence, which is due to holy things.

Secondly, Because it is injustice to sell those things, which are to bee bestowed on free cost, *Matth.* 10. 8.

13. *A.* 5. This sinne is extended not onely to supernaturall gifts, (which yet was the sinne of *Simon Magus*, from whom it tooke it's name,) But also first, To the causes of such gifts, as the Sacraments and the like. Secondly, To things annexed to such gifts, as they are such. Such are all those, which are so adjoyned to the Spirituall function and office, either as they goe before, accompany, or follow after it, that they can no wayes bee separated from it.

14. *A.* 6. Hence, not onely those are guilty of *Simony*, which buy or sell those things which directly belong to the election, ordination, or vocation of Ecclesiasticall Ministers, but all such, as in order to that calling, buy or sell those

things

things which are set apart for the maintaining of Ministers, which usually are called benefices.

15. *A.* 7. Such Simoniacall bargaines, not onely consists in money, but in all those things, which can bee valewed, and rated with money, or hath the like nature with it, in respect to spirituall things. Hence a Simoniacall gift is not absurdly divided, into a gift from the hand, a gift from the tongue, and a gift from observance. A gift from the hand is money, or that, which is of the same valew with it. By the gift from the tongue are understood prayers, prayses, entreaties, flatteries, if they have the power of obtaining Spirituall things. By the gift from observance, is understood some Temporall deed, which induceth the bestowing of Spirituall, as payment of a debt, whether the bargaine bee expressed, or tacitely understood.

16. *A.* 8. To intend onely such donations or receivings, although it consists in one party alone, yet it is a kind of degree of this sinne, and so it is not ill called Mentall Simony, and by some Confidentiall, as it is distinguished, from conventionall, and reall.

17. *A.* 9. That which is given to the sustentation of those, which are the helpers, and Ministers of Spirituall things, hath no kind of Simony in it. That also hath a place here which is said of the reward of Physitians, and Schoolemasters: *Wee doe not pay them the price of the thing, but their worke, because they serve, and being called from their owne affaires, they attend ours. They doe not receive the reward of their desert, but employment.*

18. *A.* 10. Neither is it properly Simony, when somewhat is given out of meere gratitude, not by any agreement tacite, or expressed, direct, or indirect. Neither if any thing is given by him, which hath a certaine and undoubted right to the Spirituall function, for the avoyding of unjust troubles. Howsoever in these wee must beware of deceit, and the very appearance of evill is to bee avoyded.

19. *A.* 11. And although there is not in every respect a parity, yet there is some similitude, and proportion betwixt

betwixt things ſacred and publique offices, which have the power of juriſdiction. For the ſale of ſuch offices, hath a diſhoneſt corruptneſse, which thwarts the nature of them. For as it is repugnant to the act of juriſdiction, that it ſhould bee ſaleable, ſo is it alſo to the power of exerciſing that act. Neither indeed, hath the Prince himſelfe Dominion over the offices of jurisdiction, but onely adminiſtration. There are alſo ſo many evils which ſpring from this kind of traffick, that it is had in deteſtation with all ingenuous men.

Queſt. 3. *What law is there concerning the forme of Contracts?*

20. *A.* 1. The externall forme is not the ſame ſet and determinated by any law, either naturall, divine, or civill. For it may conſiſt in any declaration of mutuall conſent whatſoever, whether it bee done by words, or geſtures, or writing, or the delivery of the thing it ſelfe. Therefore, although that forme hath power of obliging, yet becauſe it is not of force in it ſelfe, but as it hath relation to the internall Court, for that cauſe it doth the leſſe belong to the internall Court of Conſcience.

21. *A.* 2. The internall forme of a lawfull Contract, is upright dealing, by which one doth ſincerely intend to oblige himſelfe to the performance; of that which hee profeſſeth, and afterwards to performe it as much, as in him lieth. The reaſon is, becauſe a Contract includes a promiſſive conſent. Now a promiſe is a teſtimony, by which one binds his faith to deale uprightly with another in the performance of this or that; and therefore the forme doth require internall, and eſſentiall the upright dealing of the Contracter, to bee true, and ſincere.

22. *A.* 3. Hence that diviſion of Contracts; by which ſome are ſaid to bee according to upright meaning, others to bee according to the ſtrictneſſe of the law, is not accurate, and hath not place either in the Court of Conſcience, or before God. For upright meaning is required in all Contracts, and becauſe the chiefeſt part of the nature of Contracts doth conſiſt in that, the judgement as farre as it can appeare, is to bee given out of that, and according

to it. Therefore in all Contracts, wee ſhould proceed according to right, and good, not the letters, or extreame rigour of the law, in which often times the moſt extreame injury is found.

23. *A.* 4. Sometimes not to ſtand to promiſes, is not repugnant to honeſt meaning; to wit, when the promiſe leaves off to bind:

As firſt, If the thing promiſed becomes unprofitable, unlawfull, or impoſſible.

Secondly, If the ſtate of the things and perſons is ſo changed, that in the judgement of wiſemen, the promiſer is thought, that hee would not have comprehended ſuch an event.

Thirdly, If the other party, in whoſe favour the thing was promiſed, ſhould remit it.

Fourthly, If hee which promiſed on the other ſide, will not fulfill his promiſe.

Fiftly, If any thing bee promiſed for that cauſe, which afterwards is found not to bee in it.

24. *A*, 5. Repugnant to honeſt meaning is diſſimulation; that is, craftineſse, ſubtlety, fraud, cheating, plots, or contrivements either in words, or deeds, applied to the deceiving or circumventing anothers. 1 *Theſſal.* 4. 6. 1 *Cor.* 6. 8. It is uſually called evill craft, that it may bee diſtinguiſhed from an honeſt deviſe, by which one is willingly cheated into right reaſon.

25. *A.* 6. It is repugnant to honeſt meaning, in as much, as it takes away the cleare intention of performing, that which was pretended, and ſeemed to bee promiſed.

26. *A.* 7. This guile, if it bee about the ſubſtance of a thing, as if one ſhould ſell glaſse for a pearle, the Contract in its owne nature is made voyd, becauſe in ſuch a Contract the conſent is wanting. For hee which would buy a pearle, meanes not glaſse.

27. *A.* 8. Alike is the nature of evill guile, which yeeldeth the chiefe cauſe to a Contract, although it meddles not with the ſubſtance of the thing, as if one ſhould perſwade his chapman to buy a pearle for that reaſon onely that before

fore it was his Fathers, who otherwiſe would not have bought it. For ſuch a Contract is made voyd or to bee made voyd, becauſe hee which was brought in by guile to bargaine, ſuffers injury in the Contract; and therefore is fully to bee ſatisfied by the undoing of the Contract.

28. *A.* 9. When this guile lights onely on the Contract, and is about it's accidents: as if one ſhould bee deceived in the goodneſse of a thing, and is brought in by deceit, not that hee ſhould buy, but that hee ſhould buy for more then its value; it doth not make the Contract utterly voyd, or altogether to bee made voyd: howſoever hee which deceives is bound in Conſcience, to recompence the others dammage according to æquity.

29. *A.* 10. Of this kind is that deceit, when the ſeller conceales from the buyer ſome hidden fault of the thing ſold, which bringeth dammage or loſſe to the buyer.

30. *A.* 11. To this alſo belongs, if the ſeller knowing that in ſhort time, there will bee great ſtore of ſuch wares, by which occaſion the price will bee diminiſhed, and hee ſhall ſuffer great loſſe which ſhall buy before at the current price, will neither foretell that to the buyer, or abate the price: or alſo if the buyer knowes that in ſhort time, there will be great ſtore of buyers, and ſcarſity of wares, by which the priſes of things will bee encreaſed, and the ſeller brought into poverty by ſelling at the uſuall rate. For in ſuch caſes wee are bound, at leaſt by the law of charity, to foreſee for our neighbours good, as long as it may bee done without any great loſſe to us.

31. *A.* 12. Thoſe Civill lawes which confirme a Contract made by circumvention, ſo it bee under halfe of the juſt price, are permiſſive onely to diminiſh ſtriſes, and doe not juſtifie the Contract, but leave it to bee judged in the Court of Conſcience, by the law of nature, and the Divine law.

32. *A.* 13. That fault alſo is oppoſed to honeſt dealing, which conſiſts in the inconſiderate omiſſion of that diligence, which might and ſhould have beene added to the fulfilling of the Contract. It differs from deceit, becauſe

deceit properly is used wittingly, and on set purpose: but this fault proceeds from not heeding, or inconsideration without set purpose or intent. It is repugnant to honest dealing, not because it doth simply exclude sincere intent, but because it doth shew, that diligent and due care of performance was wanting. Therefore it is rightly called by the Apostle *lightnesse*, 2 *Cor.* 1.17.

33. *A.* 14. This fault is divided into open, slight, & slightest. The open fault, is the omission of that diligence, which men in the like case ordinarily apply, as if one should leave a borrowed booke in some open place from whence it may bee taken away. A slight fault is the omission of that diligence, which diligent men of the like case commonly use, as if one should leave a thing entrusted of great value in an unlockt Chamber, from whence it may bee taken away. The slightest fault, is the omission of that diligence, which the most diligent in the like case are wont to adde, as if hee should leave that thing entrusted, and thinke the doore lockt, and yet doth not certainely know.

34. *A.* 15. From the open fault, all Contracters are held guilty of the dammage, which shall thence ensue. Because common diligence is contained in the obligation of every promise, and the omission of it, is manifestly repugnant to honest dealing. Whence it is, that this open fault is wont to bee ranked almost in the same place, and order, with evill guile.

35. *A.* 16. From the slight, or slightest fault, they are bound so farre, as either the nature of the Contract, or the agreement of the parties require, or also so farre as humane lawes out of equity have established.

Quest. 4. *What law is there concerning the end of Contracts?*

36. *A.* 1. The end of a Contract, ought alwayes to bee some good. For neither obligation, promise, or consent, ought to tend to evill.

37. *A.* 2. Contracts ought chiefely to bee for the good of the parties. For they are employed about their goods, and not other mens. For no man can bargaine about those goods, which are not in his owne power.

38. *A.* 3. Some

38. *A.* 3. Some Contracts are for the good of the giver onely, as a thing entrusted, a command. Others for the good of the receivers onely as a gift, a free lone. Others for the good of both, as buying, letting out, partnership, pawnes, exchange, &c. But this difference although it properly depends on the nature of the Contracts themselves, yet upon the agreement of the parties it may bee changed, and many ends mixed together, as a thing entrusted may bee sometimes for the good of him, which is entrusted, and a free lone for the good also of the lender.

39. *A.* 4. To seeke ones owne good onely in that Contract, which in its nature tends to the good of another, or of both sides savours of fraud, and oftentimes is repugnant to justice, but alwayes to Christian charity.

Quest. *What is the effect of Contracts?*

40. *A.* 1. The effect of every lawfull Contract, is the bond of obligation to performe that, to which it hath consented.

First, Because every one is bound to stand to that, which hee hath lawfully promised.

Secondly, Because from promise, and the acceptation of it, the other party hath gained right and power of demanding the promise. Whence it is, that no Contract can bee broken, the party to whom it is availeable being unwilling.

41. *A.* 2. This obligation, because it is not extended beyond upright meaning, doth therefore sometimes cease upon a meere chance, or an unthought of event which happens without the fault of the obliged, seeing it could not bee hindered by humane providence.

42. *A.* 3. But although, regularly and according to the nature of the thing it selfe, no man is bound by a casuall chance, which comes betweene without his fault: yet hee may bee bound to such chance by some particular agreement, because such an obligation can bee valewed at a certaine price.

CHAP. XLIII.

Of the proportion of prises in Contracts of selling, buying, letting out, hyring, and in those, which are of the same nature.

Quest. 1. *WHat rules are to bee observed in setting a iust price in such Contracts?*

1. *A.* 1. That rule is chiefest, which is delivered by the holy Ghost, *Prov.* 20. 14. That the buyer, to abate the price, should not deceitfully take any thing away from the wares, which are to bee bought: or the seller, to augment the price, should not amplifie against his conscience the worth of his wares. For to bee willing to buy cheape, and sell deare, is (as *Augustine* observes) common, but yet a common sinne, except it is bounded within a certaine measure and limits.

2. *A.* 2. The publique authority is to bee observed in those things, whose price is appointed by the Magistrate, which happens in many places concerning those things, which most necessarily belong to foode. For that is alwayes presumed just and æquall in such things of common use, (except the contrary bee manifest,) which is allowed of by the community. Yet here it is to bee observed, that because in things necessary to life, the price is usually rated according to the bigneſse, for the buyers sake, yet notwithstanding, the price may bee brought lower, though, not augmented.

3. *A.* 3. The common rate of the market, and of wise and good men is to bee followed. For this rate hath the force of a tacite law, and excludes the danger of any deceit to the dammage of another. In this sense may bee admitted that rule, which is approved in the Civill law, and the manners of men: that that price is just, if the thing bee sold for so much, as it can bee sold for: or, every saileable thing is worth so much, as it can bee sold for: that

is,

is, as it can bee sold for commonly, not out of any affection, or for the profit of this or that man.

4. *A.* 4. Where no publique rating, or common valew can have any place, there the price is to bee set, (yet without fraud) according to the judgement of understanding men, all circumstances being duly considered. For a more certaine law in many things cannot bee had to direct bargaines.

5. *A.* 5. That difference is to bee noted in the observing of these rules: that the lawfull price which is appointed by publique authority, is indivisible, so that it cannot the least way bee augmented by the seller: but the naturall price which is set either by common valuation, or the agreement of parties, hath its latitude, within which upon occasion it may bee altered. Hence a threefold just price useth to bee assigned, one is called rigid, or the uttermost, according to the terme of magnitude: another mild, lowest, easie, sweet, according to the terme of parvity; And the third meane, or moderate, as it receeds from either extreame.

Quest. 2. *Whether there bee any just causes of varying the just price?*

Ans. There are many causes given.

6. *A.* 1. The first cause is fetcht from the consideration of the office of a Merchant, for it is valuable at a price, that hee spends his time, care, and thoughts in getting, preserving, and conveighing things, and also that hee hires servants: insomuch, that if Merchants were wanting, the Common-wealth must necessarily provide publique Ministers to doe those things. Hence the same thing is valued at a greater rate with Merchants, then with other private men. Yet Merchants must not reckon all their charges they have laid out: For it may oftentimes fall out, that so much labour is employed, and so great expenses bestowed in an unprofitable and unnecessary thing, and therefore the common rate is to bee followed.

7. *A.* 2. Hence, those rules are deceitfull, by which Merchants use to justifie themselves, in exacting a greater price for their wares: to wit, that they bought those wares

for

for so much, that they spent so much in procuring them. For it may happen, that a Merchant may sell cheaper then hee bought, and yet sell unjustly: either because hee bought it foolishly, or afterwards the rate of things is changed.

8. *A.* 3. The second cause is brought from the manner of selling: from whence manifold variety may follow in augmenting or diminishing the price.

9. *A.* 4. When the ware seekes out a chapman, it makes the just price of a thing to abate, according to the common proverbe, proffered wares stinke. The reason used to bee given, is, because in that manner of selling, a scarsity of buyers is presumed, by which the common valew is diminished: but that reason doth not seeme sufficient in conscience for any notable diminution of the price, except that also happen, that the thing which is so sold, is little profitable to the buyer, or such, that hee would not have bought it but upon such an occasion, or that hee buyes not so much for his owne, as the sellers sake.

10. *A.* 5. From this rule it often happens, that goods which are at open sale, or by the voyce of the publique cryer, bare lesse price, then otherwise they use.

11. *A.* 6. When Chapmen seeke wares. For then the store of buyers augments the common valew, and so is a just cause of augmenting the price.

12. *A.* 7. When one sels a great quantity of things together, and not by parcels: this manner of selling diminisheth the price, because it diminisheth the number of buyers, and also the power of detriment, or danger of losse, which might ensue upon occasion of selling it after.

13. *A.* 8. When one sels by parcels: this manner may justly augment the just price of things: because there is more labour in selling, and more care in keeping, and dividing the wares.

14. *A.* 9. The third cause is, if the seller by selling, shall suffer some particular discommodity, although that discommodity consists onely in the privation of some honour, or particular delight. For then the seller may exact somewhat

ſomewhat more then the thing is worth in it ſelfe, and the price by accident will bee juſt: becauſe naturall æquity requires that the ſeller, being hee is Lord of his owne things, ſhould keepe himſelfe harmleſſe.

15. *A.* 10. But this is lawfull onely then, when the buyer ſollicites the ſeller, that hee would ſell that thing, which otherwiſe hee was not about to ſell. For if the ſeller freely offer himſelfe to the buyer, then the buyer is not the cauſe, that hee is deprived of his owne commodity.

CHAP. XLIV.

Of Contracts by Vſury.

Queſt. 1. *WHat is Vſury?*

1. *A.* 1. Vſury by lending (in this matter of Contracts,) is wont to bee deſcribed, a gaine ſought from the lone of money by force of the lone it ſelfe.

2. *A.* 2. By gaine is underſtood the acquiſition of ſome commodity which is valuable with money, which was not mine. For if any one ſeeke onely friendſhip or good will, it is not Vſury; becauſe they are not of the number of thoſe things, which can bee æſtimated at a price. If alſo one by lending ſhould ſeeke to receive that which is due by vertue of a former contract, and obligation, it is not Vſury, for otherwiſe, hee would not receive his owne. But if one ſhould not ſeeke money, or wares, yet homage, or gifts, or the impoſition of ſome burden, it is rightly called gaine by Vſury, becauſe it is valuable at a price.

3. *A.* 3. It is ſaid by the force of the lone it ſelf, to exclude that gaine which may bee received by ſome other title, as for recompence of emergent loſſe, or the ceaſing of gaine. The gaine of which kind is uſually called *intereſt*, and is diſtinguiſhed from Vſury.

4. *A.* 4. This gaine is ſaid to bee *ſought*, not agreed

upon: becauſe not onely *reall* Vſury, in which a Contract interceeds, but alſo *mentall*, which is in the intention of getting againe from the lone as a debt, may bee contained in this deſcription.

Queſt. 2. *Whether this kind of Vſury is lawfull?*

5. *A.* 1. Such Vſury which is commonly practiſed by Vſurers, and Bankers, is deſervedly condemned of all: becauſe it is a catching art, and no regard of charity or equity being had, layes in wait for other mens goods.

6. *A.* 2. But it cannot bee proved ſolidly by any naturall reaſon, that any Vſury whatſoever is generally, and abſolutely unlawfull.

7. *A.* 3. Not by their reaſon who ſay, all lones in their nature ought to bee of good will: For it cannot bee proved, that every lone with whatſoever circumſtances it bee cloathed, ought to bee freely beſtowed: and if this bee granted, nothing elſe will follow, but that, if the lone bee not *gratis*, it paſſeth into ſome Contract, either named or not named, ſimple or mixed.

8. *A.* 4. Not by theirs who alledge, that in thoſe things which conſume by uſe, the Dominion is not diſtinguiſhed from the uſe, and therefore nothing can bee taken for the uſe beyond the valew of the thing it ſelfe, or the Dominion of it. For it is anſwered, gaine is not taken ſimply for the uſe of the borrowed thing according to its ſubſtance, but according to the valew, or income which remaines after the ſubſtance is conſumed: and is oftentimes in things, which are not conſumed by uſe: as alſo for the office, and act of lending, from whence the borrower receives profit.

9. *A.* 5. Not by theirs who object, that money in its owne nature is barren. For although it bee barren in it ſelfe, yet it may eaſily bee changed into merchandiſe, which yeeld fruit; and the induſtry of the Vſer being added, it beſtowes its power to bring forth fruit.

10. *A.* 6. Neither laſtly by theirs who ſay in generall, that there is nothing in the lone, for which gaine may bee received. For there is the fruit of the income, or profit, which

which probably might be expected from the mony which is lent: and there is a burthen annexed to the privation of the money, by which all occasion of placing it otherwise with encrease is omitted. For the vacation from using money by the same right may bee valued, as the vacation from labour, is *Exod.* 21. 19. seeing that, no lesse then labour, or worke may bee employed for the benefit of the owner.

11. *A.* 7. It is confirmed by evident reason, that some Vsury is lawfull: because no reall difference can bee showne betwixt some Vsury, and other Contracts, which are allowed of by all, as for example, one is furnished with money to buy a farme, from whence he may receive the yearely profit of a hundred pound. Another desires to have the same farme, yet is not furnished with ready money: if the first buy the farme, and rents it out for a hundred pound, no man will deny, but that hee hath done that which is just and right. But if hee give the money to the other to purchase the farme for himselfe, and shall receive the same summe from him, subjecting himselfe to the same perill, which hee should have beene obnoxious to in the purchase for himselfe, it is the same justice, and besides there is somewhat added to him which payeth Vsury, by reason of the Dominion of that farme, which hee hath got by his purchase.

12. *A.* 8. The Scripture doth not take away altogether all Vsury;

But first, That which is exacted of the poore, who for urgent necessity, and his owne sustentation borroweth; so that the prohibition is founded on the condition of the person, *Exod.* 22. 25. *Lev.* 25. 35. *Proverb.* 28. 8. *Ezech.* 18. 17.

Secondly, That which bites, and gnawes; that is, when the debt is exacted with rigour, and the dammage of the neighbour.

Thirdly, That, which is repugnant to charity, *Luc.* 6. 35.

Fourthly, And perhaps, that which by the politick law

was not lawfull to the Iewes to exercise among themselves, *Deut.* 23. 19.

13. *A.* 9. The Scripture doth seeme to imply, that some Vsury in its selfe is lawfull, when it did permit the Iewes to take Vsury of every stranger that was not poore, *Deut.* 23. 20. For if all Vsury was intrinsecally and in its owne nature evill, then the Iewes could not take Vsury of the gentiles without some grievous scandall, by which the gentiles might bee averted from the religion, and law of the Iewes, which admitted a thing unlawfull, as lawfull. Hither also it may bee referred, that it is most probable from that parable of the talents, *Matth.* 25. 27. that so usury of Bankers, was not onely in common use among the Iewes, but also not disallowed of by the Lord: because under that similitude hee requires a spirituall duty, without any insinuation of dislike, which in other parables hee did use to adde, which did set forth our duty by the disallowing the use, as *Luc.* 16. 8.

Quest. 3. *From what ground can the equity of gaine by the lending of money bee demonstrated?*

14. *A.* 1. The equity of it is manifest, of which none can doubt, if any one doth not bargaine, that a set summe, or returne shall bee precisely payd; but so puts out his money with some honest man, on whose faith hee doth rely, that hee will bee contented to receive some equall part of the fruit of the money according to the measure of Gods benediction towards the employer of the money. Of the putting out of money in this kind there can bee no question, if the danger of the principall bee commune also: For it is nothing else, but a contract of copartnership, both in gaine and dammage.

15. *A.* 2. Nothing is committed against equity, if the uncertaine gaine which will probably follow, bee sold for a moderate certainty.

16. *A.* 3. Neither is there any iniquity in that, if the contract bee made with equall conditions, that the whole danger of the principall should belong to him which employes the money. For it is nothing else, but a contract of assurance,

assurance, by which the danger of anothers thing, which may bee rated at a price, is undertaken for the price.

17. *A.* 4. It is not necessarily required, that a contract of this nature, bee done distinctly and expressely, but 'tis enough if it bee done implicitely, and out of a sincere intention, as also according to the estimation of honest men, and such as understand affaires of that sort.

18. *A.* 5. When therefore all those contracts, as all men confesse, severally are lawfull, it necessarily followeth, that a contract mixt, and compounded of those, (to wit,) of a contract of copartnership, of assurance of the stock, and of the sale of an uncertaine gaine for a certaine, is not simply and absolutely to bee disallowed.

Quest. 4. *What things are to bee observed in the putting out of money, that sinne may bee avoyded?*

19. *A.* 1. First, Wee must beware, that nothing bee required beyond the principall, of those which are poore.

20. *A.* 2. Wee must beware also least the greedinesse of gain any way hinder any of us, that thereby he doth lesse helpe the needy by lending, or those that are altogether poore, by simply giving, according to his abilities.

21. *A.* 3. Wee must beware all excesse, which to avoyd, it is most safe, that hee which puts out money, should not exact all that, which is allowed by the lawes or received custome, but containe himselfe within that which is permitted.

22. *A.* 4. Consideration is alwayes to bee had of him, with whom the busines is, that the fruit of the mony return to him that lent it with the profit of the borrower, and not the losse. Hence extreame right cannot bee urged sometimes without extreame injury; as if one should suffer losse without his owne fault in the traffiquing with the money which was borrowed, it would bee inhumane to demand of him the encrease of the money, that is, to receive gaine from his losse. Naturall conscience also seemeth to dictate this equity in letting, and hyring, as if either barrennesse, or any other calamity which happens, bee so much, that the hyrer suffers some notable dammage by the thing

hyred, the rent is to bee remitted to him by the lessour, either in whole, or according to the proportion of the losse.

23. *A.* 5. The rule of equity, and charity is alwayes to bee marked, and observed: that that onely bee taken, which every one in upright meaning being in such necessity, would have others take of him.

24. *A.* 6. Offences and calumnies, (to which this kind of contract is obnoxious, *Ier.* 15. 10.) ought as much as can bee, alwayes to bee avoyded.

Chap. XLV.

Of Contracts by wagers, lots, and gaming.

Quest. 1. *What is a wager?*

1. *A.* It is a contract, in which two contending about some truth, doe wager somewhat on both sides, from whence hee shall have reward that attaines the truth, and hee punished which doth not. Wee have an example in *Samsons* riddle, *Iud.* 14. 13. 14.

Quest. 2. *Are these kind of wagers lawfull?*

2. *A.* 1. The act of waging as it is considered in its selfe, is not plainely unjust: because onely the danger of one, is opposed to the danger of the other, which dangers sometimes may bee undergone, and interchanged.

3. *A.* 2. One may undergoe the hazard of a voluntary mulct to confirme his conjecture: and that mulct may deservedly bee required of the other, if so bee hee rashly trusts his owne conjecture.

4. *A.* 3. There may also bee a reward appointed betwixt two upon mutuall consent, on some doubtfull event, that from the hope of the reward, hee, or the other may bee stirred up to a laudable endeavour.

5. *A.* 4. Yet wagers are unlawfull; First, If they have an unlawfull condition, as if two strive betwixt themselves for this or that sinne; as who should overcome another in drinking,

drinking, or who ſhould carry himſelfe more boldly in this or that buſineſse, which may bee diſalowable, &c.

Secondly, If it bee to the notorious loſſe of either party; for ſuch danger ought not to bee undergone in that contract, which ſerves neither to publique or private profit, and ſuch are common wagers. And that gaine is to bee accounted ſhamefull, which ariſeth from anothers loſſe. Hence that contract of *Samſons* riddle, was afterwards deſervedly condemned by the *Philiſtines* themſelves, becauſe it tended to the ſpoiling them of their inheritance, *Iud* 14.16.

6. *A.* 5. That revenew which is called an annuity, in which one gives a ſumme of money, that hee may receive a certaine ſtipend every yeare as long as hee liveth, is not to bee referred to the Contract by Wagers. For hee doth not promiſe, that hee will ſurvive, till the ſtipend overcome the principall, neither doth the other to the contrary. For ſuch a contract is of buying and ſelling, by which an uncertaine gaine, is bought for a certaine price; and it is held for lawfull according to the lawes, and nature of ſuch a buying, and not by reaſon of ſome fained wager.

Queſt. 3. *What is the Contract by lots?*

7. *A.* 1. It is a contract, in which by the force of a foregoing agreement, lots are caſt, that it may appeare, who ought to bee Maſter of this or that thing.

8. *A.* 2. Such kind of contracts are ſometimes made betweene thoſe, which had right before to that thing, about which the lot is caſt; whether it bee to bee divided amongſt many, as in the diſtribution of the land of *Canaan*, *Ioſ.* 18. Or whether it bee wholy to come to one, as in the garment of the Lord which was to bee adjudged to this or that ſouldier, *Ioh.* 19. 24. to which kind, thoſe lots may bee reduced which are by game. But ſometimes it is betweene thoſe, which before had no common right of diſpoſing the things; as when one thing, or more are expoſed to bee as it were ſold by lots, and divers meet to get the ſame by lots: which wee call commonly Lotteries; or laſtly, when the lots are ordained to make ſome election, as in the choyce of *Matthias*, *Act.* 1. 26.

Queſt. 4.

Queſt. 4. *What lawfulneſſe is there in ſuch kind of Contract?*

9. *A.* 1. The Contract in it ſelfe is lawfull, and is approved in the Scriptures by divers examples. The reaſon is, that becauſe every one mutually doth expoſe his æquall right to the thing, or that part which hee ought to receive, to the hazard of lots, it is as it were an equall change.

10. *A.* 2. Yet it is divers wayes turned into ſinne.

Firſt, If any ſhall depend upon the ſtars, or ſpirits, or fortune for the directing of the lots.

Secondly, If that is intended which in it ſelfe is unlawfull, or if an unlawfull manner of doing it bee adjoyned.

Thirdly, If they bee uſed without ſome great cauſe, or due reverence; becauſe the caſting of lots in its owne nature, hath a particular reſpect to the ſpeciall providence of God, *Prov.* 16. 33.

Queſt. 5. *What is a Contract by game?*

11. *A.* 1. It is a contract, by which the players doe agree betwixt themſelves, that ſomething ſhall bee yeelded by the conquered to the Conquerour. For whether all that which is ſtaked by both, is given to the winner, or that which was ſtaked onely by the looſer bee ſpent in common, ſomewhat alwayes is granted from the conquered to the Conquerour.

12. *A.* 2. It is mixt of two contracts, of which the firſt is a mutuall changing both of danger, and intereſt for the good, either of this or the other, according to the event of the game, the ſecond is a wager ſuſpended either upon greater skill, induſtry, or good hap.

Queſt. 6. *Is ſuch a contract lawfull?*

13. *A.* 1. It is not in it ſelfe unlawfull, becauſe ſuch an agreement may bee in the lawfull power of the parties agreeing: it may bee ordained to a good end upon a good intention: it may bee alſo ſo uſed, that it ſhall not bring with it any violation either of religion, juſtice, or charity.

14. *A.* 2. An

14. *A.* 2. An eager intention of gaine, maketh it vitious.

First, Because the end of play is recreation, and delight of the players. Therefore if it bee meant for gaine, or if it bee turned to the notorious discommodity of one party, it is an abuse contrary to the nature of play.

Secondly, There is either a parity betwixt the gamsters, and so it is a prodigall rashnesse to hazard a considerable summe of money without any necessity: or an imparity is supposed, and so the contract is vitiated by guile and deceit, when one opposeth little or no danger of losse with a certaine hope of gaine, to the others great perill.

Thirdly, No mortall man is so absolute a Lord of his money, that hee can alienate, or expose to the danger of alienation, any notorious summe without just cause approved of in the word of God: which cannot bee affirmed of gaming as it is in selfe.

Fourthly, It is not lawfull for any man to gaine by anothers losse; which is manifestly done in gaming on purpose for gaines: and in this respect, gaine arising from play, is filthy lucre: neither would it bee more approved of commonly, then the other kinds of avarice, but that it hath somewhat of prodigality joyned with it, which seemes to have some magnificence in it.

15. *A.* 3. That little for which it is lawfull to play, may admit some variation according to the condition of the gamsters. But it is certaine, that no man ought to venture more in play, then that which hath a just proportion to the end of gaming, that is, no more then a man of such a state can reasonably bestow on his recreation.

16. *A.* 4. Those games which onely are by chance, or doe especially rely upon chance, are to bee removed from such contracts:

For first, In chance there is no contention or exercise of vertue, which to excite, as there ought to bee rewards publiquely proposed, so also upon private consent to bee appointed.

Secondly, Lot in its owne nature hath a speciall rela-

tion to the ſpeciall providence of God, and ſo it is a ſacred thing: and the old proverbe is true, it is not good to play with holy things.

Thirdly, Such kind of games doe give occaſion of divers ſinnes to the gamſters;

As firſt, Of greivous perturbations, curſings, and blaſphemies for their croſſe fortune as they call it.

Secondly, Of immoderate pertinacy in continuing to play, in hope of better luck, which to caſt away, they can ſee no reaſon.

Thirdly, Of loſſe of time and money, being no true gaine can redound to any from thence.

17. *A.* 5. Hence it is, that wee read in Scripture of other exerciſes uſed and allowed of for the encreaſe of vertue and ſtrength, as of handling the bow; 2 *Sam.* 1. 18. But dicing hath no allowance in the Scriptures, and is condemned almoſt by all lawes, although ſuch lawes are compelled to give way to our compted manners.

Chap. XLVI.

Of employment of life.

Queſt. 1. *Whether any having no certaine employment can live without ſinne?*

1. *A.* 1. Hee which hath ſo much power, and gifts beſtowed on him, by God that hee may live laudably in ſome honeſt calling, if hee abſtaine from all employment willingly, hee cannot bee quitted from ſinning greivouſly.

For firſt, It is the ordinance of God, that every one by helping others in ſome particular calling, ſhould glorifie God, *Gen.* 2. 15. and 3. 19. 1 *Pet.* 4. 10. *Gal.* 5. 13. 1 *Theſſ.* 4. 11.

Secondly, Every one hath received his talent, or ſome part of a talent from God to that end: which cannot bee buried or hid without ſinne, *Matth.* 25.

Thirdly,

Thirdly, Idleneſſe is to bee flied, as the mother and nurſe of many vices, eſpecially of evill thoughts, deſires, curioſities, and wicked contrivements; 1 *Theſſ.* 4. 11. 2 *Theſſ.* 3. 11.

Fourthly, The glory of God, publique, and private welfare, as alſo the peace of conſcience, may and ought to bee ſought by ſome honeſt calling.

2. *A.* 2. Hence luſty begging vagabonds are not to bee ſuffered;

Firſt, Becauſe they openly oppoſe themſelves to the Divine ordinance.

Secondly, They are a burden to others with out neceſſity.

Thirdly, Becauſe they defraud thoſe that are poore, indeed at leaſt of ſome part of the almes which they would receive, if they had not beene prevented by ſuch.

Fourthly, They doe not carry themſelves either as members of any Church, or Common-wealth.

Fiftly, They directly ſet themſelves to many kinds of wickednefles.

Queſt. 2. *How may one know, that this or that employment bee honeſt?*

3. *A.* 1. If it bee manifeſtly approved of in Scriptures. Secondly, If with ſome proportion to thoſe callings, which are allowed of in Scripture, it bee about that which is lawfull in it ſelfe, or profitable to mankind, or good report, *Epheſ.* 4. 28. *Phil.* 4. 8.

4. *A.* Hence firſt, Thoſe who are buſied in the nouriſhing and furthering of ſinnes, as thoſe vittailers, which doe not adminiſter onely to the neceſſity of ſtrangers, and travailers, but to the intemperancy of their neighbours, lead a diſhoneſt life.

5. *A.* 2. Thoſe that follow trifling, light, ſportfull, ſcurrilous arts, or belonging that way; may not abide in them, as in an honeſt courſe of life.

Firſt, Becauſe nothing is found in them worthy the life of man.

Secondly, They doe invert the order of nature, when

they turne the remission of labour, into toyling.

Thirdly, They make themselves unfit for the more weighty and serious duties of Christians.

Fourthly, They use to helpe the Devill in tempting men, whil'st they stirre up, and kindle their carnall desires.

6. *A.* 3. Their employment, who take occasion to raise their owne profit, by the dammage of others, which commonly is the course of usurers, cannot be approved as honest.

Quest. 3. *What things are required for the due exercising an honest calling?*

7. *Ans.* 1. Skill is required, by which every one perfectly knoweth those things, which properly belong to his owne vocation, *Prov.* 14. 8.

8. *A.* 2. Attention to his owne affaires, more then others, 2 *Thess.* 3. 11. 1 *Tim.* 5. 13. 1 *Pet.* 4. 15.

9. *A.* 3. Diligence in undergoing businesse, *Prov.* 10. 4. and 13. 4. and 21. 5. and 27. 23. 24. *Eccles.* 10. 12.

10. *A.* 4. Wisedome, in observing, taking, and using rightly opportunity, *Prov.* 10. 5. and 21. 5. *Eccles.* 10. 8.

11. *A.* 5. Courage and constancy in overcomming difficulties, *Prov.* 15. 19. and 20. 4. and 26. 16.

12. *A.* 6. A moderation in the desire of gaine, and care of wished successe, 1 *Tim.* 6. 9. *Matth.* 6. 34. *Prov.* 28. 20. 22.

13. *A.* 7. Lastly, A religious sanctifying of all our labours is required, 1 *Cor.* 10. 31. *Gen.* 24. 13. 27. *Psal.* 90. *ult.*

Chap. XLVII.

Of poverty and riches.

Queſt. 1. *How muſt wee account of poverty?*

1. *A.* 1. A Counterfeit poverty is ingratitude to God, whoſe bleſſing is renounced, and an injury to men, as well thoſe, to whom due aid is denied, as thoſe, who for that cauſe are the more burdened, *Prov.* 13. 7.

2. *A.* 2. And ſuch is the poverty for the moſt part of Popiſh Monkes, which by word and habit profeſſe poverty, but in deed are moſt rich, poſſeſſing large mannours, great incomes, and mighty wealth. It is a ridiculous defence of thoſe, that the Covent, and Brothers in the Covent, doe poſſeſſe thoſe goods in common, and undivided, ſo that any one cannot ſell, or alienate any thing from thence, or receive at his owne will.

For firſt, If the Covent bee rich, the Monkes in that Covent cannot bee poore. For if each of them bee poore, and the Covent rich, then by the ſame reaſon, each part of a body may bee white, and the whole black.

Secondly, The Heires of ſome Prince, or rich man, although they poſſeſse the inheritance individed, and are forbid to ſell, or alienate any of it, yet they are not, nor cannot bee accounted poore men.

Thirdly, If two or more ſecular men ſhould deliver up their goods altogether to ſome overſeer, on that condition, that hee ſhould miniſter to them neceſsaries, as need required, either ſeverally, or together, theſe ſurely did not put off their riches, but the burden, care, and trouble of them: as *Potiphar* the Ægyptian did by himſelfe, *Gen.* 39. 8. and in ſome ſort *Pharaoh*, *Chap.* 41.

Fourthly, Every Monke hath right to demand his

convenient portion, insomuch that if it bee denied without a just cause, it is accounted a trespasse, and hee may sue an action against the covent before a competent Iudge.

Fiftly, It is knowne that many enter Monasteries to avoyd poverty, because they have not wherewithall otherwise to live idly, and that many are thrust in by their parents, and kindred, that they might more certainely provide for their necessary maintenance.

Sixtly, Many goe into Monasteries, that they may make a way and degree to Papall dignities and offices, by which they may enrich themselves, and theirs.

3. *A.* 2. True poverty, if it bee directly desired and sought, which is usually called voluntary, without some speciall urgent necessity, is a madnesse to bee condemned.

First, Because such a poore man doth not provide for himselfe and his, according to the course of nature approved by God.

Secondly, Because hee chooseth and seeketh the evill of punishment.

Thirdly, Because hee doth expose himselfe rashly to many temptations.

Fourthly, Because hee makes himselfe unable to render many duties which are due to their neighbours from those who have outward abilities.

Fiftly, Because this is to tempt God, if any one having wherewithall to sustaine himselfe, shall cast away that, expecting sustentation from God.

Sixtly, Hee refuseth that, which every day hee desires of God, that is, his dayly bread.

Seventhly, Hee burdeneth those, from whom hee receiveth any thing without necessity, and defraudeth those which should have received the same if hee had not intercepted it. Such is the poverty of some amongst the Popish Monkes, who live onely on that, which they get from day to day by begging. But they adde also to this madnesse, a superstitious and wicked presumption, being that they sell this poverty for a worke of perfection, and superogation

which

which will much prevaile for ſatisfaction and merit before God.

4. *A.* 3. True poverty which is neceſſary, not ſought onpurpoſe, but otherwiſe happening, and is for the moſt part joyned with infirmity, weakneſſe or ſuch like defect, whence it is that the poore cannot helpe themſelves by labour; this poverty in it ſelfe, and by it ſelfe hath no crime in it, or fault to bee aſhamed of: but is oftentimes ſent from God to the godly, either as a correction, or triall and ſearching, or both. It is therefore a miſerable ſtate, yet notwithſtanding ſuch a one by the appointment and grace of God, workes with the faithfull to ſalvation.

5. *A.* Hence firſt, Such poore men ought chiefly to beware that they doe not deſpaire; *Prov.* 10. 15.

Secondly, That they doe not murmure againſt the providence of God, or uſe unlawfull meanes to helpe themſelves, *Prov.* 30. 9.

Thirdly, That they ſhould behave themſelves as poore men ought, free from all envy, *Prov.* 18. 23. Hence alſo others muſt take heed how they deride, contemne, or ſet againſt the poore, as alſo to refuſe to helpe them according to their abilities, *Prov.* 14. 10, and 17. 5. and 19. 4. 7. 17. *Iam.* 2. 3. 4.

Queſt. 2. *How are riches to bee eſteemed?*

6. *A.* 1. Riches as they are conſidered abſolutely and in themſelves, are morally neither good nor bad, but things indifferent which men may uſe either well or ill.

7. *A.* 2. But becauſe in their owne nature, they are ordained for a good uſe, *Prov.* 3. 9. Therefore although they are not morall goods, yet they are uſefull and profitable, and ſo they are rightly called the gifts and bleſſings of God; *Prov.* 10. 22.

8. *A.* 3. Yet by reaſon of humane corruption and infirmity, the poſſeſſion of large riches is joyned with ſo much danger, that it containes the evill of great and deſperate temptations: ſo that it is very difficult for a rich man to enter into the Kingdome of Heaven, *Matth.* 19. 23. In which reſpect they are compared to thick clay, which weigh

weigh downe and defile the owner, *Hab.* 2. 6. to thornes which prick and teare those that handle them, and choke and strangle all spirituall seed, *Matth.* 13. 22. to an entrapping snare, and an arrow peircing thorough the soule, 1 *Tim.* 6. 9. 10.

9. *A.* 4. But the more speciall temptations of riches is to pride, for placing vaine and idolatrous trust in them for the love of the World, lastly to luxury, and the following of every affection with contempt of God, 1 *Tim.* 6. 17. *Ephes.* 5. 5. *Prov.* 30. 9. *Luc.* 16. 9.

10. *A.* 5. Hence first, Riches are not absolutely to be desired, *Prov.* 23. 4. 5. 1 *Tim.* 6. 8. 9. 10.

Secondly, If riches encrease by Gods providence, the mind is carefully and seriously to bee fortified against those vices, which usually accompany them, *Psalm.* 62. 11.

Thirdly, Wee must strive as well by prayer to God, as all diligence to make riches our instruments of piety.

Chap. XLVIII.

Of Parsimony, and Frugality.

Quest. 1. *What is required to honest Parsimony?*

1. *A.* 1. There is required; First, That wee beware, wee doe not idly lavish those things, which can bee employed either in profitable or honest uses, *Prov.* 21. 17. This rule, as agreeing to right reason, and the Doctrine of Christ, some of the Disciples thought not well off, yet did confidently apply it, especially *Judas*, in reproving the deed of *Mary* about the funerall of Christ, *Matth.* 26. 8. 9. *Mark.* 14. 4. 5. *Ioh.* 12. 4.

2. *A.* 2. That wee looke, that no considerable thing of those, which may bee usefull bee lost, *Joh.* 6. 12.

3. *A.* 3. That wee doe not out of too much griping envy our selves the just use of, those things we possesse, *Eccl.* 6. 12. Nor yet foolishly devour them, *Prov.* 21. 20.

4. *A.* 4. It

4. *A.* 4. It is required that this care doe not proceed from the love of riches; but out of conſcience towards God, whoſe benefits wee ought not to abuſe, and out of a foreſight of providing for our neceſſities, and doing good to others. For honeſt thrift doth not hinder, but rather promote liberality and other vertues.

Queſt. 2. *What is required to honeſt frugality?*

5. *A.* 1. Firſt, There is required, that wee doe not lay out our money upon vaine, and unprofitable things, *Iſa.* 55. 2.

6. *A.* 2. That wee bee not lovers of pleaſures, *Prov.* 21. 17. *Luk.* 16. 19.

7. *A.* 3. That wee employ our money in thoſe things, which have a reall uſe, *Prov.* 31. 13. 16.

8. *A.* 4. That wee willingly beſtow upon pious uſes as farre, as wee are able, and wee may expect from thence the moſt ſure benefit, *Prov.* 11. 24. and 19. 17. *Hag.* 1. 4. 8. &c.

CHAP. XLIX.

Of Liberality and Pitty.

Queſt. 1. WV*Hoſe duty is it to exerciſe Liberality, and Pitty?*

1. *A.* 1. To profit or benefit others, is a duty belonging to all men according to a good inclination and diſpoſition of mind, as alſo in ſome ſort according to endeavour.

2. *A.* 2. According to the outward worke of giving ſomewhat, whereby anothers wants are ſupplied, (which is the definition of an almes;) it is the duty onely of thoſe, who have ſomewhat of their owne, and alſo the power of beſtowing it, 1 *Ioh.* 3. 17.

3. *A.* 3. This duty therefore doth not onely belong to rich men, but to thoſe alſo of a meaner condition, who get their living by their hands, *Epheſ.* 4. 28.

4. *A.* 4. Thoſe who are ſo much ſubject to others, that they have nothing their owne, either according to the propriety, or profit, or profit onely, they are ſo farre exempted from this duty, that they can beſtow nothing at leaſt without the tacite conſent of their Maſters.

5. *A.* 5. Neither are all men which have ſomewhat of their owne ſtrait bound to give ſomewhat to thoſe that want. For by courſe wee muſt helpe others with thoſe things which doe overbound with us, 1 *Cor.* 8. 13. which is to bee underſtood:

Firſt, Of things ſuperfluous to the neceſſity of life.

Secondly, Of things ſuperfluous to the ſtate and condition of life, wherein wee are placed, that is, of thoſe things which wee may want without any detriment, either to life or ſtate. But ſome extraordinary chance may require, that ſomewhat alſo of thoſe things, which are neceſſary ſhould bee ſpent, and this is to give above ones power, 2 *Cor.* 8. 2. 3.

Queſt. 2. *To whom muſt wee give an almes?*

6. *A.* 1. To thoſe that want, who cannot maintaine themſelves, *Matth.* 23. 35. 36. *Act.* 20. 34. 35.

7. *A.* 2. Seeing that want, admits of a threefold degree, ſo that in ſome it is extreame, and joyned with hazard, either of death, or ſinne; in others heavy, with danger of great diſcommodity, in others ordinary, requiring onely ſome reliefe; from hence a difference of obligation followeth: for wee are bound to helpe him, that wants extreamely even with things neceſſary to our ſtate, (for the life of a neighbour is to bee more eſteemed, then our owne externall condition.) Wee are bound to helpe him that wants greivouſly with things ſuperfluous to our ſtate; but him who wants but ordinarily, with things ſuperfluous to the decency of our ſtate.

Queſt. 3. *What method is to bee obſerved in beſtowing an almes?*

8. *A.* 1. All things being alike, wee muſt give ſuccour to a greater, and more heavy neceſſity, then to a leſſe weighty.

Secondly,

Secondly, Where the need is alike, those are to bee preferred, in whom wee discerne more reasons of favour: as those that are neerer, to those who are further off, those who are of the household of faith; to unbeleevers, the better to the lesse good, those that are more profitable to the Church or Common-Wealth, to those that are lesse, &c. *Matth.* 15.5. 6. 1 *Tim.* 5. 8. *Gal.* 6. 10. *Deut.* 5. 7.

9. *A.* 2. Although wee must use diligence, that wee may rather ayd good then bad, especially if it bee likely that our almes may bee an occasion, and instrument to those of glorifying God, but to these of sinning, yet wee must not therefore bee curiously inquisitive into the hidden faults of the poore: for charity doth not easily thinke evill, 1 *Cor.* 13. 5.

Quest. 4. *After what manner are almes to bee given?*

10. *A.* 1. Out of religion towards God, and desire of his honour, *Prov.* 3. 9. 1 *Cor.* 8. 3.

11. *A.* 2. Out of the affection of brotherly charity, and pitty; 1 *Cor.* 13. 3.

12. *A.* 3. Out of an humble conscience of duty before God, not out of ambition of vaine glory before men, *Matth.* 6. 1. 2.

13. *A.* 4. With respect to the poore, not with contempt, or their shame, 1 *Cor.* 11. 22.

14. *A.* 5. With cheerefulnesse and freenesse of mind, and countenance, not heavily, or as it were by compulsion; 2 *Cor.* 9. 7. *Rom.* 12. 8.

15. *A.* 6. Readily without delay, *Prov.* 3. 27. 28.

Quest. 5. *How much must bee bestowed in almes?*

16. *A.* 1. It must bee accounted for a generall rule, that wee should rather give plentifully, then sparingly; 2 *Cor.* 9. 6.

17. *A.* 2. In common, the measure of our bounty, dependeth on the measure of Gods blessing to us in externall things, 1 *Cor.* 16. 2.

18. *A.* 3. Here wee must looke diligently, what pietty and charity doth dictate to the best Christians, that wee

may doe the like, if wee have the like abilities, and if not according to an equall proportion, 2 *Cor.* 9. 2.

19. *A.* 4. And that is certaine, that all, and every one must lay out, much more upon pious uſes, then they conſume on their pleaſures.

20. *A.* 5. How much wee muſt give juſt here, and at this time, cannot bee limited without wiſe conſideration of all the circumſtances.

Queſt. 6. *By what reaſons ſhould wee cheifly bee ſtirred up to give almes?*

21. *A.* 1. There is a ſingular excellency found in this duty. For as charity is the moſt excellent of all vertues, 1 *Cor.* 13. And Pitty is an excellent meaſure of charity: ſo this worke of charity and pitty hath its bleſſed tranſendency; *Act.* 20. 35.

22. *A.* 2. Not onely the will of God revealed in the Scriptures doth require this, but alſo the law of humane nature. For nothing is more naturall then that wee ſhould doe ſo to another, as wee would bee done to our ſelves. And nothing is more humane, then to helpe the neceſſity of man.

23. *A.* 3. In pitty, and its workes, wee doe eſpecially put on the image and likeneſſe of God, *Luk.* 6. 36.

24. *A.* 4. Love towards God, cannot conſiſt without this charity towards our neighbour, 1 *Ioh.* 3. 17. neither can any true religion; *Iam.* 1. 27.

25. *A.* 5. God is in CHRIST, who asketh an almes of us by the poore; *Matth.* 25. 40. and hee requireth onely ſome little portion, of that which hee hath given us; 1 *Chron.* 29. 11.

26. *A.* 6. God gave us thoſe things, which wee have not as to abſolute Lords, but as to Poſſeſſours at will, that wee ſhould diſpenſe the things committed to our truſt, to his honour, and according to his will; *Luk.* 16. 12.

27. *A.* 7. Yet God will reſtore abundantly what is given to the poore in his name; *Prov.* 3, 9. and 19. 17. and 28. 27.

28. *A.* 8. Without pitty to our brother, it cannot bee

that

that wee ſhould have any ſenſe, or aſſurance of Gods pitty towards us, or that wee ſhould bee diſpoſed either to receive or aske it; *Matth.* 5. 7. and 7. 6. 1 *Tim.* 6. 17. 18. 19.

29. *A.* 9. Pitty frequently in Scripture hath the promiſes, and uncharitableneſſe the threatnings, both of this life, and the life to come.

Chap. L.

Of Theft.

Queſt. 1. *WHat caſes are there, in which one may take away anothers goods, without the ſinne of theft?*

A. 1. If one ſhould ſnatch away any thing of anothers, without intent of keeping either it, or the uſe, or poſſeſſion of it, which may bee valewed by money: as it oftentimes happens in jeſt among friends.

Secondly, If the taking away of another mans goods bee done as a puniſhment by one, who hath power of inflicting ſuch a puniſhment.

Thirdly, If (without fraud or ſcandall) it bee for the profit, and benefit of him from whom it is taken, as when a ſword is forced from a mad man: or the money of a prodigall husband is taken away by a provident wife for the neceſsary uſe of the family.

Fourthly, If it bee done out of charity, againſt the which the other ſtormeth unjuſtly: as if one ſhould fling away anothers dice, or ſpoile his cards, leaſt by gaming hee ſhould ſinne, or runne into any other danger.

Fiftly, If it bee done for ſatisfaction of a cleare and apparant debt, which could not bee recovered by the ordinary courſe of law, ſo that it bee done without loſſe, infamy, or ſcandall to his Neighbour.

Sixthly, If there bee a probable consent or ratification of his from whom somewhat is taken away, as when a thing of small moment is taken by the Sonne from the Father, or the Wife from the Husband, &c. which is commonly accounted for nothing, *Deut.* 23.24. 25.

Seventhly, If the Master which is unwilling, should bee angry without reason; as in those things, which one hath taken from another man to succour his owne present extreame necessity, which hee could not helpe by any other meanes. For this seemes to bee by the law of nature more ancient, then the division of things, which cannot be abrogated by the humane law, by which the division of things was made: In which sense it is not ill said, that all things are made common in urgent necessity.

Chap. LI.

Of Covetousnesse.

Quest. 1. *WHat is that Covetousnesse which is condemned?*

1. *A.* 1. Covetousnesse is properly versed about those things, which are called externall goods: and belongs to the concupiscence of the eyes, as it is divided oppositely against the concupiscence of the flesh, and pride of life; 1. *Ioh.* 2. where the cheifest worldly sinnes are reduced to three heads, to honours, pleasures, and riches. Hence in Scripture it is called the love of riches, the love of lucre, and the love of money by a speciall appropriation, because all things may bee attained, and are rated by money.

2. *A* 2. Not every desire of riches is Covetousnesse, but onely the inordinate love of them; and that love is inordinate which is repugnant to the love, which wee owe to God, or our Neighbour. Hence, Covetousnesse useth to bee called an immoderate, or unjust love of having.

3. *A.* 3. But because the essence of Covetousnesse, doth consist in desire, therefore it is numbred among those sinnes,

sinnes, which can bee consumated within, without any outward act, although it useth to command the whole man, and bring forth externall operations of all kinds.

4. *A.* 4. Hence also it is, that a Covetous man sinneth three wayes: First, In desiring riches. Secondly, In attaining them. Thirdly, In retaining or keeping them. For these three are contained in the desire of having.

5. *A.* 5. But because the inordinatenesse of this love consisteth in its repugnancy to the love of God, or our Neighbour; therefore the pravity of Covetousnesse is in it:

First, According to its matter, if wee would make our selves rich by those things which are sacred to God, as in the sinne of *Simony*, or by those things which are our Neighbours, so that they either ought not, or will not alienate them: such was the sinne of *Ahab* about the Vineyard of *Naboth*, 1 *King.* 21.

Secondly, According to the forme or manner; if any in getting riches, useth either wicked, unjust, or unlawfull arts or meanes, *Prov.* 10. 2. and 28. 8. 22.

Thirdly, According to the degree or measure, if any shall so give himselfe over to the heaping up of riches, that hee neglects his duty towards God and his Neighbour; *Luk.* 22. 5. *Esa.* 5. 8.

Fourthly, According to the end, if riches are either loved for themselves, or are referred to some evill end, or lastly doe turne a man from God, or his Neighbour either in whole or in part.

Quest. 2. *What are the signes of a Covetous man?*

6. *A.* 1. If hee bee too solicitous in thought of externall goods, so that his mind is in suspense like a meteor, *Luk.* 12. 22. 25. 29.

7. *A.* 2. If his joy, and sadnesse, trust and feare doe depend upon his successe in those externall affaires, *Luk.* 12. 19.

8. *A.* 3. If hee have a quick and ready feeling in those things, but slow, and unapt to discerne Spirituall things. For the attention of the mind and a knowledge more

peircing

peircing in one thing then another followeth alwayes the affection, *Matth.* 13. 22.

9. *A.* 4. If that time, in which hee is compelled to leave of his seeking gaine, although it is employed in Divine worship, seeme too long to him; *Amos* 8. 5.

10. *A.* 5. If his mind hunteth after gaine, even in the exercise of Divine worship; *Eze.* 33. 31.

Quest. 3. *By what reasons may wee bee stirred up to fly covetousnesse?*

11. *A.* 1. Because this sinne so averts our love, trust, and whole heart from God to the World, that it excludes true Religion, 1 *Ioh.* 2. 15. and containes in it Spirituall Idolatry, *Ephes.* 5. 5. *Col.* 3. 5.

12. *A.* 2. Because it peirceth a man with cares, and deadly greifes; 1 *Tim.* 6. 10.

13. *A.* 3. Because it is the roote of all evill; 1 *Tim.* 6. 9. 10.

Quest. 4. *What are the remedies which cheifly availe against this sinne?*

14. *A.* 1. Frequent and serious meditation of the vanity of riches; *Eccles.* 5. and 6.

15. *A.* 2. A continuall consideration of the shortnesse of this life, and of the eternity to which we ought to aspire, *Luk.* 12. 20. 21. 33.

16. *A.* 3. A stirring up of faith, and lively confidence in Gods providence, and Fatherly care over us; *Luk.* 12. 28. 29. 30.

17. *A.* 4. A great esteeme, and zeale towards the Kingdome of God, and the righteousnesse thereof, which are Spirituall riches; *Luk.* 12. 21. 31.

18. *A.* 5. Invocation to God, that hee will not suffer our minds to slide into covetousnesse, *Psalm.* 119. 36.

CHAP.

Chap. LII.

Of some Mosaicall *lawes belonging to the eight Commandement.*

Quest. 1. *WHat was the equity of that law, that no simple theft should bee punished with capitall punishment?*

1. *A.* 1. There was great equity in that moderation, which is to bee observed by all Christians; because justice requireth, that a proportion bee made with as much equality as can bee, betweene the fault, and the punishment: but there will bee no proportion found betweene those externall goods, which are taken away by simple theft from men, and the life of man, if they shall bee weighed together in the ballance.

2. *A.* 2. To that which usually is most objected, *That when the faults encrease, the punishments ought to be exasperated*; It is confessed to bee truly said, but with this exception and condition, that the whole kind of punishment bee not changed, nor that all limits of proportion betweene the fault and the punishment bee not leaped over.

3. *A.* 3 That which is brought against this, out of *Prov.* 6. 31. of the encreasing of the punishment of theft to sevenfold, and out of the 2 *Sam.* 12. 5. of the theife adjudged to death by *David*, are not repugnant to this equity. For with *Solomon*, the restitution of sevenfold, seemeth to bee put for a greivous mulct, which by right might, or in act used to bee imposed on the theife: as the seventh number is oftentimes put in the Scripture for great. But *David* giving that sentence, did not onely looke on the simple theft, but the great cruelty of the rich theife, or spoiler, preying on his poore neighbour; and also hee was kindled with wrath when hee gave that sentence.

4. *A.* 4. That is lesse which is objected, that the law of *Moses* concerning the punishment of theft, is no where

found to bee repeated, and confirmed or enjoyned in the new Testament, and therefore that it was meerely politick and judiciall. For they themselves grant, which are of the contrary opinion those lawes of *Moses* to bee universall and perpetuall, which have an universall and perpetuall cause and reason, and not a particular belonging to the Iewes; and they can bring no speciall reason, but a ridiculous one of the kindred, and affinity of the Israelites among themselves: which reason can take no place in strangers, who notwithstanding were not punished capitally for a simple theft; and if that reason did availe against the capitall punishment of theeves among the Israelites, it would have availed also against the capitall punishment of other faults.

Quest. 2. *What was the reason of restoring double the theft of money, or household stuffe? Exod.* 22. 17.

5. *A.* 1. It is just (by the law of retaliation,) that not onely that which is taken away should bee restored, but also that the theife should suffer so much dammage as hee would, and did endeavour to bring upon another: and so hee may learne by his punishment, what it was that hee practised against another, and how hee ought to carry himselfe toward others.

6. *A.* 2. A Theife sinneth doubly against his Neighbour: for every one ought not to bee onely innocent to his Neighbour, but also to wish him well, and doe good to him upon occasion, but a theife is delinquent against both duties.

Quest. 3. *What equity was in that law, where a lesser mulct was appointed for him, which had stolen money or household stuffe, then for him which stole an oxe or a sheepe, when oftentimes there was more dammage done in that theft then in this?*

7. *A.* 1. Some evils which simply considered in themselves, are lesse, yet may bee more hurtfull to the publique peace and tranquillity, then others which are greater in themselves.

8. *A.* 2. Some evils for their opportunities are more easily

easily committed, and more hardly redressed: as to steale a sheepe, then gold, because it may, and useth to bee kept closer.

9. *A.* 3. Because sheepe and oxen in their owne nature, are more necessary to sustaine mans life then gold, or household stuffe.

10. *A.* 4. Oxen and sheepe were to bee offered among the cheifest sacrifices to God. Therefore it is no marvaile, if hee would have those things more narrowly kept, and their taking away more severely punished, out of which a part was due to him, and on which his worship for the most part did depend.

Quest. 4. *Why were five oxen restored for one, and onely foure sheepe?*

11. *A.* 1. Because the use of oxen is greater to their Masters, then of sheepe. But their curious observation doth not ill agree to the explaining of this difference, who say there are foure commodities of a sheepe, the skinne, the flesh, the milke, and the young ones, but in an oxe they count a fift, to wit, the labour in husbandry, in treading out the corne, and carrying of burdens.

12. *A.* 2. Because there is appearance of lesse necessity for stealing an oxe, then one sheep, which one may seeke for want of meat, to releive himselfe, and his family in present necessity.

13. *A.* 3. Because it is more boldnesse and villany, to steale an oxe, then a sheepe.

Quest. 5. *What was the reason that a theife taken with those stolen beasts living, was lesse punished, then if hee had killed them, or sold them?*

14. *A.* Because in the latter case, there is found more continuation, obduration, and multiplying of the sinne.

Quest. 6. *What is the equity of that law,* Exod. 22. 2. *of killing a night theife?*

15. *A.* 1. The Divine law doth not command this, or either simply or universally allow of it, but onely permitteth it to bee done without punishment, that is, hee absol-

veth the killer from the ordinary penalty of man slaughter; *Let not blood bee upon him*; Let him not bee guilty of murder.

16. *A.* 2. The law doth also imply, that some murder some way may bee permitted, which is without the intention of the slayer: for it doth not say, *If any shall slay, but if one shall bee smitten, and dye:* As if the striking was onely intended, either to drive away or apprehend, and death followed upon that striking onely by chance. For hee, who when hee could either drive away, or apprehend, had rather kill, cannot bee excused before God, and in his conscience from the guilt of murder.

17. *A.* 3. This is not permitted to bee done to any theife, but onely to him which breakes thorough or open a house. Yet all Pyrates, and High-way-robbers, are in the same condition.

18. *A.* 4. It is permitted particularly on the breaker open in the night.

First, Because a night breaker open, comes with a violent invasion; that is, with such a force, as may lawfully and naturally bee repulsed by force.

Secondly, Because that violence in the night, is of an unknowne extent and manner. For it cannot bee discerned, whither the violence of the theife tendeth, as whether hee bee a robber, or a cut-throat.

Thirdly, Because in the night, there can neither bee ayd or witnesses had, and therefore wee must beleeve him which doth depose upon his danger, and feare, and pardon him if hee useth vehemency in his owne defence.

19. *A.* 5. Out of which considerations it appeareth, that hee could not lawfully kill such a theife directly for meere theft either attempted or done, but onely to avoyd that perill, which he ought not to undergoe, and could not shunne by any other meanes.

20. *A.* 6. Neither is there any thing in the new Testament, by which that which is permitted in this law is forbidden. For it is naturall equity, and allowed

of

of by the Lord, *Matth.* 24. 43. That no man should suffer his House to bee broken through by a theife.

Quest. 7. *What is meant by that, which is read,* Deut. 15. 4. *There shall bee no poore among you?*

21. *Ans.* 1. These words cannot bee so taken, as if they contained, either a promise or an absolute prediction. For so they would contradict those words which wee have *Vers.* 11. *The poore shall never cease out of the land*; And the like words of CHRISTS, *Matth.* 14. 7.

22. *Ans.* 2. Whether it bee a conditionall promise, (as some would,) or (as others would;) the reason of the antecedent precept of exacting debts in the yeare of release, it hath the force of a forewarning statute, that there should bee none brought to extreame want, or beggery, and left so, amongst the people of the Lord.

23. *Ans.* 3. But although this cannot bee procured, but by common consent, and the authority, and care of those who have publique power, yet this duty is imposed upon all and every one, that they should conferre somewhat to this worke, according to their ability and occasion, as to the promotion of the publique and common good.

24. *A.* 4. The equity of this law, is strengthned by most sound reasons:

For first, As it is a fowle scandall to a family, and a certaine token of disorder, confusion, and dissolution, where every one is not provided of necessaries for food, in so much, that it can hardly bee accounted a family, where that care is not stirring, so also it is in every City and Community.

25. *A.* 2. From the neglect of this care, there springs up a great company of beggers, who live idly and disorderly, giving themselves to most beastly manners.

26. *A.* 3. Thence it cometh to passe, that honest and

kind Citizens are burthened above measure, and without necessity.

27. *A.* 4. Thence also it is, that persons truly miserable cannot bee knowne from others, and so not releived as they should bee.

28. *A.* 5. Lastly, The publique and wandring beggery of Christians, is a scandall of the true religion, as if it did not teach that humanity and charity, which nature it selfe dictateth: and passeth into contempt of CHRIST, who sayeth, that that is done to himselfe, which is done to his members the poore: and into the manifest disgrace of the name of God, as well in those beggers which worshipping him are made the spectacles and examples of misery, as in the rowte of others, who wander without God as brute beasts.

CHAP. LIII.

The 9. Commandement.

Of a Lye.

Quest. 1. *WHat is (to speake properly) a Lye?*

1. *A.* 1. A Lye is a false Testimony.

2. *A.* 2. A false Testimony, differs from a false opinion; because a false opinion may bee by errour in the mind, and signified to no man: but it is required in a false Testimony, that it should bee a sinne of speech, that is, of an opinion expressed either by the mouth, or writing, or some signe equivalent to words.

3. *A.* 3. It differeth also from false enuntiation, by which a thing is pronounced otherwise then it is: because this may so happen, that it is not done to procure beleife, which is the nature of a Testimony, and one may through errour pronounce this or that which is false, yet thinke it

to

to bee true in his mind: now in a Lye the ſpeech alwayes diſſenteth from the mind.

4. *A.* 4. Therefore if any one ſhall ſpeake that which is falſe, beleeving it to bee true, hee lyeth onely materially. If any ſpeaketh truth, thinking it to bee falſe, or not thinking it to bee true, hee lyeth formally. But if any ſhall ſpeake that which is falſe, and thinke it to bee falſe, hee lyeth both materially, and formally, and fully.

5. *A.* 5. Yet if any ſhall teſtifie that which is falſe in thoſe things, which hee may, and is bound, and profeſſeth to know, although hee thinketh it true, hee by interpretation is accounted in the Scripture as one that did not thinke, and under that title is ſaid to lye; as it appeareth in falſe teachers: all of which are frequently in Scripture ſaid to lye; although there were not a few amongſt them, on whom God (out of juſt puniſhment,) ſent the power of errour, that they ſhould beleeve a lye, 2 *Theſſ.* 2. 11.

6. *A.* 6. To this kind of lye an internall falſe ſpeech hath ſome reſpect, as alſo the credulity of falſity, as far as it is in ſome way the beginning of falſe enuntiation, & in ſome ſort it is a falſe Teſtimony of that man, in that hee doth teſtifie to himſelfe; yet it hath not the formall nature of a lye, for to ſpeake properly, no man can teſtifie that which is true or falſe to himſelfe, but to others.

7. *A.* 7. It doth proceed from the ſame reaſon, that a lye, or falſe Teſtimony doth properly belong to the ſecond Table: becauſe words are inſtituted that by them wee ſhould transferre our thoughts to other mens knowledge, and therefore ſhould properly and truly teſtifie to men; although Hypocrites are ſaid with ſome proportion to lye to God, *Pſalm.* 78. 36. *Act.* 5. 4.

Queſt. 2. *Whether every lye bee a ſinne, and what kind of ſinne?*

8. *A.* 1. It is a ſinne abominable to God; *Pſalm.* 5. 7. *Prov.* 6. 17. 19. and 12. 22. and which is uſually puniſhed greivouſly by him; *Prov.* 19. 5. 9. and 21. 18. *Rev.* 21. 27. and 22. 15.

9. *A.* 2. A lye cometh from the inſtigation of the Devill,

Devill, who is a lyer, and the Father of lies, *Ioh.* 8. 44.

10. *A.* 3. It is a part of the old man which is to bee mortified and put off by the faithfull, *Epheſ.* 4. 25. *Coloſ.* 3. 9.

11. *A.* 4. It doth diſorder the lyer in himſelfe; for it is againſt the order of nature, that the ſpeech which is interpreter of the mind, ſhould wholy diſagree from the mind.

12. *A.* 5. It is a diſorder alſo againſt his neighbour, for every one by the obligation of the naturall law, doth owe to his neighbour the obſervance of truth.

13. *A.* 6. It doth in a ſpeciall manner hurt the Majeſty of God, who is the authonr, and ſuch a lover of truth, that hee cannot lye: and alſo hath imprinted in man the image of his truth to bee kept: neither did hee ever give authority of lying by any diſpenſation.

14. *A.* 7. It is an abuſe and fowle defiling of the tongue, which is rightly called in Scripture the *Glory* of man.

15. *A.* 8. There is ſomewhat that is baſe, and low in a lye, more then in other vulgar ſinnes, (whether it is, becauſe it ſeemeth to proceed from feare, or becauſe it tendeth to deceit,) whence it is that raſh men, who ſtand upon their flight honour; (although they lye continually;) yet take ſo hainouſly the exprobation of a lye, that they thinke it fit to bee revenged by the ſword.

16. *A.* 9. The violation and neglect of faith, doth directly diſturbe, and take away all contracts and humane ſocieties: becauſe they depend upon the faith and truth of men, as upon their cheife bond, and foundation.

17. *A.* 10. A lye, becauſe it robs the lyer of all truſt and authority, doth make him unfit to undergoe either Chriſtian, or Civill duties towards men.

Queſt. 3. *Whether, and how farre may one conceale the truth, without the guilt of a lye, or ſome other ſinne?*

18. *A.* 1. It is lawfull to conceale the truth by ſilence, when neither piety, juſtice, or charity require, that it ſhould bee

bee revealed, *Matth.* 26. 63. *Mark.* 14. 61. and 15. 5. *Luk.* 23. 9. *Ioh.* 19. 9. For the affirmative Precept, of ſpeaking truth, doth not bind alwayes, but where the reaſon of circumſtances well weighed doth require.

19. *A.* 2. The ſame is the reaſon of ſpeaking one part of the truth, and hiding the other; if any (the circumſtances being conſidered,) hath authority to hide it; *Ierem.* 38. 26. 27.

20. *A.* 3. Alſo it is lawfull ſometimes, without falſehood, to ſpeake thoſe words, out of which wee know probably, that the hearers may conclude ſomewhat that is falſe, *Act.* 23. 6. 7. 8. 9. For this is not to lye, or beare falſe witneſſe, but onely to give another occaſion of erring, not to commit, but to avoyd a ſinne.

21. *A.* 4. But that concealing of the truth by mentall reſervation, or verball equivocation, which moſt of the Pontificians teach, may bee uſed in ſome caſes, if it bee applied in any weighty teſtimony, it is nothing elſe, but the art of lying.

22. *A.* 5. The concealing of the truth by mentall reſervation, (as if one guilty ſhall ſay, that hee did not, or knoweth not, that which hee did, or knoweth; reſerving in his mind, with this meaning that hee did not doe it, or doth not know it, ſo that hee would reveale it.) Firſt, It doth evert the nature and doctrine of enunciation and teſtimony; becauſe that part of the ſentence which is reſerved in the mind, doth not declare, ſignifie, or diſcloſe any thing to any man.

23. *A.* 2. It doth proceed from an intention of deceiving, or creating an opinion contrary to the truth in anothers mind: which is againſt the nature of teſtifying, or bearing record of this or that thing.

24. *A.* 3. In words pronounced after this manner, there is a plaine and bare lye contained.

For firſt, If the guilty which did this or that, ſhall ſay that hee did, his teſtimony is true, therefore if hee denieth that hee hath done it, his teſtimony is falſe; that is, hee lyeth.

Secondly, By this meanes the guilty doth say and testifie not onely that which is false, but what hee knoweth, and is sure is false: which is to lye both materially, and formally, that is compleatly.

25. *A.* 4. If this bee not to lye, then such a guilty man, can by no meanes lye in the same cause, if hee would never so faine. Hee which hath done, or knoweth this or that, if hee can lye any way, it must necessarily bee by saying, I have not done it, or I doe not know it. Some mentall reservation either distinctly or implicitely conceived, alwayes lurketh in common lyes. For hee which knoweth that to bee false which hee speaketh, can hardly otherwise speake false without this restriction, or some such like: although this bee false, and I would confesse it in another place and time, yet for some reasons, I say so at this time and place: where the mentall reservation is almost the same which the Pontificians allow: I did not doe it, to tell thee in this place, or at this time.

26. *A.* 5. There are great men amongst the Pontificians themselves, who are forced to condemne these mentall reservations; Sotus de just. & jure, lib. 5. q. 6. a. 2. *To say, (I did not doe it,) which I did, although it be with this limitation of the mind, (that I should give notice of it to you) is not equivocation, but a lye.* Covarruvias followeth Sotus var. resolut. lib. 1. cap. 2. num. 2. Azor. lib. 11. cap. 4. *If words which we use, are not ambignous in their own signification, or by the common practice of men, but onely have one sense, we must use them in that sense which they give: neither is it lawfull for us, although we be questioned against right and law, to wrest one thing into another by a thought, for it is never granted to lye: but he lyeth who taketh words otherwise then they signifie; for there is nothing so false, which cannot be freed from all lying, if at our owne pleasure we retaine somewhat tacitely in our mind.*

27. *A.* 6. That restriction of this licence, which the patrons of it make to certaine cases, doth not take quite away, but onely diminisheth the shame: it is lawfull (say they)

they) absolutely to deny by words, that which hee knoweth to bee true upon oath: First, If hee hath heard it in confession. Secondly, If hee bee not questioned legally by a Iudge. Thirdly, If some injury is brought upon him by the Interrogatory. Fourthly, If hee have any reasonable cause, *Filucius tr.* 40. *cap.* 2. *num.* 49. 50. 51. 52.

For first, Those cases, although they containe causes of silence, yet they have no other relation or respect to a testimony mingled of words externall, which are false in themselves, and mentall, fained at will, then any other matter of speech in common discourse.

Secondly, Neither confession, or the defect of legall processe, or an injury can give power to any to lye.

Thirdly, More then this, that last limitation (*if he have a reasonable cause,*) doth set such loose bounds to this fallacy, that it may take place upon all occasions, and in all businesse, with those, who thinke they have a reasonable cause for cousening others: which bringeth with it the destruction of humane entercourse.

28. 1. *When one* (say they) *being questioned of no man, or being alone, or before others discoursing with himselfe for his minds sake, may understand what he will by any words without a lye. Therefore also, he may in case he be unjustly questioned: because he is obliged to nothing by an unjust interrogatory.*

But first, This is such an inference, as if one should say: it is lawfull to play with huckle bones, therefore it is lawfull to play with oaths.

Secondly, The reason is altogether unlike, hee which discourseth alone with himselfe, or trifleth on set purpose before others, testifieth nothing to any man, neither doth hee professe, that hee will give his testimony. But hee which answereth to one questioning seriously, professeth, (and that oftentimes upon the religion of an oath,) that he will give in true witnesse.

29. 2. *There may bee ambiguity in words* (adde they,) *not onely in signification, but also according to the place, time, person,*

perſon, manner, and other circumſtances. Now it is wholy left to one, that is uniuſtly queſtioned to take ambignous words in what ſenſe he will. And indeed, they ſpeake ſo farre true, that there are ſome uſuall ſignifications of words to bee drawne out of the circumſtances: to wit, when ſome particles may bee and commonly are underſtood, and ſupplied in ſome propoſition, by the circumſtance of time, perſon, end, &c. As if one ſelling corne, after hee hath ſold all that hee would ſell, reſerving ſo much as is neceſſary for himſelfe, ſhould anſwer to a Chapman, demanding if hee had any corne, I have none, hee did not lye: becauſe by the circumſtance of perſons, the diſcourſe is underſtood to bee of wheat that is to bee ſold.

But firſt, In thoſe fallacies which wee treat of, there are no circumſtances from which the hearers may gather that mentall interpretation, (which the equivocatour reſerveth to himſelfe; as for example, if a Ieſuite, or ſome Maſſe-prieſt, ſhould be asked by a Lay-Iudge, whether hee were a Prieſt or no, and hee ſhall deny it therefore, becauſe hee is a Prieſt, and ſo not ſubject to the Iuriſdiction of a Lay-judge: he denieth to this Iudge that hee is a Prieſt, onely becauſe hee is one.

Secondly, Thoſe circumſtances as long as they remaine the ſame, alwayes denotate one and the ſame meaning: but Equivocatours turne themſelves into divers ſenſes even as they liſt.

Thirdly, Hee which will bee underſtood by circumſtances, neither hideth the truth, or deceiveth the Examiner, or Hearer; but an Equivocatour profeſſeth both.

Fourthly, When ſomewhat is underſtood by the circumſtances, hee which ſo ſpeaketh, if hee ſhould bee farther asked, whether his words ought to bee underſtood ſo or no, if hee ſhould deny, it were a plaine lye: but theſe Equivocatours being asked diſtinctly, whether they ſpeake equivocally, from their Maſters doctrine, uſe to deny that too.

Nr 30. *A.* 8. In the examples, which the Pontificians bring of this kind of equivocation in some speeches of our Lord which are registred in the Evangelists, there is nothing to bee found, which can countenance this deceit.

31. 1. They say, CHRIST *the Lord*, Matth. 9. 24. *said of the Damzell that was dead, Shee is not dead, understanding, in respect of my power and will.*

But first, In that example, there was neither a secret of confession, neither an interrogatory made either against, or beside law, neither an injury offered to CHRIST, or any reasonable cause that did compell CHRIST to use any equivocation by a mentall reservation, but it was such a speech, as CHRIST used in his common conversation with men.

Secondly, The meaning of CHRISTS words was manifest enough by the circumstances, without any mentall reservation. For hee spoke to those, who crying and mourning, did provide the funerall rites for the dead, as not to bee raised againe; but hee would testifie, that hee would raise her againe as one awaked from sleepe: and therefore could not explaine this more aptly, then in those words which hee used.

32. 2. They bring those words of our Lord, *Ioh.* 15. 15. *All things which I have heard from my Father, I have made knowne to you.* Which words they say, are to bee understood by a mentall reservation: because hee had other things to tell them, not yet spoken, *Ioh.* 16. 12.

But *Tolet* the Iesuite, upon the place, doth answer after *Iansenius*: *That there are many things spoken in Scripture, which are to be restrained according to the circumstances of things, persons, times, or the end or scope, for which they are produced: so* CHRIST *did now make knowne all things to his Disciples, which according to their condition and state they ought to heare.*

33. 3. They object and urge, most especially that of

Mark, 13. 32. *Of that day and houre no man knoweth, no not the Sonne himselfe.*

But first, The conditions which the Pontificians require to lawfull equivocation, doe no more agree to this instance, then the first.

Secondly, The Sonne as man in that place, is opposed to the Father as God. For CHRIST did not deny, or would seeme to deny, but that the Holy Ghost did know the day of judgement. The meaning therefore is cleere as the words sound: that CHRIST as man was ignorant as yet of the day of judgement, or at least did not know by a naturall knowledge: which is the interpretation of *Athanasius, Basilius, Hilarius, Nazianzen, Theodoret, Cyrill*, and the whole sixt Synod, as the Iesuites among themselves doe confesse, *Gregor. de valent. in comment. Theolog. tom. 4. disput. 1. quæst. 10. punct. 2.* And *Maldonate* upon *Mark*. 13. For although CHRIST the Lord had no faulty ignorance, either privative, or out of a bad disposition, or quality, yet it was not unmeet for his state of humiliation, that as hee was man, hee might have the ignorance of pure negation, or a not knowledge of somethings, which afterwards hee should perfectly know, being glorified.

34. 4. They alledge also that of *Luk*. 24. 28. *Hee made as though he would have gone no further.* But this feining was not in words contradicting the truth, but in gestures agreeing with the truth: For the Lord composed himselfe as if hee would have gone further, unlesse the Disciples should earnestly urge him to the contrary, and as it were retaine him by force. Such gestures of guests, when they are also joyned with words agreeing to them, in common discourse doe signifie nothing else, then such a will suspended on such conditions. Therefore in this example, there is no likelyhood or shadow of an extraordinary equivocation; in words which are otherwise contradictory to truth, unlesse they were translated to some unperceived meaning by mentall reservation.

35. 5. Lastly, They oppose those words of our Lord,

Iob,

Ioh. 7. 8. *I will not goe up to the feast*; because, notwithstanding this deniall, the same Evangelist doth testifie, that hee did goe up to the Feast; *Vers.* 10. But the whole force of this objection relieth upon the doubtfull translation, by which that word, which properly signifieth, *not yet*, is rendered by *not*. *Cajetan*, *Iansenius*, *Maldonate*, and *Tolet* doe observe this in the explanation of this place. And this is fully shewed in the very vulgar translation, where in the words next following, it rendereth the same word by *not yet*, *for my time is not yet come.*

CHAP. LIV.

Of publique judgements, the Judge, Accusers, Witnesses, Advocate, and Defendant.

Quest. 1. *WHat is Judgement?*

1. *A.* Iudgement doth properly signifie, the determining of that, which is just betwixt those which strive about right. But it doth also connotate a coactive power, of compelling the parties to submit themselves to the determination, or sentence given.

Quest. 2. *Whether such Judgements, and the office of Judges bee lawfull amongst Christians?*

2. *A.* 1. They are not onely lawfull, but necessary; *Act.* 15. 10. *Rom.* 13. For that which by the law of nature is profitable and necessary for the good estate of humane society, is not taken away, but rather is established, directed, and perfected by the institutions of Christian religion. For Christian religion doth not destroy, but perfect nature: but the office of Iudges and judgements, by the law of nature, are usefull and necessary for the good estate of humane society: as it appeareth by the example and experience of all people, which have used such judicatures, as necessary for the state of the Common-wealth. For it is plaine, that confusion cannot bee avoyded without the determination of strifes, and that many strifes cannot bee ended

ded without the Iudges power.

3. *A.* 2. That which the Anabaptists object against this, is to weake to take away so necessary an institution. For CHRIST *Matth.* 5. 40. doth not Command us to flee suing at Law, as a thing unlawfull: but to beare injuries patiently, and not to repay evill with evill, neither slightly to contend with those, who doe us an injury; *Matth.* 7. 1. a private judgement is forbidden, and that too rash, proud, and injust, and not a just one, as it appeareth by the opposite words, *Joh.* 7. 24. *Paul.* 1 *Cor.* 6. 6. doth not condemne all going to law, but that contention which was joyned with scandall, such as was that of the faithfull brethren before the unbeleeving Iudges, which gave offence, both to the faithfull and the unbeleever.

Quest. 3. *What things are required to a lawfull Iudgement?*

4. *A.* 1. It is first required that it bee from just authority; that is, that it bee done by him, who hath lawfull authority over such persons in such a case, *Luk.* 12. 14.

5. *A.* 2. It is required, that it bee just in it selfe; that is, that the judgement, or judiciall sentence bee conformable with true justice, *Ioh.* 7. 24.

6. *A.* 3. It is required, that it bee certaine; that is, that it bee not given upon things hidden, or onely slightly knowen, but throughly tried; *Prov.* 18. 13.

7. *A.* 4. It is required, that the judgement bee upright and sincere; that is, that it proceed from no other affection, but onely from the love of Iustice, and publique good, 2 *Chron.* 19. 9.

Quest. 4. *How many wayes may a Iudge lawfully proceed against offences?*

8. *A.* 1. In criminall causes wee commonly proceed orderly, by way of accusation: (*viz.*) when there is one that accuseth, and promiseth to prove the crimes which hee objecteth.

The reason is, First, Because that judgement hath relation to a strife, question, or controversie, but there can bee no difference, or question, except it bee betweene two,

and

and it can bee of no fault done, except betweene the accuſer, and defendant.

Secondly, It is the office of a Iudge to appoint the *medium* of Iuſtice: which can have no place, except there bee two betweene whom it may bee appointed, *Deut.* 17. 8. and 25. 1. *Act.* 25. 16.

9. *A.* 2. But by the naturall and Divine law, there is onely required a ſufficient teſtification of the fact, which is often without a *formall* accuſer, to the giving of a judiciall ſentence: *viz.* when there are other things which ſupply the place of an accuſer, (as a manifeſt evidence of the fact, publique report,) in which there is contained a *virtuall* accuſation:

10. *A.* 3. It oftentimes belongs to the office of a Iudge, to proceed by way of *enquiry*, where there is no inſtance of the accuſer.

For without this, Firſt, All judgements would depend on the will of the accuſers.

Secondly, That Iuſtice would ceaſe, which is neceſſary to the bridling of hainous vices, and to the purging and preſerving of the Common-wealth.

11. 3. The Iudge doth not fulfill his office, if hee onely knoweth the cauſes which are brought unto him, unleſſe upon occaſion, hee doth prudently find them out; *Iob.* 29. 16. *Prov.* 24. 11, 12.

12. *A.* 4. That enquiry, which is called generall, by which wee moderately looke into the obſervance of the lawes, and faults committed againſt the lawes, is both profitable, and agreeing to reaſon both in Church and Common-wealth; as alſo to the office of thoſe, who have the care of the community, and ſo ought to have ſufficient knowledge, how they ought to carry themſelves in obſervance of the lawes, *Act.* 15. 36. *Deut.* 13. 14. and 21. 1. 2. *&c.*

13. *A.* 5. If it bee certaine, that the crime is committed, and the authour concealed; as for example, a man lyeth in the high way ſlaine, or it is certaine, that ones houſe is pulled downe, or rifled, then onely a generall enquiry

ought to bee made, whether or no any probable infamy, or ſuſpition ſticketh upon a man about the fault committed neere thoſe places, and according to proportion, extraordinary enquiry is to bee made, as if hee bee excommunicated, *Ioh.* 7.

14. *A.* 6. But if there bee an infamy, probable ſuſpition, or complaint made of this perſon, as the authour then there ought to bee a ſpeciall enquiry of that perſon, whether hee bee authour of the crime or no? for then upon publique notice, the Iudge proceedeth as a publique perſon. And a certaine virtuall accuſation is contained in ſuch an evidence; *Deut.* 22. 14. *&c.*

15. *A.* 7. In a generall ſearch, theſe things are to bee obſerved.

Firſt, No man ought to betray any to the Iudge, to bee puniſhed in that caſe which hee knoweth to bee honeſt, and to deſerve no puniſhment. For this would bee injuſtice, to promote that, which is not juſtice.

Secondly, No man, who was not formerly attached, or tainted with the crime of which the enquiry is made, is bound to betray, or accuſe himſelfe, although hee bee asked upon oath, whether hee knoweth any one to bee guilty of ſuch a fault?

The reaſon is: Firſt, Becauſe by the intention of the Iudge which proceedeth legally, hee is not asked of himſelfe: being that hee doth not enquire of things altogether hid.

Secondly, Becauſe no man is bound to puniſh himſelfe, or directly to cooperate for his owne puniſhment.

16. *A.* 8. It is ſo farre againſt nature, that any man ſhould betray or defame himſelfe, eſpecially when there is great danger, that ſuch enquiries, in which one is queſtioned of himſelfe in criminall cauſes, no ſcandall going before, force nature, and give occaſion of horrid perjuries.

17. *A.* 9. No man is alway bound to reveale a ſecret crime of anothers, of which no ill report went before. For hee, whoſe offence is hidden, has hee as yet right to preſerve

preserve his fame, that it should not rashly bee layed open. Neither is it the part of a Iudge to search into hidden faults, who as hee is a publique person, ought to proceed upon some notice, or suspition.

18. *A.* 10. Therefore to decline such incommodities, neither the Iudge ought to impose, or the examined to take that oath of enquiry, which is called *ex officio*, to declare the truth of whatsoever shall bee asked: except it bee with this restriction; as farre as hee is bound to it by law: or as farre, as hee may doe it by right.

19. *A.* 11. Yet sometimes, secret crimes which before were hidden are to bee detected, when the circumstances being well weighed doe induce this:

As for example, First, When the manifestation will bee profitable and necessary to the hindering the committing of another crime, which is probably feared.

Secondly, When some dangerous discommodity is at hand, which can scarse bee avoyded without revealing of the crime.

Thirdly, When the manifestation is necessary, either for procuring the delinquents amendment, or hindering the continuation or iteration of the offence. For in such cases, there is greater account to bee made of justice and charity, the common good, and one innocent, then of the fame of the faulty, which is blemished onely by chance, and that by his owne fault.

Quest. 5. *Whether the Iudge ought always to give sentence according to the things alleaged and proved?*

20. *A.* 1. The Iudge ought not to passe sentence against the things alleaged and proved, whatsoever there bee in his private knowledge.

For first, The Iudge sentenceth as a publique person, and instead of the Common-wealth, therefore hee cannot bee accounted to give a sentence rightly and by his office, except it may bee thought, that the Common-wealth would give and approve the same sentence. But if the Common-wealth should sentence, it could not proceed, but upon publique knowledge. Therefore, hee must judge either ac-

cording to publique knowledge which ariseth out of the things alleaged, and proved, or else wholy abstaine from judgement.

Secondly, If the Iudge could sentence either against, or beside things alleaged and proved, there would from thence follow great discommodities, and the perversion of judgements: when unjust Iudges would easily condemne the innocent, and quit the guilty, under pretext of a private knowledge, which disagreeth from the things alleaged and proved.

Thirdly, There can be no other way, by which the Common-wealth may remaine in quiet.

21. *A.* 2. Yet the Iudge is not so restrained to things alleaged and proved, that he must condemne him to death, whom hee knoweth plainely to bee innocent.

First, Because things alleaged and proved, are onely meanes of manifesting the truth, and therefore ought not to prevaile with any against the truth which is certainly knowen; and that nothing availeth which they use to answer to this, that the end of proofes is onely publique truth: because publique truth doth presuppose absolute truth.

Secondly, Because a Iudge which pronounceth that to bee true which certainly hee knoweth to bee false, would bee a lyer, and sinne against his owne conscience.

22. *A.* 3. Neither is this argument solved by that distinction, betweene the publique and private conscience of a Iudge.

For first, the private conscience ought not to be violated at any time.

Secondly, That publique knowledge, although it may bee to others, yet it cannot bee a rule for proceeding to him, which certainly knoweth it to bee false.

Thirdly, Because to slay an innocent, is a fact intrinsecally evill, and so ought not to bee committed, by any wittingly, and willingly. Neither is it enough to say it was done by chance, or that such a man was guilty by the common judgement. For hee who wittingly and willingly, and upon

upon deliberation doth any thing, hee is the cause of it by himselfe. And the common judgement if it erre for the destruction of any, ought not either to bee confirmed, or promoted by him which knoweth to the contrary.

Fourthly, Hee would rightly bee accounted by all, a wicked man, who in such a particular case, should take upon him the office of a Iudge to condemne him whom hee knoweth to bee innocent. Therefore it is wicked to abuse that office after such a manner when it is undertaken.

23. *A.* 4. If the Iudge would but doe his duty in procuring the manifestation of the truth, so much intricateneſse would seldome happen. But if it should happen after hee hath tried all things for the delivery of the innocent, hee is bound to leave his office of Iudge rather then to condemne him.

Quest. 6. *What sinnes ought a Iudge especially to beware off?*

24. *A.* 1. Either to make, or follow in judicature unjust lawes; *Isai.* 10. 1. *Woe unto them that decree unrighteous decrees, and that write greivousneſse which they have prescribed: To turne aside the needy from judgement, and to take away the right from the poore of my people, &c.* For every Iudge ought to administer true justice. But that cannot bee true justice, which is administred according to lawes which are repugnant either to the naturall or divine law. Because a Iudge by his office is the Minister of God, and the Keeper of his law; *Deut.* 1. 17. 2 *Chron.* 19. 6. 7. And therefore hee ought to judge according to that.

25. *A.* 2. To accept of persons; that is, in judicature to respect some condition of this or that person, which maketh nothing to the judging of the cause; *Deut.* 16. 19. *Exod.* 23. 3. *Lev.* 19. 15.

For this is directly against the profession of a Iudge.

First, Because a Iudge is appointed as a *medium* and Mediatour betweene those whose cause hee judgeth, therefore as the middle doth carry it selfe equall in re-

ſpect of either extreame, ſo the affection of the Iudge ought not to encline to any ſide.

Secondly, A Iudge is nothing elſe but Iuſtice enlivened: therefore hee ought no more to encline to this or that party, then the Iuſtice it ſelfe of the cauſe doth encline.

Thirdly, A Iudge undergoeth the perſon of God, who is free from all paſſion.

26. *A.* 3. To receive bribes, *Deut.* 16. 19. and every where in Scripture.

The reaſon is, Firſt, Becauſe this bendeth the inclination of the mind to this or that perſon, which is beyond the cauſe, and ſo bringeth in acception of perſons.

Secondly, By this meanes, judgement is either corrupted, that it may bee unjuſt, or juſt judgement is ſold; either of which is abominable; therefore that deſcription of a juſt man doth eſpecially belong to Iudges, and other adminiſters of judgement; *Iſai.* 33. 15. *Hee that deſpiſeth the gaine of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his eares from hearing of bloud, and ſhutteth his eyes from ſeeing evill.*

27. *A.* 4. To put, or ſuffer by others to bee put, demurres, prolongings, or unneceſſary delayes on a cauſe; *Luk.* 18. 3. 4.

For firſt, This is to deny juſtice in part, though not in whole.

Secondly, This is to yeild an occaſion of dammage, either of both parties, or at leaſt of one: for whileſt the cauſe is ſpunne out, charges every day encreaſe, which oftentimes exceed the principall.

Thirdly, By theſe meanes it commeth to paſſe, that ſo many inconveniences doe belong to judgements, that they become hurtfull, and formidable, as well to others that are lovers of the peace, as to poore and miſerable perſons, for whoſe ſake they were cheifly conſtituted, and doe eſpecially favour buſie wranglers: inſomuch, that oftentimes they that have a juſt cauſe, will fly going to law, when the unjuſt oppreſſours wiſh it, and ſeeke after it: which is a manifeſt perverſion and corruption of judgements. By

ſuch

such abuses, judgements are turned into *wormewood*, *Amos* 5. 7. and 6. 12. and into *unquietnesse*, *Isai.* 10. 1. 2.

Quest. 7. *What law is there concerning accusers?*

28. *A.* 1. Information made to a Iudge of the fault of one guilty, whether it bee done by *complaint*, (in which the private good of the party offended, is usually sought;) or by *Evangelicall denunciation*, (where the good of the brother denounced, is intended;) or by *judiciary denunciation*, (where the common good, or of another which is innocent, is intended by the enquiry of the Iudge;) or *by perfect accusation*, (where the procuring the same good, is sought by the proofes of the accuser;) if it be rightly done, and in order, is a lawfull and honest thing; 1 *Tim.* 5. 19. The reason is, because such information is a certaine meanes, which hath just proportion and order to the defending the common good. It is also an act of justice, as farre as it is a taking punishment of haineus injuries by publique authority.

29. *A.* 2. There are many cases where it is not onely lawfull, but necessary to accuse the delinquent:

As for example, First, Promooters, and such like Officers are bound by their place to accuse the guilty, as often as it is profitable to the advancement of the publique good.

Secondly, Every Citizen is bound to bring in those faults, which doe either immediately hurt the publique good, or mediately redound to the publique harme, or which hurt heavily any innocent, if the detriment cannot conveniently by any other course bee averted. The reason is, because hee is bound by the law of nature, and out of charity either to the Common-wealth, or his neighbour, to employ all his industry, when need shall require, to roote out utterly all such evils.

30. *A.* 3. All accusation is made unjust, either through *calumny*, by putting in a false crime, or through *prevarication*, by using fraud in the accusation, or by *back-sliding*, by desisting from a just accusation without lawfull cause.

31. *A.* 4. It is not alway necessary to use private and brotherly admonition, before judiciall accusation and information. For sometimes it may bee a publique scandall, and so cannot bee taken away by private correction: sometimes there is no hope, that private admonition will prevaile. Also sometimes the common good may bee so farre endangered, that it cannot bee defended by secret admonition.

32. *A.* 5. If the delinquent may bee corrected by brotherly admonition, and the fault it selfe is not pernitious to others, so that the end of the accusation may bee obtained without the accusation it selfe, then charity and justice require, that setting aside accusation, wee content our selves with private correction.

Quest. 8. *What law is there concerning witnesses?*

33. *A.* 1. A witnesse is bound to testifie a knowne truth.

First, If hee bee lawfully asked by a Iudge, because obedience which is due to the Iudge, requireth this as well as the care of promoting, or at least of not hindering justice.

Secondly, Although hee bee not questioned by a Iudge, yet if some great danger is like to befall the Commonwealth, or any private man, which cannot (to speake morally,) bee averted without his testimony, hee is bound to testifie the truth at least out of charity, if not out of justice, if hee may conveniently. Hence in Civill causes, when his Neighbour shall suffer unjustly any great dammage, if there bee any, which can helpe him, without his owne detriment, hee ought not onely to testifie when hee is questioned, but also to offer his testimony: as also in criminall causes to free an innocent, *Prov.* 24. 11.

34. *A.* 2. In great and criminall causes, two witnesses by order are required, *Num.* 35. 30, *Deut.* 17. 6. and 19. 15. The reason is, because one may easily bee corrupted, and cannot easily bee convinced: but two or more witnesses are more hard to bee corrupted, and because they can scarse agree in all things, or speake alike, they may the more easily bee convinced.

35. *A.* 3. Yet

35. *A.* 3. Yet this doth not hinder, but that in lighter causes, especially when it doth not stand upon the condemnation of any one witnesse of speciall authority, may suffice. As also in some crimes, about the proofe, whereof from the nature of the thing it selfe; (as in night villanies, in adultery, or the like, where) two witnesses cannot (to speake morally,) expected or found, other proofes may suffice, although there bee not two witnesses who testifie the same particular fact. The reason is, because the nature of the thing, and the publique necessity make this exception from the universall rule.

36. *A.* 4. Not onely the evidence of the fact, proper confession not extorted, and written instruments have the force of a testimony, but sometimes also presumptions, if they bee not rash, and light, but strong, and convincing; 1 *King.* 3.

Quest. 9. *What law is there concerning Advocates?*

37. *A.* 1. Advocates, and Procters are appointed to supply their places, who having a just cause, cannot handle their owne causes as they should, either through unskilfulnesse, or absence.

38. *A.* 2. It is therefore the office of an Advocate, to expound the grounds of his Clients cause, and approve it to the Iudge, and to perswade him as much, as in him lyeth, to give sentence for it.

39. *A.* 3. Hence is required in an Advocate; First, A speciall knowledge of the cause, and of the law belonging to it. Secondly, Fidelity, and right order and method in handling the same.

40. *A.* 4. Hence no Advocate ought to undertake or defend any cause which hee knoweth to bee unjust.

For first, This were to lye, and to sinne against his conscience.

Secondly, It were to defraud his neighbour against that, of *Lev.* 19. 13. and to doe unrighteousnesse in judgement, *Vers.* 15.

Thirdly, This is not onely to participate of the sinnes of the Iudge, but to give an effectuall occasion, and cause

to the ſame. Whence it commeth to paſſe that the art of pleading, (as it is uſed now a dayes by many,) is nothing but Sophiſticall and pernitious, and made up of guile, deceit, ſleights, cavils, ſnares, captiouſneſſe, entrappings, tricks, windings, and circumventions.

41. *A.* 5. It followeth from the ſame reaſons, that the Advocate, who thought the cauſe to bee juſt at the beginning of the ſute, and afterward in the progreſſe findeth it to bee unjuſt, is bound to admoniſh his client of the injuſtice of the cauſe, and to lay it downe.

For firſt, when hee is come to that knowledge, hee cannot goe forward in it, except hee will doe againſt his conſcience.

Secondly, If his Client underſtandeth that his cauſe is unjuſt, hee ought to deſiſt, and therefore the Advocate, who is but his helper.

42. *A.* 6. It may alſo happen, that after the injuſtice of the cauſe is evidently found out, that the Advocate may bee bound (if it bee without ſcandall) to helpe the contrary party either by his teſtimony or counſell: as in a capitall cauſe, or in any other of the like moment. For charity requireth, that every one ſhould bee ready to hinder any great danger of his neighbour.

43. *A.* 7. But if the cauſe bee ſo probable, that the planitiffe or defendant may trie the juſtice of it by a judgement, then the Advocate may further it, by ſuggeſting arguments to the Iudge, which may ſerve to make the cauſe probable.

44. *A.* 8. Although the Advocates and Procters may receave a moderate ſtipend either out of cuſtome, or valew of the goods, for their labour faithfully employed, yet for poore people which are not able to give, they ought to plead *gratis*, by the equity of the law; *Exod.* 23. 4. *Matth.* 7. 12. For this in ſuch reſpect is the almes of the Advocate.

Queſt. 10. *What law is there concerning the defendant or party accuſed?*

45. *A.* 1. If the defendant bee legally queſtioned, hee ought.

ought to confesse his fault: The reason is, First, Because hee can neither deny the knowne truth without a lye: or hold his peace, or deny the duty of answering, when hee is examined by a superiour, who hath power of questioning him, without the sinne of disobedience.

Secondly, Because to hide a fault revealed by Divine providence, (as it ought to bee manifested, so that the defendant may lawfully and legally bee questioned concerning it;) either by a lye, or a sleight, is in some way against the glory of God; *Jos.* 7. 19.

Thirdly, Because that publique good which is aymed at by the Iudge in a legall examination, ought not to bee hindered by the defendant.

Fourthly, Because the defendant in denying a fault legally objected either indirectly, or by consequence, by calumny, sayeth, that the planitiffe lyeth to his great injury.

46. *A.* 2. The defendant being condemned by evident injustice, may defend himselfe through lawfull meanes either by active or passive resistance, that the sentence given may not bee put in execution, so that it may bee done without scandall, or a greater evill.

The reason is, First, Because there is no such sentence in the Court of conscience.

Secondly, Because by the law of nature, every one hath right to defend himselfe against those injuries which are intended to him.

47. *A.* 3. A guilty man justly condemned, is bound to suffer the just punishment: but not so that hee should either procure it to himselfe, or hasten it, or not decline the occasion of suffering.

48. *A.* 4. Yet it is lawfull for the defendant (to avoyd a greater evill,) to execute upon himselfe in a sort a lighter punishment, which is decreed by the just sentence of the Iudge, as to restore money which is adjudged, or to goe to prison, or banishment: but not the punishment of death, or some like which in its nature is horrid, and repugnant to humane nature: because this is an

evill intrinsecally, and cannot bee commended by a circumstance.

Chap. LV.

Of revealing a Secret.

Quest. 1. *WHether, and how farre, it is a sinne, to reveale a Secret?*

1. *A.* Another mans Secret which wee engaged our selves to keepe close, if there were a promise which doth remaine lawfull, cannot bee discloſed without sinne.

The reason is, First, Because it is against veracity, and fidelity, which wee are bound to keepe by the law of nature.

Secondly, Becauſe it is repugnant to Civill ſociety, the perturbation whereof followeth upon the detection of Secrets.

2. The promiſe of concealing is not thought to bee made onely expreſly, when wee doe promiſe ſilence in plaine words; but alſo tacitely, when by the manner of ſpeaking and receaving it, and out of words ſignifying and perſwading confidence, ſuch a promiſe is left to bee gathered.

3. Although there had no promiſe paſſed, yet if the detection of a ſecret ſhall bee hurtfull to anothers ſoule, body, credit, or eſtate, hee which doth reveale it without a cauſe, ſinneth as well againſt juſtice as charity.

4. If a deſire or intention of hurting doth accompany ſuch a revealing, the ſinne is the greater, being that it is directly repugnant to charity.

5. If there bee no meaning of hurting another, and yet hee is dammaged indeed, or at leaſt there bee danger of his dammage, the ſinne is as much as that of hegligence or inconſiderateneſſe: in which wee find the fault ſometimes lighter, ſometimes larger. For as indeeds, ſo alſo in words it is not enough that the intention of hurting bee wanting,

but justice and charity doe further require, that wee should use diligence, least another mans detriment should follow thereupon.

6. Because the unjust revealing a Secret, hath in it oftentimes the pernitious violations of trust, friendship, and honesty, therefore it is not onely in the common esteeme of men, but in the Scripture also reckoned amongst the most odious sinnes, *Psal.* 35. 15. *Wee did take sweet counsell together*; 2 *Tim.* 3. 4. *Traytours.*

7. But if the Secret which is committed unto us, may bee to the great losse of others, or his who committed it, except it bee detected, wee are bound out of charity to make it manifest.

8. Or if the Secret bee of slight and no moment, if there bee no promise, it may bee revealed without sinne: because in such a matter neither justice or charity doe induce by themselves any obligation.

Chap. LVI.

Of the equity of the law of taliation, established by Moses, *against a false witnesse; Deut.* 19. 16. *&c.*

1. THis law is not established against him, which out of probable ignorance, or inadvertency, or errour which is not much faulty, shall bring in a false testimony: but of him who upon setled counsell shall rise up to testifie against any man that which is wrong; *Vers.* 16.

2. Diligent inquisition ought to be made by the Iudges, that it may not onely bee agreed of the wicked fact, but also of the meaning and intention of such a witnes, *Vers.* 17. 18. *&c.*

3. The haihousnesse of this sinne, doth appeare from hence:

First, That contempt of religion, and God himselfe is contemned in the perjury of a false witnesse.

Secondly, That malice and extreame hatred is shewed, and used against his neighbour.

Thirdly, That such false testimonies doth directly tend to the eversion of common justice and humane society.

4. It is most just, that hee which sinneth in this manner, should undergoe the same punishment which hee did intend and strive to bring upon the innocent.

For first, That law is accounted most even by the consent of all men, that hee which sheddeth mans bloud, by man shall his bloud bee shed, *Gen.* 9. 6. Now hee which by his false testimony hath procured, or striveth to procure anothers death, hee, as much as in him was, hath shed his bloud.

Secondly, The justice of punishment, (which consisteth in the proportion of it to the fault,) is most manifestly observed in that law.

Thirdly, The keeping of this law is for this purpose, that they which intend such an offence, and yet are afraid of such a punishment, may bee admonished of the hainousnesse, from the nature of the thing it selfe, and so bee deterred from their resolution.

5. The equity of this law is to bee extended to false accusers, who wittingly and willingly by calumny accuse any wrongfully to Iudges, who condemne the innocent out of malice, to the malicious Corrupters of witnesses, or Iudges, &c. For seeing that in all these, there is the same malice in procuring their Neighbours ill, they ought all to suffer the same punishment.

Chap. LVII.

Of Contentment.

Quest. 1. *WHat is required to Contentment?*

1. *A.* 1. That wee have our conversation free from all covetousnes, *Hebr.* 13. 5.

2. *A.* 2. That we bee not to carefull for those things, which

which belong to this preſent life, *Matth.* 6. 25. *&c.*

3. *A.* 3. That wee doe not abſolutely and greedily deſire any particular meaſure, or kind of ſuch things; 1 *Tim.* 6. 9.

4. *A.* 4. That wee wiſh the beſt to our Neighbours, and take in good part our condition whatſoever it bee; 2 *Cor.* 13. 9.

Queſt. 2. *By what reaſons may wee ſtirre up our ſelves to the ſtudy of this content?*

5. *A.* 1. Gods providence which diſpenceth all things to his glory and our good, doth require this ſubmiſſion of Contentment, *Iob* 1. 21.

6. *A.* 2. The defect of this Contentment leadeth into divers temptations and ſinnes as well towards God, againſt whoſe will wee murmure, as towards our Neighbour whom wee envy.

7. *A.* 3. The tranquility of the mind (without which wee are unfit for the common duties of piety, charity, and juſtice, and in which the greateſt part of our felicity doth conſiſt,) cannot bee retained without Contentment.

8. *A.* 4. The want of this Contentment argueth a mind too much given, and intent to this World, and the profits thereof.

Queſt. 3. *What meanes are moſt effectuall to the procuring of this Contentment?*

9. *A.* 1. If we ſtirre up in our ſelves, a juſt eſteeme of Spirituall things, and an affection agreeable towards them.

10. *A.* 2. If wee often and ſeriouſly meditate upon the vanity of this World.

11. *A.* 3. If in what condition ſoever wee are, wee cheifly give our ſelves to thoſe things which yeeld us matter of praiſing God.

12. *A.* 4. If wee accuſtome our ſelves to uſe, and have thoſe things which God hath granted to us, as if wee had them not; 1 *Cor.* 7. 30.

Glory to God, to men peace of conſcience.

FINIS.

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DRAWNE OVT OF THE holy Scriptures, and the Interpreters thereof, and brought into Method.

BY

WILLIAM AMES, sometime Doctor and professor of Divinity in the famous University at *Franeker* in *Friesland*.

Transſated out of the Latine, for the benefit of such who are not acquainted with strange Tongues.

Whereunto are annexed certaine Tables representing the substance and heads of all in a short view, directing to the Chapters where they are handled. As also a table opening the hard words therein contained.

A Worke usefull for this Season.

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1 COR. 14.26.

When yee come together, every one hath a Psalme, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation. Let all things be done unto edifying.

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A Briefe Premonition, or forewarning of the Author, touching the reason of his purpose.

ALthough I doe not assume this to my selfe, to comprehend in my minde all the thoughts of evill speakers, yet I foresee divers exceptions which this my endeavour (proceeding certainly from a very good intent) *Pro seculi genio* according to the disposition of the world, will fall into; the chiefe of which I purpose briefly to meete withall.

Some, and those indeed not unlearned, dislike this whole manner of writing, that the sum of Divinity should be brought into a short compend. They desire great Volumes, wherein they may loosely either dwell, or wander. Whom I desire to consider, that all have not so great leasure, or so vast a wit, as to hunt the Partrich in the Mountaines, and Woods: but that the condition of many doth rather require, that the nest it selfe, or the seat of the matter which they pursue, bee shewed without any more adoe.

Some doe not dislike this way, if the chiefe heads be handled in a Rhetoricall way, but they thinke that every particle is not so punctually to be insisted on. But indeed, when the speech is carried on like a swift stream, although it catch many things of all sorts, yet you can hold fast but a little, you can catch but a little, you cannot find where you may constantly rest: but when certaine rules are delivered, the Reader hath, alwayes, as it were at every pace, the place marked where he may set his foot.

Some also there will be, who will condemne the care of Method, and Logicall form as curious and troublesome. But to them a sounder judgement is to be wished, because they remove the art of understanding, judgement, and memory from those things, which doe almost onely deserve to bee understood, known, and committed to memory.

On the other side there will not be wanting some who will require more exactnesse of the art of Logick, whom I could not fully satisfy if I would, through my own imperfection, neither indeed would I so much as I could, because of the weaknesse of others. I imagine there will not be few who will thinke that

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to set forth such institutions as these, after so many labours of learned men in the same kind, is superfluous, and but to doe that which hath been done before. Of whose opinion I should readily be, if any thing of this kind were extant, which did please all in every respect.

Which notwithstanding, I would not have so taken, as if it ever came into my mind to hope any such thing of this writing; but because I am not out of hope, that it may come to passe that two, or three or so, may fall upon this of ours, who may here find something more fit to instruct, and stir them up to piety, then they have observed in the more learned writings of others; which conjecture if it doe not faile me, I shall think I have done a work worth the labor.

I cannot but expect to be blamed of obscurity of those that are not so skilful, whom I desire 'that they would learne of *Cyrus*, *Radiorum τὰς διαφόρους latis luminibus non tam esse suaves*, that 'is, The diffused brightnesse of the beames of 'the Sun is not so pleasant in large windowes, certainly a contracted light, although it may seem small, yet it doth more enlighten (if a man come neere and observe) then that which is, as it were dispersed, by too much enlargement.

The drinesse of the style, and harshnesse of some

The Authors purpose herein is an apology to the translation: if any thing seeme harsh, or obscure, the Reader is desired to apply himselfe to that which is more easie in the Book, whereby he shall be sure not to read in vaine; And after a while, even the hardest and harshest place, may become easie, and by due meditation very pleasant.

ſome words will be much blamed by the ſame perſons. But I doe profer to exerciſe my ſelfe in that hereſie, that when it is my purpoſe to Teach, I thinke I ſhould not ſay that in two words which may be ſaid in one; and that that key is to be choſen which doth open beſt, although it be of wood, if there be not a golden key of the ſame efficacy.

Laſtly, if there be any who deſire to have ſome practicall things, eſpecially in the latter peart of this *Marrow*, more largly explained, we ſhall indeavour to ſatisfie them hereafter (if God give leave) in a particular Treatiſe, which at this time we have an affection to, touching queſtions which are uſually called * caſes of conſcience.

* Which is now extant in Latin and were to be wiſhed it were alſo tranſlated into the Authors Native Tongue.

If there be any who doe yet find fault with, or deſire other things, I would intreat them, that they would vouchſafe candidly to impart to me their thoughts, which may afford deſired matter for a juſt apology, or due amendment.

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proceed from me, *Mat.*21.25. From Heaven: why did you not then believe him? *John* 9.29. we know that God spake to *Moses*, *Gal.*1.11,12. The Gospell is not according to

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    - Essence, *cap.* 4. *page.*
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    - Creation, *cap.* 8. *pag.*
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THE FIRST BOOK OF DIVINITY.

The first Chapter.

Of the Definition, or Nature of Divinity.

DIvinity is the doctrine of living to God, *Iohn* 6.68. The words of eternall life, *Acts* 5 20. The words of this life, *Rom.* 6.14. *Reckon your selves* to be alive unto God.

2. It is called a doctrine, not as if the name of Intelligence, Science, Sapience Art, or Prudence were not hereto belonging; for all these are in every accurate Discipline, and especially in Divinity: but because this discipline is not *from Nature and humane invention*, (as others are) but from divine revelation and institution. *Isay* 51. 4. Doctrine shall proceed from me, *Mat.*21.25. From Heaven: why did you not then believe him? *John* 9.29. we know that God spake to *Moses*, *Gal.*1.11,12. The Gospell is not according to

man : for neither did I receive it from man, neither was I taught it, but by Revelation, *Iohn* 6.45.

3. The principles of other Arts being inbred in us may be *polished and brought to perfection*, by sense, observation, experience, and induction : but the solid principles of Divinity *how ever they may be brought to perfection by study and industry, yet they are not in us from Nature. Mat.* 16.17. flesh and blood hath not revealed this unto thee.

4. But seeing every Art consists of rules, whereby some Act of the Creature is directed, and seeing life is the most noble of all acts, it (that is Divinity) cannot properly be conversant about any other thing then about life.

5. And seeing that, that life of the Creature is most perfect, which comes neerest to the living, and life-giving God, therefore the nature of Divinity-life is to live to God.

6. Men live to God when they live, according to the will of God, to the glory of God, God inwardly *working in them*, 1 *Pet.* 4.2.6 that he might live after the will of God; according to God. *Gal.* 2.19.20. That I may live to God: Christ lives in me. 2 *Cor* 4.10. that that life of Jesus might be manifest in our bodies. *Phil.* 1.20. Christ shall be magnified in my body, whether by life or death.

7. This life, as touching its essence remaines one and the same, *from its beginning unto eternity. Iohn* 3.36. & 5.24. He that believeth in the Sonne hath eternall life, 1 *Iohn* 3.15. Life eternall remaining in him.

8. But although in this life there is contained as well to live happily as to live well, yet τὸ ζῆν, to live well, is more excellent then εὐδαιμονεῖν, to live happily; and that which ought cheifly and finally to be respected is not blessednesse, which respects our profit, but goodnesse, which is referred to Gods glory. Therefore Divinity is better defined by that good life whereby we live to God, then by a blessed life whereby we live to our selves; as it is called of the Apostle by a *Synecdoche*. The doctrine according to God lives, 1 *Tim.* 6.3.

A figure containing part for the whole.

9. Moreover seeing this life is a spirituall act of the whole man, whereby he is caried on to enjoy God, and to doe according to his will, and it is manifest that those things are

proper

proper to the will, it followes that the prime and proper subject of Divinity is the will. *Pro.* 4. 23. From the heart commeth actions of life. And 23.26. *Give me thy heart.*

10. But seeing this life and will is truly and properly our most perfect practise, It is of it selfe manifest, that Divinity is practicall, and not a speculative discipline, not onely in that common respect, whereby other disciplines have their εὐπραξία, well doing for their end, but it is practicall in a peculiar and speciall manner and above all other.

11. Neither indeed is there any thing in Divinity which is not referred to the last end, or to the meanes pertaining to that end: all of which kind doe directly tend to Practise.

12. This practise of life is so perfectly contained in Divinity, that there is no precept universally true pertaining to living well, contained in the disciplines of houshold government, morality, politicall government or making Lawes, which doth not properly pertaine to Divinity.

12. Divinity therefore is of all Arts, the supreame, most noble, and the master peece, proceeding in a speciall manner from God, treating of God, *and divine matters*, and tending and leading man to God, in which respect it may be not unfitly called Θεοζία, or Θεουργία, as well as Θεολογία, that is a living to God, or a working to God, as well as a speaking of God.

CHAPTER II.

Of the Distribution or parts of Divinity.

1. THere are two parts of Divinity, Faith and observance. 2 *Tim.* 1. 13. Hold the expresse forme of wholesome words which thou hast heard of mee with faith and love. 1 *Tim.* 1. 19. Having faith and a good conscience. *Psal.* 37. 3. Trust in the Lord and doe good. Of those parts did the Divinity of *Paul* consist, *Acts* 24. 14, 15, 16. I believe all things that are written, and have hope in God: I exercise my selfe to have a conscience void of offence: the same were the parts

of *Abrahams* divinity, *Gen.* 15.6. & 17.1. *Abraham* believed *Jehova*: walke before me continually and be perfect. The same doth Christ require of his Disciples, when besides faith he requires that they observe all things that he hath commanded, *Mat.* 28.20. The same doth *Paul* handle, in the Epist. to the *Romans*, wherein tis manifest that the summe of Divinity is contained. Finally, he would that the same should be taught in the Churches *Tit.* 3 8. these things I will that thou affirme, that they that have believed God, might be carefull to goe before in well doing.

2 A property of this distribution (which is required in a genuine distribution of every art) is, that it flowes from the nature of the object. For seeing the beginning and first act of spirituall life, (which is the proper object of Divinity) is faith, and the second act or operation flowing from that principle is obiervance, it necessarily followes that those two are the genuine parts of Divinity, neither is there any other to be sought for.

3. In the old Testament (fitly for that legall and servile estate) Divinity seemes sometime to be divided into the feare of God and observing of his Commandements, according to that *Eccles.* 12.15. The summe of all is, feare God, and keepe his Commandements, for this is the whole duty of man. But by a metonymie faith is included on the former part, as appeares out of *Pro.* 3.5.7. Trust in the Lord with all thine heart: feare the Lord, and depart from evill.

4. These two parts in use indeed and exercise are alwayes joyned together: yet in nature and precepts then are distinguished.

5. They are also so distinguished in order of nature, that faith holds the first place, and spirituall obedience the latter: for there can be no vitall actions brought forth, unlesse a principle of life be first begotten within.

CAP. III.

CHAPTER III.

Of Faith.

1. FAith is a reſting of the heart on God, as on the author of life and eternall ſalvation: that is to ſay that by him we may be freed from all evill, and obtaine all good, *Eſa.* 10. 20. Let him leane upon *Iehova* the holy one of *Iſrael* in Faith. *Pſal.* 37. 5. *Rolle* thy way upon *Iehova*, and truſt in him, *Iere.* 17. 7. Bleſſed is the man who truſteth in *Iehova*, and whoſe confidence *Iehova* is.

2. To believe commonly ſignifies an act of the underſtanding *yeelding aſſent* to teſtimony: but becauſe the will is wont to be moved thereupon, and to ſtretch forth it ſelfe to embrace the good ſo *allowed*, therefore Faith doth aptly enough ſet forth this act of the will alſo, in which manner it is neceſſarily underſtood in this place. For it is a receiving, *Iohn* 1. 12. As many as received him——who believe.

3. Hence Faith is caried *unto that good which by it is made ours*, is an act of election, an act of the whole man, which things doe in no wiſe agree *to* an act of the underſtanding. *Iohn* 6. 35. He that commeth to me,—he that believeth in mee.

4. Therefore although Faith alwayes perſuppoſe a knowledge of the Goſpell, yet there is no ſaving knowledge in any, (*and which differs from that* which is found in ſome that ſhall not be ſaved) but what followes this act of the will, and depends upon it. *Iohn* 7. 17. & 8. 31. 32. 1 *Iohn* 2 3.

5. That truly Chriſtian Faith which hath place in the underſtanding doth alwayes leane upon a Divine teſtimony, as it is Divine: yet this teſtimony cannot be received without a pious affection of the will towards God. *Iohn* 3. 33. He that receiveth his teſtimony, hath ſealed that God is true, *Rom.* 4. 20. He was ſtrengthened in Faith, giving glory to God.

6. Neither yet becauſe it is grounded only upon a teſtimony, is it the more uncertaine and doubtfull: but more certaine

in its own nature then any humane ſcience, becauſe it is caried to its object under a formall reſpect of infallibility : although by reaſon of the imperfection of the habit whence Faith flowes, the aſſent of Faith in this or that ſubject oft-times appeares weaker then the aſſent of ſcience.

7. Now God is the object of Faith, not as he is conſidered in himſelfe, *but as we by him doe live well.* 1 *Tim.*4 10. We hope in the living God, who is the preſerver of all men, eſpecially of thoſe that believe.

8. Chriſt as Redeemer is the mediate object of Faith, but not the higheſt, for we believe in God through Chriſt. *Rom.* 6.11. to live to God by Chriſt 2 *Cor.*3.4. we have truſt through Chriſt to God-ward 1 *Pet.* 1. 21. *Through him believing in God.*

9. The ſentences in the Scriptures or promiſes, doe containe and preſent an object of Faith, and they are called the object of Faith by a *Metonymy of the adjunct.* The good which is propounded to be obtained, as it is ſuch, is the end and effect of Faith, not properly the object it ſelfe.

But that, upon whoſe power we reſt, in the obtaining of that good, is the proper object of Faith, 1 *Cor.*1.23. We preach Chriſt, and 2. 2. I determined to know nothing among you but Jeſus Chriſt, 2 *Cor.* 5.19. God in Chriſt.

10. With this Divine Faith, which looketh to the will of God and our own ſalvation, we muſt not ſimply believe any man, but God above, *Rom.*3.4. Every man is a lyar. 1 *Cor.*2.5. that your faith *conſiſt not* in the wiſdome of men.

11. Therefore the Authority of God is the proper and immediate ground of all truth in this manner to be believed: whence is that ſolemne ſpeech of the Prophets every where, the Word of the Lord. Thus ſaith the Lord.

12. Hence, the laſt reſolution of Faith as it ſets forth a thing to be believed, is into the authority of God, or Divine revelation. 2 *Pet.*1.20.21. If ye firſt know this, that no prophety of Scripture is of private interpretation, &c. *Iohn* 2.29 We know that God ſpake to *Moſes* ; As the laſt reſolution of it as it notes the act of believing, is into the operation, and inward perſwaſion of the Holy Spirit, 1 *Cor.*12.3. 11. That none can call Jeſus Lord, but by the Holy Spirit.

13. This

13. This Faith whereby we believe not only a God, or give credit to God, but believe in God, is true and proper confidence: not as by this word is set forth a certaine and absolute perswasion of good to come, but as it signifies chusing and apprehending of a sufficient, and fit meanes, and such wherein such a perswasion, and expectation is founded. In which sence men are said to put confidence in their wisdome, power, friends and riches. *Psa.* 78. 22. They believed not in God nor trusted in his salvation.

14. This is every where declared in those phrases of Scripture, wherein the true nature of solid Faith is unfolded, שׁשׁן על *To leane upon, as Isay* 10. 20. *and* שׁשׁן אל *Pro.* 3. 5. *&* שׁעב *Isa.* 50. 10. בטח *Pro.* 3. 5. *Is.* 50. 10. סען *Psal.* 71. 6. πιστευειν εἰ ἐπὶ vel εἰς. *Rom.* 10. 11.

15. Therefore to believe in God, is in believing to cleave to God, to leane on God, to rest in God as in our all-sufficient life and salvation. *Deut* 30. 20. by cleaving to him, for he is thy life.

16. Hence that generall assent, which the Papists make to be Faith, is not Faith, because by their own confession, it may be without any life. *Iames* 2. 17.

17. But that speciall assent whereby we resolve that God is our God in Christ, is not the first act of Faith, but an act flowing from Faith: for there is no greater certainty of this truth in thee then in another, nor a truer apprehension of it in thee then another, before thou hast specially applied thy selfe to God by Faith. *Rom.* 5. 1, 2. Being justified by Faith, we have peace toward God, we glory in God.

18. Seeing also that Faith is the first act of life, whereby we live to God, in Christ it must needs consist in union with God, which an assent given *to the truth concerning God* can in no wise doe.

19. Further also, seeing he that is about to believe out of a sense of his misery, and defect of any deliverance, either in himselfe, or in others, must needs cast himselfe upon God in Christ, as a sufficient, and faithfull Saviour, he cannot in any measure so cast himselfe by an assent of the understanding, but by a consent of the will.

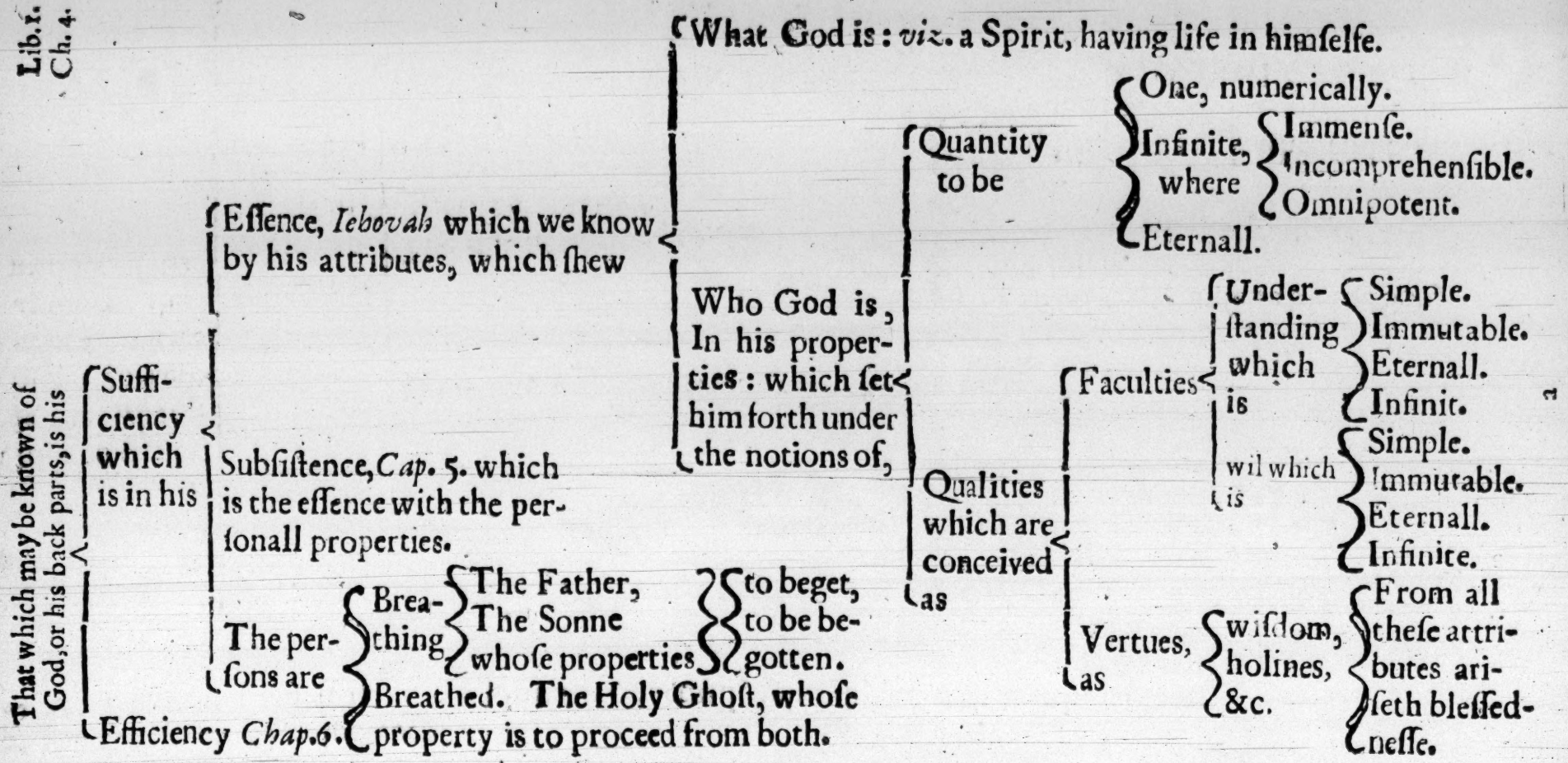
20. Although in Scriptures sometimes an assent to the truth

truth which is touching God and Christ, *John* 1. 50, is accounted for true Faith, yet there is a speciall confidence alwayes included: and so in all places where there is speech of saving faith, either a confidence in the *Messiah* is presupposed, and there is only declared a determination, or application of it to the person of Christ: or by that assent confidence is set forth as an effect by its cause, *John* 11. 25, 26. He that believes in me shall live: believest thou this? He saith, yea Lord, I believe that thou art that Christ, that Son of God who should come into the World.

21. But whereas confidence is said to be a fruit of Faith, it is true of confidence, as it respecteth God, for that that is to come, and it is a firme hope: but as it respects God in Christ, offering himselfe in present, it is Faith it selfe; Hence arise those titles which the Scripture gives to saving Faith, that it is πεποιθησία, παῤῥησία, Perswasion, boldnesse. 2 *Co.* 3. 4. & 5, 6, 7, 8. *Eph.* 3. 12. 1 *Pet.* 1. 13. 1 *John.* 5. 13, 14. πληροφορία a full perswasion. *Romans* 4. 21. *Col.* 2. 2. ὑπόστασις the substance *Heb.* 11. 1.

22. Now whereas true Faith is of some placed partly in the understanding, and partly in the will, that is not so accurately spoken, because it is *one single vertue*, and doth bring forth acts of the same kinde, not partly of Science, and partly of affections. 1 *Co.* 13. 13. But that solid *assent* yeelded to the promises of the Gospel is called Faith; and confidence, partly because it begetteth Faith as it is a generall *assent*: partly because it flowes from *that confidence* as it is a speciall and solid *assent* apprehending the actuall possession of grace already obtained. For so it rests upon *confidence* of the heart as a meane, or third argument, by force whereof such a conclusion onely can be inferred. *E.G.* Hee that believeth, I am sure he shall be saved. I believe: *Go.* I am sure I shall be saved. Experience also teacheth that that particular assurance of the understanding is wanting in some, for a time, who notwithstanding have true Faith lying hid in their hearts.

CAP. IIII.


That which may be known of God, or his back parts, is his
Efficiency Chap. 6.
Sufficiency which is in his
Essence, Iehovah which we know by his attributes, which shew
Subsistence, Cap. 5. which is the essence with the personall properties.
The persons are
Breathing
The Father, The Sonne whose properties
to beget, to be begotten.
Breathed. The Holy Ghost, whose property is to proceed from both.
What God is: viz. a Spirit, having life in himselfe.
Who God is, In his properties: which set him forth under the notions of,
Quantity to be
One, numerically.
Infinite, where
Immense. Incomprehensible. Omnipotent.
Eternall.
Qualities which are conceived as
Faculties
Understanding which is
Simple. Immutable. Eternall. Infinit.
wil which is
Simple. Immutable. Eternall. Infinite.
Vertues, as
wisdom, holines, &c.
From all these attributes ariseth blessednesse.

- Gods efficiency is that whereby he worketh all in all, where appeares the manner of his
  - Essence which is, Omnipotency, which is
    - Absolute whereby he can doe more then he wills,
    - Ordinate or actuall, whereby he doth that he willeth:
  - Subsistence which appeares in the
    - Co-working of the persons in all externall actions
    - The distinct manner of the persons in working, which is partly in the
      - Order of their working
        - The Father of himselfe by the Son, and spirit.
        - The Son from the Father by the Spirit.
        - The spirit from the Father and Son by himselfe.
      - The termination of their actions, whence
        - Creation, Redemption, Sanctification
        - is
        - Attributed to
        - The Father. Sonne. Spirit.

Lib. 1.
Ch. 7.

In Gods Decree appeares his { Constancy, Truth, Faithfulnesse } It is done with counsell, in which is

- A scope or end propounded, *viz.* His glory:
- An Idea or platforme in his holy mind, which is sometime called
  - Intelligence
  - Science { Omniscience, Prescience, } This knowledge of { *Scientia simplicis Intelligentiæ.* or, *Scientia visionis but not Media.*
  - Sapience,
  - Prudence,
  - Art,
- An intention or well pleasing of the will, which is { Free, Effectuall } { Partly { Secret. Revealed.

Lib. 1.
Ch. 8. & 9.

Gods Efficiency is in { Creation which is { Active { Things created are, Passive { Things created are } Providence is, Chap. 9.

- Immediatly perfect, { The highest Heavens, The Angells that inhabit them, excelling in { Cleere reason, Liberty of will, Power, Agility.
- Mediatly perfect which have an existence { Incompleat in the first masse,
  - Compleat where the { Manner { 1. A command. Let it be. 2. An approbation. Tis good. 3. Ordination. To an end. 4. Sanction. That it so continue.
  - Order in six dayes where { His Wisdome, in fore things. His Power. His Goodnesse.

Man the Epitome of all the World, his excellency is in Gods Image, which is, { Inward, the perfection of { Body absolutly fitted, Soule immortall exceeding in { Her faculties { Understanding, will, Gifts { Wisdome, Holinesse, Righteousnesse, } Externall, his dominion over the Creatures

Lib. 1. *Cap.* 9.

Providence is
- Immediat
- Mediat
- Ordinary law of nature
- Extraordinary
- A miracle.

Conservation,

Guber-nation,
- Common to which belongs
  - The Law of Nature.
  - A naturall inclination.
  - A naturall instinct.
  - Obedientiall power.
- Speciall, *cha.* 10.

By force hereof second causes are
- Stirred up, Applied,
- Ordered,
  1. Limited.
  2. Some good drawn out of them.

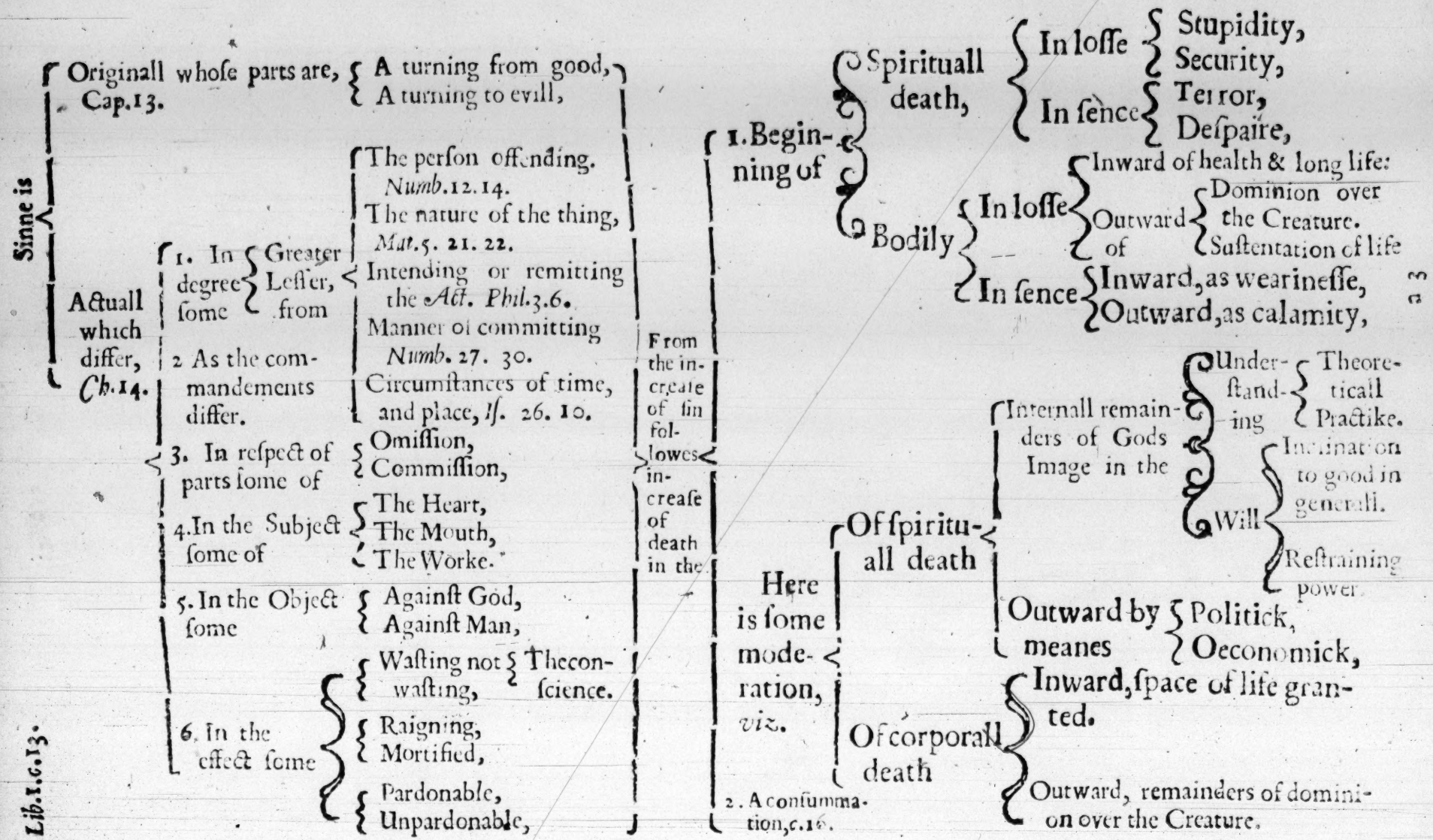
Lib. 1. *Cl.* 10.

Speciall Gubernation, Is of reasonable Creatures, and it consists in
- Teaching.
- Making a Law by
  - Commanding
  - Forbidding,
- Establishing it by
  - Promising,
  - Threatning,
- Fulfilling.

And it is of
- Angells
- Men, by
  - A speciall Law,
  - Ordering the event
    - Confirmation of some,
    - Permission of others,

a Gubernation of man was in
- Prescribing a Law to which was annexed
  - A Sacrament of life,
  - A Sacrament of death,
- Ordering the event, *cap.* 10. where
  - Mans fall, where
    - Sin in
      - Causes
        - Principal, the abuse of his free-will.
        - Adjuvant
          - Satan
          - The woman,
      - Consequents *ca*, 12.
        - Guiltinesse and filthinesse
        - Punishment where appeares Gods
          - Holynes.
          - Justice.
          - Mercy.

          And it consisteth in death which hath
          - Degrees
            - Beginning, consummation.
          - Members
            - Losse
            - sence.
          - Kinds
            - Spirituall.
            - Corporall.
    - Propagation by
      - Imputation,
      - Reall communication,
  - Restoring, *cap.* 18.


Sinne is
Originall whose parts are, Cap. 13.
A turning from good,
A turning to evill,
Actuall which differ, Ch. 14.
1. In degree some
Greater
Lesser, from
The person offending. Numb. 12. 14.
The nature of the thing, Mat. 5. 21. 22.
Intending or remitting the Act. Phil. 3. 6.
Manner of committing Numb. 27. 30.
Circumstances of time, and place, Is. 26. 10.
2 As the commandements differ.
3. In respect of parts some of
Omission,
Commission,
4. In the Subject some of
The Heart,
The Mouth,
The Worke.
5. In the Object some
Against God,
Against Man,
6. In the effect some
Wasting not wasting,
The conscience.
Raigning,
Mortified,
Pardonable,
Unpardonable,
From the increase of sin followes increase of death in the
1. Beginning of
Spirituall death,
In losse
Stupidity,
Security,
In sence
Terror,
Despaire,
Bodily
In losse
Inward of health & long life:
Outward of
Dominion over the Creature.
Sustentation of life
In sence
Inward, as wearinesse,
Outward, as calamity,
Here is some moderation, viz.
Of spirituall death
Internall remainders of Gods Image in the
Understanding
Theoreticall
Practike.
Will
Inclination to good in generall.
Restraining power
Outward by meanes
Politick,
Oeconomick,
Of corporall death
Inward, space of life granted.
Outward, remainders of dominion over the Creature.
2. A consummation, c. 16.
Lib. 1. c. 13.
a 3

Lib. 1.
Ch. 16

A Consummation of death, whose Properties { Infinite, Eternall, } Kinds, { Spirituall { In losse, Separating from God where { Hardening in evill, Despair of good, } In sence, Fulnesse of bondage, whence { Fulnesse of sin, Terrors of conscience, or the Worme, } } Bodily { Separating soule from body, Both cast into Hell, }

Lib. 1.
Ch. 18.

Mans restoring is by Redemption, where

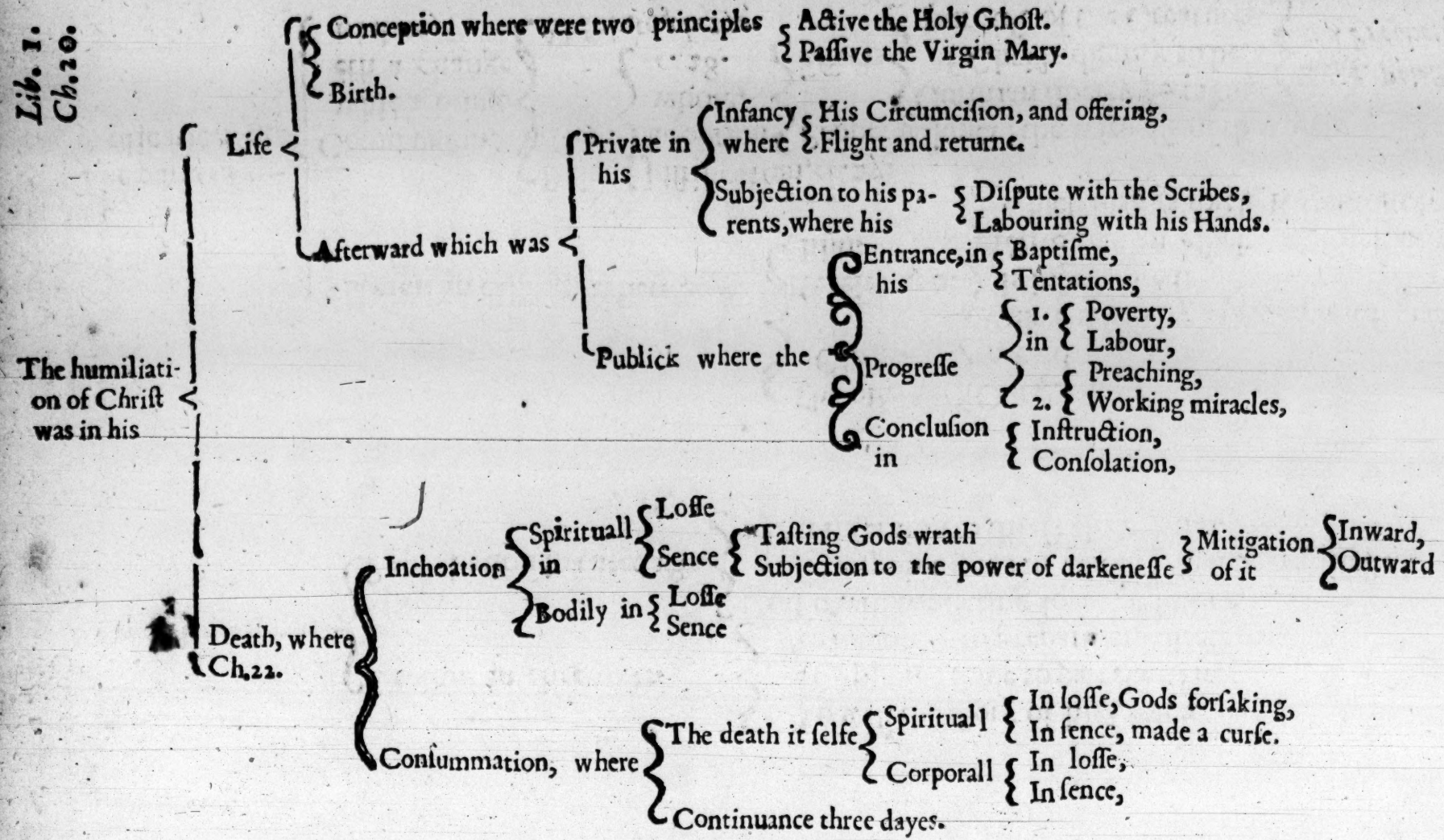
Ch. 18. Person, where is { Distinction of natures { Divine, Humane, } Personall union, whence communication of properties.

The fitnesse of the Redeemer in his Cap. 19. Office where { Calling to Office; Office it selfe { Propheticall, Priestly, Kingly } }

The parts of Redemption in Christs { Humiliation whence, Ch. 20. { Satisfaction, Merit, }

Exaltation in three degrees Ch. 23. { Resurrection witnessed by { Angells, Christ himselfe, Men, } Ascention witnessed by { Angells Men } Sitting at the right Hand of God, as { Judge of & { Men Angels } Exerciseth { Kingly Priesthood, Kingly Prophecy, } } }

Ch. 24. Application of it in the New Covenant, which differs from the old { 1. In the kind. 2. In the efficient. 3. In the object. 4. In the impulsive cause 5. In the foundation. 6. In the matter. 7. in the conditions. 8. In the effects. }


The humiliation of Christ was in his
Conception where were two principles
Active the Holy Ghost.
Passive the Virgin Mary.
Birth.
Life
Afterward which was
Private in his
Infancy where
His Circumcision, and offering,
Flight and returne.
Subjection to his parents, where his
Disputе with the Scribes,
Labouring with his Hands.
Publick where the
Entrance, in his
Baptisme,
Tentations,
Progresse
1. in
Poverty,
Labour,
2.
Preaching,
Working miracles,
Conclusion in
Instruction,
Consolation,
Death, where Ch. 22.
Inchoation
Spirituall in
Losse
Sence
Tasting Gods wrath
Subjection to the power of darkenesse
Mitigation of it
Inward,
Outward
Bodily in
Losse
Sence
Consummation, where
The death it selfe
Spirituall
In losse, Gods forsaking,
In sence, made a curse.
Corporall
In losse,
In sence,
Continuance three dayes.

Lib. 1. Ch. 25.

- Predestination, is
  - Election in three acts.
    - To will the glory of his Grace,
    - To appoint some to partake of it,
    - An intention to prepare and direct meanes,
  - Reprobation in three acts.
    - 1. To will the setting forth of Justice,
    - 2. To appoint some in whom it shal be manifested,
    - 3 An intention to direct the meanes.

- The parts of application are
  - Union in calling, where, *ch.* 26.
    - The offer of Christ.
      - Outward,
      - Inward,
    - Receiving of him.
      - Passive whereby a principle of grace is ingenerated.
      - Active by an ellicite act of Faith which brings forth Repentance.
  - Communion, which bringeth a change of state,
    - Relative in
      - Justification, *ch.* 27.
      - Adoption whose, *c.* 28.
    - Absolute, *ch.* 29.
      - Proper adjunct: the witnesse of the spirit.
      - Effects
        - Christian liberty pertaking of Christs dignity to be a pure use of the Creatures.
          - *King, Priest, and Prophet.*

CHAPTER IIII.

Of God, and his Essence.

1. IN the former dispute, wee have treated of Faith: now order requires, that we treat of God, who is the object of Faith: which that it may bee somewhat more exactly done, wee will first speake of the knowledge of God.

2. God as he is in himselfe cannot be apprehended of any, but himselfe 1 *Tim.* 6.16. Dwelling in that inaccessible light, whom never man saw, nor can see.

3. As he hath revealed himselfe unto us, he is conceived as it were, by the backe parts, not by the Face. *Exod.* 33.23. Thou shalt see my back-parts, but my Face cannot be seene, and darkely, not clearly, that is, after an humane manner, and measure, 1 *Cor.* 13.12. Through a glasse: darkely, after a sort.

4. Because those things that pertaine to God are necessarily explained after an humane manner: hence is that manner of speaking frequent in these matters which is called, ἀνθρωποπάθεια. *I.E.* A figure that attributes those things to God which bee proper to men, as in humane affections senses or members.

5. Because also they are explained after our measure, to mans capacity, hence many things are spoken of God according to the way of our conceiving, rather then from his Nature.

6. We cannot know him otherwise, so as yet to live: neither have we need to know him otherwise that we may live well. *Exod.* 33 19. 20.

7. That which is revealed of God is sufficient for us, that we may live well, *Deut.* 29.29. Those things which are revealed to us, and our children, for ever that we may doe all the words of this Law.

8. Now that which may be knowne of God his Sufficiency

and his Efficiency *Rom.*4. 21. Being fully perswaded, that he who had promised, was able to performe.

9. These two, are the Pillars of Faith, the props of comfort, the incitements of piety, and the surest markes of true Religion: prov'd by the place before *Viz. Rom.* 4. 11.

10. The sufficiency of *God*, is that whereby he himselfe hath sufficient in himselfe for himselfe, and for us: hence also is he called Al-sufficient, *Gen.* 17. 1.

11. This sufficiency of God is the first ground or reason of our Faith why we believe in him, *viz.* because he is able to give us life. *Rom.* 4. 20.

12. The sufficiency of God is in his *Essence*, and *Subsistence*.

13. The *Essence* of God is, that, whereby he is a being absolutly first. *Is.* 44. 6. I am the first and the last, besides me there is no God. *Rev.* 1. 8 & 21. 6. & 22. 13. I am *Alpha*, and *Omega*, the beginning and end, the first and the last.

14. This *Essence* of God is declared in his name *Jehova*.

Now because the *Essence* of God is such, hence it followes.

15 First, that God is one, and only one. *Deut.* 6. 4. 1 *Tim.* 2. 5. *Eph.* 4. 6. 1 *Cor.* 8. 5. 6. *Marke* 12. 32. *Rom.* 3. 29. 30.

16. Secondly, that God is of himselfe, that is, neither from another, nor of another, nor by another, nor for another.

17. Thirdly, finally hence it is that he is voyd of that power which is called passive, hence he is unchangeable. *Psa.* 102. 27. 28. thou remainest: thou art the same. *Romans* 1. 23. the glory of the Incorruptible God. *Iames* 1. 17. With whom there is no variableness, nor shadow of turning, or changing.

18. Now because this *Essence* cannot be sufficiently comprehended of us by one Act it is explicated of us as if it were manifold, namely by many attributes.

19. They are called attributes, because they are rather said to be attributed to God, then properly to be in him, if they be taken as the words sound.

20. These attributes in God, are one most pure, and simple act. Hence the nature of the Divine attributes, may be rightly explained by these propositions as so many *Consectaries*, consequences, or conclusions.

First,

21. First all the attributes of God are truly spoken of God, as well in the abstract as in the concrete.

22. Secondly, those attributes which are in a sort common to God with the Creatures, doe in their substance belong to God in the first place, to the Creatures secondarily: although the names are transferd from the Creatures to God, and so doe first agree to the Creatures.

23. Thirdly, the Divine attributes doe admit no inward intention, extention, remission or imparity.

24. Fourthly, the Divine attributes are not contrary one to another, but doe very well agree together.

25. Fifthly, all Divine attributes are as it were Divine perfections: yet so as that all imperfection, which accompanies such a property in the Creature, is to be removed in this application of it to God, and the perfection thereof is to be conceived with greatest eminency.

26. Sixthly, Divine attributes are in God, not only virtually, and by way of eminency, but also formally, although not in that manner, that qualities, are in the Creatures.

27. Seventhly, they are in God as in a second *Essence*, because they are not of the formall reason of the Divine *Essence*, for we conceive God to be, before we can conceive him to be just, and good.

28. Eighthly, they are distinguished, from the *Essence*, and among themselves, not only in *reason* (as they say) *reasoning*, but also *reason reasoned*, so that the foundation of the distinction is in God himselfe. *Ratione ratiocinante, ratione Ratiocinata.*

29. Ninthly, those attributes, which in their formall respect, include something proper to the Divine *Essence*, are altogether incommunicable: as Omnipotency, Immensity, Eternity, and such like.

30. Tenthly, those that are said to be communicated to the Creatures, doe agree to them by likenesse, not altogether in the same manner as they are in God: neither yet altogether *equivocally*.

31. The attributes of God set forth, What God is, and *Who* he is.

32. What God is, none can perfectly define, but that hath the Logicke of God himselfe. But an imperfect dis-

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description which commeth neerest to unfold Gods nature, and may bee conceived of us, is such as this.

33. *God is a Spirit* having life in himselfe. *John* 4.24. God is a spirit, and *Chap.* 5. 26. The Father hath life in himselfe.

34. He is called a *Spirit*. 1. Negatively, because he is not a body. 2. Analogically, or by a certaine likenesse because there are many perfections in spirituall substances which doe more shadow forth the Divine nature, then any bodily thing can.

35. He is said to be *Living*. 1. Because God doth most especially worke of himselfe, not being moved by another. 2. Because the vitall action of God is his very *Essence*. 3. Because he is the Fountaine of all being, and vitall operation to other living things. *Acts* 17.25.28. He giveth to all life, and breath, and all things: in him we live, move, and be.

36. He is said to live in himselfe, because he receiveth neither being nor life, from any, in any part.

37. Hence, the chiefe title of God whereby he is distinguished from all Idolls, is, that he is the living God. *Deut.* 32 40. *Psal.* 84.23, *Ier.* 5. 2.

38. Hence our Faith seeking eternall life, doth rest in God alone, because God is the Fountaine of all life. *Iohn* 5.26.

39. Who God is, those properties doe set forth to us whereby he is distinguished from all other things.

40. Now those Divine properties doe shew, How great God is, and what an one he is.

41. Under the motion of Quantity he is said to be. 1. One. 2. Infinite. First, inwardly, because he is unmeasurable. Secondly, outwardly as he is incomprehensible. 3. he is said to be eternall.

42. He is said to be One, not in kinde, but in that most perfect unity, which in the Creatures, is wont to be called numericall, and individuall.

43. God is infinite, as he is void of all bounds of his *Essence*. *Psal.* 139.8. If I clime up to Heaven, thou art there: or make my bed in the Grave, behold thou art there.

44. God is unmeasurable, as he is void of all matter of dimension or measure. 1 *King.* 8.27. The Heavens, and Heavens

of

of heavens doe not containe thee. *Is.*66.1. Heaven is my throne, Earth my foote-stoole.

45. Hence Faith doth looke for no certaine measure of blessednesse, to be communicated from God, but unmeasurable glory.

46. God is incomprehensible, because he is void of any bounds to compasse him.

47. Hence he is present every where; because there is no place whence he is excluded, neither is hee included any where.

48. God is also eternall, because without beginning and end. *Ps.*102.25,26. *Esay* 44.1. 1 *Tim.*1.17.

49. Hence it is, that our Faith doth apprehend eternall life in God.

50. What an one God is those properties doe set forth by which he is said to worke: unto these now ought to be attributed all the properties of *Essence*, and quantity, simplicity, immutability, eternity, and immensity.

51. These qualities are conceived either under the reason of faculties or else of vertues, by which those faculties are adorned.

52. The faculties are understanding and will, whence Faith doth leane upon him, who knowes what is needfull for us, and is willing also to supply it.

53. The understanding of God is simple without any composition, discourse or representation of shapes. *Heb.*4.13. All things are naked and open to his eyes.

54. The understanding of God is unchangeable: he knowes not otherwise, nor more one thing then another, nor more before then now, or now then before. *Acts* 15.18. known to the Lord are all his workes, from before all ages.

55. The understanding of God is eternall: it neither beginneth nor endeth. *Ibid.*

56 The understanding of God is Infinite, because he perceiveth all truths, and reasons of all things. *Job* 11. 8, 9. The Wisdome of God is higher then the Heavens, longer then the Earth: deeper then the Sea. *Psal.*139.6. thy knowledge is more wonderfull then that I can conceive it.

57. The ſame way alſo the nature of the Divine will ought to be conceived of us.

58. The will of God is ſingle and only one in God.

59. The will of God is unchangeable: becauſe he alwayes willeth the ſame, and in the ſame manner. *Pſ.* 33 11. The counſell of the Lord remaineth for ever.

60. The will of God is eternall; becauſe hee doth not begin to will what before he would not, nor ceaſeth to will that which before hee willed. *Malach.* 3. 6. I *Jehova* change not.

61. The will of God may be ſaid to be infinite: becauſe it hath no outward limitation.

62. The affections which are given to God in Scripture, as love, hatred, and the like, doe either ſet forth acts of the will, or doe agree to God only figuratively.

63. A vertue is the perfection of the underſtanding and will, ſuch as is wiſdome, holineſſe, and the like in God.

64. Virtue is attributed to God, as it notes a readineſſe of doing: not under the reſpect of an habit diſtinct from faculty and act.

65. But the vertues which in man, ariſe from occaſion of ſinne and imperfection, doe not agree to God, as humility, chaſtity, ſhamefaſtnes, and the like.

66. Out of all theſe attributes, that perfection of God doth reſult, whereby hee is called bleſſed. 1 *Tim.* 1. 11. and 6. 15.

67. Hence our Faith hath a firme foundation, becauſe it leaneth on God the poſſeſſor and author of all perfection, bleſſednesſe and glory.

CHAPTER V.

Of the Subſiſtence of God.

1. THe Subſiſtence of God is that one Eſſence, as it is with its perſonall properties.

2. The

2. The ſame eſſence is common to three ſubſiſtences, and as touching the Deity, every ſubſiſtence is of it ſelfe.

3. Nothing moreover is attributed to the Eſſence, which may not be attributed to every ſubſiſtence in regard of the Eſſence of it. *Quoad eſſentiam.*

4 But thoſe things that are attributed properly to every ſubſiſtence in regard of its ſubſiſtence, cannot be attributed to the Eſſence. *Quoad ſubſiſtentiam.*

5. The ſubſiſtences are diſtinguiſhed from the Eſſence, as the manners of ſubſiſting growing together with the ſame Eſſence are diſtinguiſhed from the ſame abſolutely conſidered.

6. They are diſtinguiſhed among themſelves, as Relatives by certaine relative properties; ſo as one cannot be another; yet they are together in nature, neither can they be ſaid to be former, or latter; but in order of beginning, and manner of ſubſiſting.

7. But ſeeing thoſe relative properties are, as it were individuating in an Eſſence that lives ſpiritually and moſt perfectly: therefore thoſe ſubſiſtences are rightly called perſons. *Individuantes particulariſing or diſtinguiſhing into particulars.*

8. Now theſe properties are not inherent qualities, but relative affections, unto which agrees all that perfection, which is found in the like affections of the Creature, but no imperfection agreeth to them.

9. Hence tis that a relative property in God doth make or infer a perſon, which in the Creatures hath not the ſame reaſon.

10. Thoſe ſubſiſtences are either breathing, as Father, and Sonne; or breathed, as the Holy Spirit. *Spirantes, ſpirata.*

11. To breath, or ſend forth is a relation, not ſuch as by it ſelfe can make a perſon, but common to two perſons. *Emittere.*

12. The relative property of the Father is to beget. *Pſal.* 2.7. *Thou art my Sonne this day I begot thee. Iohn* 3. 16. the only begotten Sonne. *Heb.* 1.6. The firſt begotten. Hence he is the firſt in Order.

13. The relative property of the Sonne is to be begotten, that is, ſo to proceede from the Father, that he is partaker of the ſame Eſſence, and doth perfectly reſemble his nature: and hence, he is the ſecond in order, *Heb.* 1.3. The brightneſſe

neſſe of his glory, and the Character of his Perſon.

14. The property of the holy Ghoſt, is to be breathed, or ſent forth, and proceede both from the Father, and the Sonne. *John.* 15.26. VVhom I will ſend to you from the Father, that ſpirit of truth who proceeds from the Father, *Romans* 8. 9. The ſpirit of Chriſt. *Gal.* 4. 6. The ſpirit of the Sonne.

15. The difference betweene (theſe two) to be begotten, which agrees to the Sonne, and to proceed, which is proper to the holy Ghoſt, cannot be explained by us in proper words, but that the Sonne proceeds from the Father alone, and the holy Ghoſt from the Father and the Sonne, making one relative together, Or making together one relation.

16. Yet it may, in part, be ſhadowed out in a ſimilitude; namely the father is as it were, *Deus intelligens* God underſtanding: the Sonne the expreſſe Image of the Father, is as it were *Deus intellectus*, God underſtood; the holy Spirit flowing and breathed from the Father by the Sonne, is as it were *Deus dilectus*, God beloved.

The Sonne is produced as it were by an act of underſtanding or ſpeaking, from the underſtanding, or fruitfull memory of the Father: the holy Spirit is produced by an act of loving or breathing from the fruitfull will of the Father and the Sonne. Hence the Sonne is called the word, VViſdome, Image, which are not affirmed of the holy Ghoſt. But becauſe in the Creatures there is found the generation of a ſonne, but there is not any thing found which doth ſo immediately proceed from two equally perfect (as the holy Spirit proceedeth from the Father, and the Sonne) therefore the proceſſion of the Sonne is properly deſigned, noted, or ſet downe in Scripture: but neither is a ſpeciall manner of proceeding, nor ſpeciall name abſolutly proper given to the third perſon. For it is truly ſaid of the Father and the Sonne, that they are ſpirits, and holy, and the Sonne alſo proceedeth from the Father by ſpirituall gene ration.

17. The proper name of God, with his proper titles, is given

given in Scripture, not onely to the Father, but also to the Sonne. *Ier.* 23.6. *Jehova* our righteousnesse, *John* 1. 1. The Word was God. *Rom.* 9. 5. God blessed for ever. 1 *Tim.* 3. 16. God manifest in the flesh, *Rev.* 17.14. Lord of Lords, and King of Kings. It is also given to the holy Spirit. *Acts* 5. 3,4. that thou shouldest ly to the holy Spirit, thou hast lien unto God, *Acts* 28. 25. with *Isay* 6.9. *Iehova* said, the holy Ghost spake. 1 *Cor.* 3. 16. & 6.19. 2 *Cor.* 6.16. the Temple of God, the Temple of the spirit.

18. Divine attributes are affirmed not only of the Father, but also of the Son. *Isay* 9.6. The most mighty God. Father of eternity. *John* 2.25. He knew what was in man, and 3. 13. he son of man is in Heaven, and 8.38. Before *Abraham* was I am. In like manner also of the holy Spirit, *Ps.* 139.7. Whither shall I fly from thy spirit. 1 *Co.* 2.10. The spirit searcheth al things, even the deepe things of God. *Heb.* 9.14. the eternall spirit.

19. The proper *operations* of God, are attributed not only to the Father, but also to the Sonne, and the holy spirit. *Election* is attributed to the Sonne, *Mat.* 24. 31. His elect, and the eternall counsell of God is attributed to the holy Ghost. *Isay* 40.13. Who hath waighed the spirit of the Lord as the man of his counsell, *Creation* is attributed to the *S*onne, *John* 1.3. All things were made by him, and without him was made nothing that was made: Also it is attributed to the holy *S*pirit, *Psal.* 33.6. By the Word of the Lord were the Heavens made, and all the strength of them by the breath of his mouth. Upholding, & governing of things created is attributed to the *S*onne, *Heb.* 1.3. Who upholdeth all things by that his mighty Word. Also they are attributed to the holy *S*pirit. *Gen.* 1.2. The spirit did move upon the face of the waters. *Zech.* 4.6. By my *S*pirit saith the Lord of Hosts: Proper power of doing miracles is given to the *S*on. *Act.* 4.10. Through the name of Jesus Christ, he standeth before you whole, & 9.34. Jesus Christ healeth thee. Its also given to the holy *S*pirit, *Acts* 2.4. They began to speake with tongues, as the spirit gave them utterance. The communicating of spirituall life, and of all grace, in vocation, justification, adoption, sanctification, and glorification, is every where given as well to the *S*onne and holy *S*pirit as to the Father,

the ordaining, sending, and blessing of Ecclesiasticall Ministery is given to the *Sonne*, *Eph.* 4. 8. 11. He gave gifts, he gave some Apostles, &c. And to the holy Ghost, 1 *Cor.* 12. 11. All these worketh one and the same spirit. *Acts* 20.28. The holy *Spirit* hath made you overseers. The very Resurrection of the flesh is ascribed to the *Sonne*, as the author. *John* 6.54. I will raise him up. Also to the holy *Spirt*. *Rom.* 8. 11. Hee shall raise up your bodies, by his spirit dwelling in you.

20. Divine honour also, and worship is given, not only to the Father, but also to the *Sonne*. *Hebr.* 1. 6. Let all the Angels of God worship him. And also to the holy *Spirit*: when his Name together with the Father and the Sonne, is appointed to be called upon over the *Baptised*, *Mat.* 28. 19. In the name of the Father, and Sonne, and holy Spirit. In like manner the Sonne, and Spirit is called upon, in that solemne forme of salutation. The grace of the Lord Jesus Christ, and the love of God the Father, and the communication of the holy Spirit be with you all. 2 *Cor.* 13.13. And whatsoever pertaineth to worship is referred as well to Christ as to the holy Spirit, in that the true worshippers of God, as they are such, are called Temples not only of God the Father, but also of Christ, *Rev.* 21. 22. The Lord God Almighty is her Temple, and the *Lambe*. 1 *Cor* 3. 16. Know yee not, that yee are the Temple of God, and the Spirit of God dwelleth in you and 6. 19. Know yee not that your body is the Temple of the holy Spirit, who is you.

21. Finally, that authority, and majesty, which is proper to God, is given to the Sonne and the spirit. 1 *Cor.* 2 8. The Lord of glory, 1 *Pet.* 4. 14. that spirit of glory. All holy prophecy is attributed to Christ and the holy Spirit. 1 *Pet.* 3. 19. Christ by his spirit went and preached to the spirits that are in prison. 2 *Pet.* 1. 21. Holy men spake being moved by the holy Spirit. *Acts* 28. 25. The holy Spirit spake by *Isaiah* the Prophet.

22. Now that the holy Spirit is propounded to us in all these as a person subsisting, it doth manifestly appeare by this, that life, understanding, will and power is given to him every where, together with all acts proper to a person.

23. Also

23. Alſo his diſtinction from the Father and the Sonne is cleerly taught when he is called, another, ſent, comming, from the Father and the Sonne. *John* 14.

24. Hence, God is the object of our Faith, is every way ſufficient to impart ſalvation to us. For all love, grace, and the communication of thoſe things which pertaine to living well doe flow from the Father, Sonne, and holy Spirit, 2. *Cor.* 13. 13.

CHAPTER VI.

Of the Efficiency of God.

1. THe *Efficiency of God* is that, whereby he worketh all in all things. *Eph.* 1.11. Who worketh all things. *Rom.* 11.36. Of him, by him, and for him are all things.

2. *That Effecting, working, or acting of God*, being actively taken as they are in God acting, not really diverſe from God himſelfe. For no compoſition, or mutation of power and act can have place in the moſt ſimple, and immutable nature of God. Yet it addeth a certaine relation of God to a reall effect.

3. *He worketh all in all things*, becauſe the Efficiency of all and every thing, depends upon the firſt cauſe, not only as touching its ſubſtance, but alſo, as touching all reall circumſtances. *Iſay* 45. 7. That I *Iehova* doe all theſe things. *Lam.* 3.37.38. Who is he that ſaith, and it commeth to paſſe, when the Lord commandeth it not? Out of the mouth of the moſt high proceedeth not evill and good?

Alſo whatſoever hath any perfection in *genere moris* in matter of manners, is accounted among the workes of God: but not imperfection or defects, which are oppoſed to the ſubjection that is due to God.

4. In the efficiency of God ſhines forth both his Eſſence and his ſubſiſtance.

5. That Efficiency which pertaines to the Eſſence of God, is his omnipotency.

6. The power of God being considered as simply powerfull, is altogether the same with his sufficiency, and pertaines properly to the nature of God, as it is considered under the respect of a being, and so is before the knowledge and will of God. *Rom.* 11. 23. for God is able to graft them in againe.

7. But power in asmuch as it is in execution, is in some sort after sufficiency, and pertaines to the Efficiency of God, and so doth follow the knowledge and will of God. *Psal.* 115 3. and 135. 6. Whatsoever he pleated he did.

8. In these therefore this order is to be conceived. That first we conceive in God *Posse*, to be able, secondly *Scire*, to know, thirdly *Velle* to will; Lastly, *Efficere potenter*, powerfully to effect, which differs from the effectuall will of God, but only *ratione*, in reason, whence is that Syllogisme of Faith, which in *Mat.* 8. 2, 3. is distinctly explained: *Lord if thou wilt, thou canst*: I will. Therefore it is done. Where the argument is from the will comming to the power.

9. Hence the very Will of God, as it is an effecting principle, hath a kinde of power, *Rom.* 9. 19. VVho hath resisted his will; neither is executive Omnipotency any thing else, then the effecting will of God. *Psalme* 33. 9. Hee commanded, and it was done. *Rev.* 4. 11. By thy will they are and were created.

10. Therefore it is an error against the nature of God, to say, that God properly willeth to doe many things, which yet by his Omnipotency he doth not. *Eph.* 1. 19. 20 The exceeding greatnesse of his power in us that believe, according to the working of his mighty power.

11. The Omnipotency of God is that whereby, he his able to effect all things that he willeth or can will. 2 *Chr.* 20. 6. In thy hand is power and strength, and none can resist thee, *Luk.* 1. 37. VVith God there is no word which cannot be done. *Phil.* 3. 21. He is also able to subject all things unto himselfe.

12. Hence also God is every where called in the old Testament אֵל גִּבּוֹר mighty God, *Isay* 9. 6 *Ieremy* 32. 18. Also אֵל שַׁדַּי God al-sufficient. *Gen.* 17. 1. & 35. 11. *Ruth.* 1. 20. 21. And in the new Testament he is called παντοκράτωρ the

the Lord Almighty, 2 *Cor.*6.18. *Rev.* 1.8. & 4. 8. And the only δυνάστης *Potentate.* 1 *Tim.*6.15.

Power is attributed to God [illegible]vely, because he hath power to communicate [illegible] to others, such [illegible] the power of the cause.

13 *Potentia, vel potestas causæ,* A causing power yet [illegible]ly active power doth not agree to God, as if in respect of himselfe, he were first idle, and after did put himselfe forth into act: for God is a most pure Act. *James* 1.17.

14. Therefore we must not imagine such an active power in God, which is a dis[illegible]ing from his Essence, for the very Essence of God is [illegible]ower whereby he is powerfull: As the same Essence is [illegible]oy it selfe, whereby he is mercifull.

15. But an active power agrees to God, in respect of [illegible] Creature, which is properly said to be able to receive [illegible] prove that act of God, which before it did not feel and prove. *Matthew* 19. 26. All things are possible with God.

16. The Omnipotency of God is conversant about things absolutely possible, whatsoever God willeth, or can will. *Ibidem*

17. It is not therefore exercised about things which are altogether ἀδύνατα impossible, and doe imply a certaine contradiction, either in God, or in the things created, 2 *Tim.*2.13. He cannot deny himselfe.

18. Hence a certaine distinction ariseth of Divine Omnipotency, whereby it is distinguished into absolute power, and ordinate, or actuall power.

19. Absolute power is that whereby God is able to doe all things possible, although they never shall be. *Mat.*3 9. God can of these stones raise up children unto *Abraham*, and 26.53. Thinkest thou that I cannot now pray my Father, and he shall presently give me more then twelve legions of Angells? *Mark.* 10. 27. *Eph.*3.20.

20. The ordinate power of God is that whereby he not only can doe that which he will, but also in very deed doth actually doe, whatsoever he will. *Psal.* 115. 3. & 135. 6. *Eph.*3.11.

21. The manner of Gods ſubſiſtence which ſhines forth in his Efficiency is firſt, the co-working of all perſons; ſecondly, the diſtinct manner of the perſons in working.

22. Their co-working is, that whereby they do inſeparably worke the ſame thing: for all externall actions are common to all the perſons, *John* 5.17.19. My Father worketh, and I worke. Whatſoever he doth, the ſame likewiſe doth the Son. and 16.13,14. That ſpirit ſhall not ſpeak of himſelfe; but whatſoever he ſhall heare, he ſhall ſpeak. He ſhall take of mine, and give it to you.

23. Hence every perſon worketh of himſelfe, as touching the cauſall power which he exerciſeth.

24. Hence, there is no præeminence of dignity, in that co-working, but great unity, and identity of one, and the ſame cauſe.

25. Hence equall honor is equally due from us to all the Divine Perſons.

26. The *Diſtinct manner* of working is that whereby every perſon doth worke according to the diſtinct manner of his ſubſiſtence.

27. That diſtinct manner is partly in the order of working, partly in the bounding of the action.

28. As touching the order, the manner of working of the Father is of himſelfe, by the Sonne and Holy Spirit. Hence the beginning of things, namely Creation, is properly attributed to the Father, who in order of beginning is the firſt Perſon.

29. The manner of operation of the Sonne is from the Father by the ſpirit. Hence the diſpenſation of things is properly attributed to him, namely Redemption, and the conſtitution of all the offices in the Church. *Ep.* 4.11. He therefore gave ſome to be Apoſtles, ſome Prophets, &c.

30. The manner of working of the ſpirit is from the Father and the Son by himſelfe. Hence the communication of things is attributed to the Holy Spirit, as Regeneration. *Tit.* 3.5. The communication of all ſpirituall gifts, 1 *Cor.* 12.4. And the perfection of naturall things themſelves. *Geneſ.* 1. 2.

31. As touching the termination of the action that works,

in

in which the working, or manner of working of one person, doth chiefly shine forth is chiefly attributed to that person. So Creation is by a speciall application appropriated to the Father, Redemption to the Sonne, and Sanctification to the holy Ghost.

CHAPTER VII.

Of the Decree, and Counsell of God.

1. IN the powerfull Efficiency of God, the *Decree* of God obtaineth the first place: because this manner of working, being of all most perfect, doth chiefly agree to the Divine Nature.

2. The *Decree* of God is his determinate purpose of effecting all things by his almighty Power, and according to his counsell, *Eph.* 1.11. He doth all things according to the counsell of his own will.

3. In the *Decree* of God there appeareth his constancy, truth, and faithfulnesse.

4. Constancy is that whereby the *Decree* of God remaines alwayes immutable. *Num.* 23.23. The strong God is not a man that he should ly, or the Sonne of man that he should repent. *Prov.* 19.21. The *Counsell* of the Lord it shall stand.

5. Truth is that whereby he declares that alone which he hath decreed, *Ier.* 10.10. *Iehova* is a God of truth. *Rom.* 3. 4. Let God be true and every man a liar. For although his words may seeme sometime to sound another thing, yet the sence of them doth alwayes agree with the *Decree*.

6. Faithfulnesse is that whereby he effects that which he hath decreed, and as he hath decreed. *Isay* 46.10. My *Counsell* shall stand, and I will doe all my pleasure.

7. Every *Decree* of God is eternall. 1 *Cor.* 2. 7. *Acts* 15.18.

8. To this *Decree* of God pertaineth *Counsell*. *Eph.* 1.11. *Acts* 4.28.

9. The *Counsell* of God is as it were his deliberation concerning

cerning the doing of every thing in the best manner, after that it is of the understanding and will approved.

10. Counsell is given to God in respect of perfect judgement, whereby he doth all things advisedly *I. E.* willingly and of set purpose: not in respect of any inquisition upon which such a judgement doth depend us men. For God seeth, and willeth all and every thing together. Therefore it is called, as it were deliberation, not deliberation properly so called.

11. Three things concurre to the perfection of this *counsell.* 1. A scope or end propounded. 2. A conceipt of the minde tending towards that scope. 3. An intention, and well pleasingnesse of the will.

12. The scope or end of this *Counsell* is the glory of God himselfe, that is, that goodnesse, or perfection of God which is made manifest by his Efficiency, and shines forth in his works, *Eph.* 1.6. To the praise of his glorious grace.

13. In every artificer, or one that workes by counsell *ad extra*, outwardly, there is a platforme afore hand in the mind which when he is about to worke hee lookes into, that he may fit his worke to it; so also in God, seeing he worketh not naturally nor rashly, nor by constraint, but with greatest perfection of reason, *such a platforme is to be conceived to praexist before in his mind*, as the exemplary cause of all things to be done. *He.* 11.3. Those things we see were made of things that doe not appeare.

14. The platforme of all things is the Divine Essence, as it is understood of God himselfe as imitable by the Creatures, or so as in some sort the Image of that perfection or some footstep thereof may be expressed in the Creatures: that is, the Creatures themselves, as they are conceived in the Mind of God, are the platforme or image of that nature which they have in themselves.

15. A platforme in the mind of man, who attaines to knowledge by Analysis or resolution is collected of things themselves: and so things are first in themselves, then they come unto the senses of men, and then to the understanding, where they can make some *Idea* to direct the following operation. But because God understandeth all things by *Genesis*, or composition, and doth not require knowledge by Analysis, or

resolution

resolution of things, therefore all things are first in his minde before they are in themselves.

16. In us the things themselves are the example, platform or copy, and our knowledge is the Image: but in God the Divine knowledge is the coppy-platforme, and the things themselves the Image, or expresse likenesse of it.

17. An *Idea* in man is first imprinted and afterwards expressed in the things: but in God it is only expressing properly, not impressed, because it doth not come from any other thing.

18. From this one foundation may all errors of merits and foreseene faith be sufficiently refuted. For if any *Decree* of God should depend properly upon such foresight, then the *Idea* of God should come to him from something else, which doth in no wise agree with his nature.

19. The *Idea* or platforme, as it is absolutly considered in God, is only one, but as it includes divers respects to the Creatures, it becomes manifold; so that it is true, that the *Idea* of one Creature is not the *Idea* of another.

20. There are in God platformes of all perfections which are in the Creatures, because they proceed from the active power of God: but not of imperfections, if they be formally considered as imperfections.

21. Therefore the knowledge of evill depends upon the denying of good, as the being of evill consists in privation of good, for every thing as it hath its being, so it is knowne.

22. *Ideas* as they are many, so some of them are *Connexa* knit together among themselves, and depend one upon another: whence also a certaine order ariseth of former and latter.

23. *Idea's* as they are considered going before the *Decree* of Gods Will, doe represent a *quiddity* of things, and only a possible existence: as they are considered after the determination of Gods Will, they represent the same thing, as actually to come, according to their actuall existence.

24. From that divers consideration there ariseth distinction of Divine knowledge into that which is called, Knowledge of simple understanding, and knowledge of vision.

Scientia simplicis Intelligentiæ.

25. Knowledge of simple intelligence, is of all possible things, that is, of all and every thing, which may be done by most perfect knowledge in God.

Scientia visionis.

26. Knowledge of vision, is the knowledge of all future things, whether they be in their own nature, necessary, or free, or contingent.

27. These things that God knowes by the knowledge of *simple intelligence* or meere understanding, he knowes by his al sufficiency: but those things that he knowes by knowledge of vision, he knowes by his Efficiency or by the *Decree* of his own will, *Psa.* 33. 15. He that frames their hearts, observeth all their workes. *Is.* 44. 2. Who as I, foretelleth and declareth it, or ordereth it to me, from the time that I disposed the people for ever: that the things to come, and which shall come to passe may be declared to them?

Scientia media.

28. A middle knowledge by which God is fained of some to have known before the *Decree* of his will by supposition, such events to come to passe, if such causes were put: seeing that it doth both determine events to come certainly to passe independantly from Gods Will, and doth make some knowledge of God to depend chiefly on the object: I say such a knowledge cannot stand with the great perfection of God.

29. The Divine *Idea*, according to the variety of Notions, which are in the things, doth put on divers respects. In respect of the Principles, it is called intelligence whereby God perceiveth every severall thing in every thing: in respect of truth belonging to every severall thing it is called *Science*, which as to the extent of it, is *Omniscience*: and as to that being which things have in their proper measure, is called *Præscience*. In respect of the dependance of truths which they have among themselves, it is called *Sapience*, whereby he knoweth what is convenient for every thing, and what is disagreeable from it: In respect of the whole order to be appointed in practise, it is called Prudence, whereby he knowes, to apply the fittest occasions to every thing: Lastly, in respect of putting in practise, it is called Art: Whereby hee knowes to effect all things most skilfully. *Hebr.* 11. 10.

30. These

30. Those words are often used promiscuously in the Scriptures, to explaine the perfection of Divine understanding to the capacity of those, who have an understanding very imperfect; yet of their own nature they admit this distinction, and not another.

31. That conjecturall knowledge which only some doe give to God, about contingent things to come, doth plainly repugne the nature, and perfection of God.

Of those three things which were propounded, as concurring to the perfection of Gods Counsell, namely, A scope, conceived of the minde, and intention of will; The Third remaines to be considered, which is called, Good pleasure.

32. The *Good pleasure* of God is an act of Divine will, most freely and effectually determining of all things.

33. *Good pleasure* indeed in Scripture doth most usually set forth the good will of God, whereby he willeth, and determineth a saving good unto his: yet because all the *Counsell* of God is well pleasing to him, it is rightly used by Divines to explaine every *Counsell* of God, even according to the Scriptures.

34. This will is truly free: because whatsoever it willeth, it willeth it not by necessity of nature, but by *Counsell*.

35. It is most free, or chiefly and absolutly free, depending upon no other, but the freedome of the will of men and Angels by reason of that dependance which it hath on God, is lesse free partaking of another.

39. Freedome in those operations which are outward is not only concomitant, as it is in inward operations; but also it is antecedent by way of a principle: because that which God willeth to worke outwardly, he willeth not out of necessity of nature, but of precedent choise: for there is not a necessary connexion betweene the Divine Nature, and those Acts.

37. This will is Effectuall: because whatsoever it willeth, he effecteth it in its time, neither is there any thing that is not

done, if he willeth it to be done. *Psal.* 115. 3. & 135. 6. *Iehova* doth whatsoever he pleaseth.

38. Hence the Will of God is the first cause of things. *Rev.* 4. 11. By thy will they are, and were created. But the Will of God, as it willeth to worke outwardly, doth not presuppose the goodnesse of the object, but by willing doth make the object. *Iames* 1. 18. Because he would, he begat us, *Ro.* 9. 18. He hath mercy on whom he will.

39. Therefore there is no cause properly so called, to be given of Gods Will.

40. Hence it is rightly said, that God doth will one thing to exist for another: but not that that one thing is a proper cause whereby the Will of God is inwardly moved to appoint that other thing. So God would that the Sunne and stars should exist, for the generation, conservation, and corruption of things below; yet the Sunne and Stars, are not a cause why God would that those things should be generated, conserved, and corrupted. And so it is in all things out of God, which indeed among themselves are causes and effects, even as they depend upon the Divine will, but there is no cause of Gods Will out of it selfe.

41. Also the willing of one thing in God, is not properly a cause effecting that he wil another thing in himselfe, because the Efficiency of a cause upon an effect, and dependance of the effect upon a cause, cannot be in the Will of God, which is God himselfe, truly and simply willing all things together and at once, with one onely act; yet it is true that the *Schoolemen* say, that a passive attingency of the Divine will in respect of one thing, is a cause of a passive attingency in respect of another: and so in this sence it is truly and piously said, that God willeth some one thing, because he willeth another.

42. Therefore although he willeth many things which will not follow but upon some antecedent act of the Creature, yet the very act of willing in God doth not properly depend as a consequent thing upon the act of the Creature. Neither is it lawfull under the appellation of an Antecedent will, to give unto God that imperfect will which is called *Velleitas*, a woulding in the *Schooles*. For it doth not agree to an

Omni-

Omniscient, Omnipotent, and infinitely blessed Nature.

43. Wherefore that opinion which determines that God doth will something antecedently to the act of the Creature, which same thing afterwards he willeth not towards them, but wills another thing, is not to be admitted: because it makes the Will of God mutable and depending upon the act of the Creature, so that as often as the act of the Creature is changed, so often also it is changed.

44. By that opinion also, that forme of speech prescribed in the Word of God wherein we commit our selves and al ours to God, as I will doe this, or that, if God wil, should not be used in all things, but turned contrarily, *God will doe this or that*, if man will.

45. This will determines of all things, greatest, least, contingent, necessary, free, without exception. This the Scripture shewes of all kind of things: as of Christ Jesus to be glorified, and the Church to be saved by him. *Psal.* 2. & 110. 4. & 40. 7,8,9. *Heb.*7.16.21. *Eph.*5 25. 2 *Tim.* 1.9. Of *Pharaoh*. *Exod.* 1. 3. Where God did so dispose all things, that he might move *Pharaoh* to persecute and overthrow the people of *Israel*; nay he hardened him, that he might persecute them: yet *Pharaoh*, and *Israel* did worke freely. In like manner of the selling of *Joseph*, wherein all things happened freely, and contingently, God determining of it according to his Will. Of the very heart of man. *Psal.* 33. 15. 1 *Sam.* 10.9.26. *Prov.* 21.1. Of a man killing another by chance. *Exod.*21.13. Of the Lot cast into the Lap. *Prov.* 16.33. Of little Sparrowes falling to the ground: Of all the haires of a mans head. *Matthew* 10. 29. 30. Of the Lillies, Flowers, and Grasse of the Earth, *Matthew* 6. 28.30. *Finally, of all created things. Job.* 38. *Psal.* 104. *Isay* 45.7. *Jerem.*14.22.

46. If God should not determine of all things, his VVill should not be simply and universally the first cause: and therefore they that thinke the contrary, must of necessity either make two first beginnings, or more then two, which is very far from all truth.

47. But there is not the same reason of will as there is of Divine knowledge and power, for knowledge knowes all

things that may be known, and power can doe all possible things, and they are stretched forth together beyond those things which actually have been, are, and shall be: but by his *Will* he willeth not all things he can will, but all things which he judgeth to be willed, and therefore actually to be hereafter: whence it is that although God may be called, Omniscient, and Omnipotent, yet he cannot be called Omnivolent.

48. Whatsoever God willeth in all these things, he is universally effectuall: so as he can in no wise be hindred, or frustrated, whereby he cannot obtaine what he *wills*. For if he should properly will any thing, and could not obtaine it, he should not be most perfect and blessed.

49. Yet the *Will* of God doth not infer a necessity upon al future things, but a certainty only as touching the event. So it could not be as to the certainty of the event, that the bones of Christ should be broken, because God would that they should not be broken: yet there was no necessity imposed upon the *Souldiers Speares*, and other second causes which were present.

50. Nay it is so far off, that the will of God, which doth most certainly attaine to whatsoever it *willeth*, doth urge all things with hard necessity, that it is the prime roote, and efficient cause of all that contingency, and freedome, which is in things: because it doth effectually foreordaine such effects to follow of such causes.

51. In those things which God *Willeth* there is a certaine order conceived, namely that first he *Willeth* the end, before the meanes to the end, because he worketh by most perfect reason: and among meanes, he first *Willeth* those things which come neerest to the end: for that which is first in order of execution, that is last in order of intention, and so contrarily.

52. This *Will* of God, is, partly hidden, and partly revealed. *Deut.*29.29.

53. Those meanes by which this *Will* is revealed, are rightly called the *Will* of the signe, not only metaphorically, because they declare among men what they would have, but also metonymically, because they are either effects, or adjuncts, partly declaring the proper *Will* of God.

54. There

54. There are five signes put in that old verse. *Præcipit, & Prohibet, Permittit, Consulit, Implet:* He commandeth, and forbiddeth, Permitteth, Counselleth, fulfilleth: but because *counsell* is all one with a command; instead of it, it should be better to put in *Promittit*, He promiseth.

Thus farre in generall of Gods Efficiency, which together with his Sufficiency, doth make a fit, and adæquate object of Faith. The kinds of it do follow.

CHAPTER VIII.

Of Creation.

1. THe Efficiency of God, is either Creation or Providence.

2. Creation is the Efficiency of God whereby he made the VVorld of nothing, in the beginning very good.

3. Active Creation is conceived, by the manner of a transient action, in which there is alwayes an Object presupposed about which the agent is exercised, yet it is not formally transient, but only virtually; because it doth not presuppose, but make an Object.

4. Passive Creation is conceived by the manner of mutation, which is improperly called mutation.

5. Creation respects the whole world, that is, whatsoever doth exist besides God.

6. Hence, both all things which exist besides God are created, and they are altogether created, that is, as well according to matter, as according to forme. *Rev.* 4. 11. Because thou hast made all things. *Col.* 1. 16. For by him were made all things which are in Heaven, and which are in Earth, visible and invisible.

7 Creation doth produce Originally, because it produceth a being, not only as it is a being, but also absolutly in every part.

8. There-

8. Therefore before the *Creation*, the Creatures had no reall being either of exiſtence, or Eſſence, although they had a known being, from eternity in the knowledge of God.

9. *Creation* then produceth out of nothing, that is, out of matter that doth not præexiſt, *that hath a being before*, but co-exiſt, *that hath a being together with the thing created*: For there was nothing from eternity beſides God, neither is God the matter or part of any Creature, but only the efficient cauſe.

10. Indeede ſomethings are ſaid to be created, whoſe matter did pre-exiſt: but then *Creation* reſpects not only that immediate action, whereby it comes to paſſe that ſuch things are; but alſo a mediate action, whereby it comes to paſſe that the matter it ſelfe ſhould exiſt of which they are formed: ſo it was in the *Creation* of plants and living Creatures, *Geneſ.* 1. 20.

11. That nothing, or not being of things, did goe before their being: not only in order of nature, for ſo they might co-exiſt with God from externity: but alſo in order of duration, continuance, according to our manner of conceiving.

12. Hence that beginning in which God is ſaid to create the world, was the end of that duration which nothing had, and the beginning of that which a the world had.

13. Therefore God would by the *Creation*, both ſhew forth his perfection, that he did not neede any Creature or outward thing; for then he had created the world as ſoone as he could. And alſo his freedome whereby he brought forth all things without naturall neceſſity, for if he had created neceſſarily, he had done it from eternity. *Rev.* 4. 11. *Pſal.* 115. 3.

14. The world neither was made from eternity, neither could be created from eternity, in that diſpoſition, and order of things, which now it hath.

15. That day had not been, if infinite dayes ought to have gone before, for thoſe dayes going before had never been ended, that that might ſucceed them.

16. Hence alſo it followeth that no Creature was, or could be a cauſe either inſtrumentall, or principall in the act of *Creation.*

17. Every

17. Every thing created was very good, becauſe it was made neither raſhly, nor in vaine, but unto the end which the Maker did attaine unto. *Gen.* 1. 31. Whatſoever hee made was very good. 1 *Tim.* 4. 4. Whatſoever God made is good.

18. Goodneſſe of a thing created is that perfection whereby it is fit to the uſe it ſerves for: Now that uſe is particular, or univerſall.

19. The Particular is that proper operation to which any thing ſerves in its proper nature.

20. Univerſall uſe, is the ordaining of one thing with others, for the perfection of the Univerſe or whole. *Pſal* 104. & 148. *Eſay* 40. 13.

21. By this goodneſſe all created things in their naturall manner tend to God from whom they came. For the ſecond being is from the firſt, and for the firſt. Hence thoſe phraſes. From him, through him, and for him are all things. *Rom.* 11. 36.

22. Now naturall things tend unto God. 1. In that they declare Gods Glory. *Pſal.* 19. 1. 2. That they give occaſion to us to know, and ſeeke God, *Rom.* 1. 20. *Acts* 17. 26. 3. In that they ſuſtaine our life, that we may live well unto God. 1. *Cor.* 10. 31. 1 *Tim.* 4. 3. 4.

23. Time doth co-exiſt or hath a being together with all naturall things, as appeares in that phraſe in the beginning: for then was the beginning of time.

24. Place alſo doth co-exiſt, that is, a certaine ſpace, wherein the extention of the Creature is bounded. *Geneſ.* 1. 22.

25. But theſe are not properly created, but concreated, or annexed, knit to the things created: becauſe they have not an abſolute, but only a relative entitie or being.

26. Becauſe God created all things of nothing, therefore our faith reſts in him againſt hope, under hope, for thoſe things which are not, as if they were. *Rom.* 4. 17, 18.

27. The *Creation* of the world is diſtributed according to the parts of the world: for although the world be one, by unity of aggregation, order, and end; yet it conſiſts of parts, diſtinguiſhed not onely according to the ſituation

but also according to the Essence, and Existence.

28; But the *Creation* of these parts of the world, was not altogether and in one moment, but it was finished by parts succeeding one another, in the space of six dayes.

29. *Creation* then is of the parts of the world, that are either immediatly perfect, or mediatly. *Psal.* 33. 6. *Heb.* 11. 3. *Gen.* 2. 7. 19. 22.

30. *Creation* of things immediatly perfect is, that whereby things were made having their principles, both materiall and formall, at the first ingenerated in them, and that in a compleat existence:

31. Hence those Creatures of themselves are subject to no essentiall change; as generation, or corruption.

32. The parts immediatly perfect are the highest Heaven, and the Inhabitants of it the Angels.

33. The highest Heaven, is the dwelling place of Gods holinesse, full of all things which pertaine to eternall blessednesse: where the Majesty of God doth present it selfe to be seene as it were Face to Face. 1 *Cor.* 2. 8. *Marc.* 12. 23. 1 *Cor.* 13. 12.

34. It is called the third Heaven, *Empyreum* fiery, The Heaven of Heavens, and Paradise. 1 *Kings* 8. 27. *Mat.* 18. 10. *Marc.* 12. 25. 2 *Cor.* 12. 2. 4.

35. This Heaven is meant. *Gen.* 1. 1. *Heb.* 11. 10. 16.

36. Angells are Spirits of primary perfection, created to minister unto God.

37. That Angels were created appeareth, *Col.* 1. 16. *Psal.* 148. 5. That they were created the first day with the highest Heaven, appeareth. 1. From the likenesse of nature, that they have. 2. In that they are said to have as it were applauded God in the *Creation* of other things. *Iob.* 38. 7. 3. In that they are Spirits. *He.* 1. 14. *Lu.* 24. 39. Ministers of God. *Heb.* 1. 7, 14. Of chiefe perfection, and of an immortall nature. *Luke* 20. 36.

38. Hence the Angels doe so excell in cleere seeing reason, that they are said to be as it were, full of eyes, presently discerning what God would have done by them, and how it is to be done: And in liberty of will, that they performe their offices with diligence, *Psalme* 103. 20. And in perfection of strength, that they are able to doe great things. 2 *Peter* 2. 11. And

2.11. And in greateſt agility, that as if they had wings, they doe ſwiftly diſpatch that which they have in commiſſion. *Ezech.* 1. 6.

39. Their Miniſtery is to celebrate the glory of God, and to execute his commands. *Pſal.* 103. 20. Eſpecially about thoſe who ſhall be heires of eternall life. *Hebr.* 1. 14. *Pſalme* 91. 11. & 34. 8.

40. They were created ſound in holineſſe, and righteouſneſſe, *Lu.* 9. 26. *Iohn* 8. 44. *Iude* 6. 2. *Pet.* 2. 4.

41. In number they are very many, unto ten thouſand times ten thouſand. *Dan.* 7. 10. *Heb.* 12. 22. *Mat.* 26. 53. They are diſtinguiſhed among themſelves, in reſpect of their Offices, & Objects, about which they are exerciſed. *Eph.* 1. 21. And they are under the command of God and Chriſt only.

42. By the *Creation* God is known, but not God the Father, Sonne and Holy Spirit, becauſe that effecting power whereby the world was created, pertaines to the eſſence of God, and not to his perſonall ſubſiſtence.

43. *Creation* of the parts of the World mediately perfect, is whereby things were made of principles, that did exiſt before.

44. Hence thoſe Creatures are ſubject to change and corruption.

45. Thoſe things that were mediatly perfect have a double exiſtence; firſt a rude and incompleate, then afterwards a compleat, diſtinct, and beautified exiſtence.

46. The rude and incompleat exiſtence of things was in that maſſe which in the beginning was created, without forme, void, and involved in darkneſſe, which is called Earth, Waters, the Deepe.

47. It is ſaid to be without forme; not becauſe it had no forme, but becauſe it neither had beauty, and ornament, nor a compleat act of thoſe formes which were afterwards to proceed out of it.

48. In the conſtitution of the compleat exiſtence of things, two things are chiefly to be reſpected; Namely, the manner, and order.

49. The manner of conſtitution containes foure things. 1. The command of God producing every thing: Let be,

or let this or that be done: wherein the power of God shines forth, that by his only word or will he did all things. *Psal.* 33.9. *Psal.* 115. 3. 2. His approbation acknowledging the same thing brought forth as good, God saw that it was good. Hence the goodnesse of God shines forth, that he produced all things to a good end and use. *Psal.* 19. 2. 3. His ordination assigning to every thing his use; Let it be to this or that end. Hence the wisdome of God shines forth whereby he hath assigned severall uses to every thing, in a most fit way. *Jer.* 10 12 & 51. 15. He made the Earth by his power, he stablished the habitable World by his wisdome, and stretched out the Heavens by his prudence. 4. The establishing of a Law, and order, perpetually to be observed in that thing, which is also joyned with ordination. Hence the constancy of God shineth forth, that he would have all Creatures to observe their order, not for some dayes, or yeares, but to the end of the world.

50. These former are not severally expressed in some kind of things; because their imperfection depends upon the perfection of other things: yet in common reason they doe equally agree to all.

51. The order of constitution was thus: In the first day after the bringing forth of the highest Heavens, the Angells, and the unshapen Masse, the subtilest part of that Masse being called forth upward, there was made light, that is, shining fire.

52. On the second day, Of that part which in subtilty came neerest to the former there was made Aire.

53. On the third day, the parts of the Masse were so distributed, that the Waters being gathered, in their channels, of that part which was for the greatest, the Sea was by it selfe, and the Earth appeared adorned with Herbs and Trees.

54. On the fourth day, The Luminaries of Heaven were were made, to give light upon the Earth.

55. On the fifth day, Fishes, and Birds, that dwell in the aire and water were brought forth.

56. On the sixth day, were brought forth all Terrestriall living Creatures, first the brutish Creatures, and then afterward man: and so the Heavens and Earth were perfected, & all the Hosts of them.

57. In

57. In this order the wisdome, power and goodnesse of God doth greatly shine forth.

58. His wisdome. 1. In that the simple elements were first created before things elementary or concrete, and compounded. 2. In that among simple things the more perfect were made first, which come neerest to the nature of God. 3. In that those things were first created which only have being: then those which beside being have also life: then those that beside being and life, have also sence: then last of all, those things which beside being, life and sence, have also reason. 4. In that in simple things, there was a progresse from things more perfect to things lesse perfect, but incompound things from things lesse perfect to things more perfect, from plants to men.

59. The power of God shined forth in that he first created the Plants, Herbs and Trees, before the Sunne, and Stars, which are wont to be causes in their producing.

60. The goodnesse of God shined forth in that he created dwellings, before inhabitants, food before living Creatures, those things which should be usefull for man, before man himselfe.

61. Man as he was the last of the Creatures, so was he the *Compendium*, abridgement of all Creatures, both immedatly and mediatly perfect, partaking the nature of the one, in his soule, and of the other in his body.

62. He was the end of the Creatures mediatly perfect, and so in Gods intention respected in them, and above them.

63. Hence he is said to be created in another manner then the other Creatures: for they were brought forth by a word only: let there be light, let there be a firmament. But man was brought forth as it were with greater counsell, and deliberation: Let us make man. *Gen.* 1. 26.

64. For the body was first prepared, and afterward the soule was inspired. *Gen.* 2. 7. The body of Elementary matter, but the soule was produced of no matter being before, but immediatly by the power of God.

65. The Excellency of man was placed chiefly in this, that he bore the Image of God.

66. Three things are required to make an Image. 1. That it be like. 2. That it be expresse, and framed to imitate another thing as an exemplar, or copy. 3. That that likeneſſe be either in its ſpecifiall nature, or moſt noble perfection.

67. Hence it is, that in the inferior Creatures the Image of God is not properly found; but only a ſhadow, and footſtep of it.

68. But in man the proper reaſon of an Image is found: yet not perfect, which is only in the Son of God. *Col.* 1.15. *Heb.*1.3. But imperfect, not with a privative we, but negative imperfection.

69. This Image then is a conformity of man, according to his meaſure, to the higheſt perfection of God.

70. All this Image was naturall to man, but in a different reſpect, for it was partly the very nature of man, partly it flowed from the principles and perfection of nature, and partly it was due to nature in a certaine manner.

71. The Image of God in man was partly inward, partly outward. The inward, was the perfection of body and ſoule.

72. The perfection of the body is that whereby it was abſolutely fitted for comlineſſe and uſe agreeable to Gods Will. *Gen.*2.25. *Rom.* 6. 13.

73. The perfection of the ſoule was that whereby it was of an immortall nature, not only in thoſe faculties by which it was a free principle of its own actions, in underſtanding and will, but alſo being adorned with gifts whereby man was made able, and fit to live well, namely with wiſdom, holineſſe, and righteouſnes. *Eph.* 4.24. *Col.*3. 10.

74. The Externall perfection of man was his Dominion over other Creatures, whereby he might uſe them freely to Gods Glory, and his own neceſſity. *Geneſis* 1.26. and 2.19. 20.

75. Hence the tilling of the Earth, and getting of food out of the Plants of the Earth, was committed to him. *Gen.*2. 25.

76. Hence was the comming of the Creatures to him as to their Lord, and names by him put on them, as by their Lord. *Gen.*2.19.

77. Hence

77. Hence he was placed in the Garden of *Eden* as in his Pallace. *Gen.* 2. 19.

78. In all those things joyned together the perfection of man was compleate: and from that perfection, a certaine Image of God, or of Divine perfection did arise.

79. This *Creation* of man, was, of the *Male*, and *Female*, both of them of nothing, as touching the soule. The body of the *Male*, of the Earth, mingled with other Elements. The body of the Woman, of the *Male*, and for the *Male*, that nothing might be wanting to his well being. 1 *Cor.* 11. 8. 9.

80. From the consideration of the *Creation* our Faith ascendeth above all the order of nature, and apprehends the light of the Glory of God, to be shewed forth in the Face of Jesus Christ, because it is God, who commanded the light to shine out of darknesse. 2 *Cor.* 4. 6.

CHAPTER IX.

Of Providence.

1. THe *Providence* of God is that Efficiency whereby he provides for his Creatures now made, in all things, according to the counsell of his owne Will.

2. This *Providence* is extended to all things, not only common, but proper. *Psal.* 145. 15, 16. *Pro.* 16. 9. 33. *Exod.* 21. 13. Being properly determined of no cause, but determining all causes: and hence in their manner it is the universall and particular cause of all things.

3. The *Providence* of God is either immediate, whereby God by himselfe, as the absolute sole cause provides for things, or mediate, whereby he provides by the use of meanes.

4. God doth all things that come to passe immediatly, both by reason of his power, in respect of all being, which is found in the effect, (for the power of God attaines to every

effect.

effect. *Deut.*8. 3. *Esay* 28. 26.) and also by reason of the subject in respect of that being it hath as it is a being: for God himselfe who is alwayes and every where present immediatly and inwardly, doth worke that in all things also.

5. Yet in respect of those things upon which second causes have their influence by force of their own proper forme, God is not said to worke, immediatly, but mediatly, because he worketh by the meanes of subjects and virtues of second causes:

6. God therefore useth meanes, not for want of power, but through the abundance of his goodnesse: that namely he might communicate a certaine dignity of working to his Creatures also, and in them might make his efficiency more perceiveable. 1 *Sam.*14.7. Tis all one to *Jehova* to save with many, or with few. Hence God doth often use those meanes, to produce the most noble effects, which of themselves, have no aptnesse to bring forth such effects. 1 *Cor.*1.27. 28. *Amos* 5.9. 2 *Chr.*24 24. Also he doth often make the most fit means, ineffectuall. *Ps.*33.16. & 127.1 2. *Hos.*4.10.

7. Hence our Faith doth not properly respect those means which God useth, neither depends on them, but on God only, who can relieve all our necessities either with meanes, or without meanes, as it seemes good to him. *Dan.*3. 17. Our God whom we worship is able to deliver us out of the hot fiery Fornace, and out of thy hand O King.

8. The *Providence* of God is either Ordinary and usuall, or Extraordinary and unusuall.

9. The ordinary providence is whereby God observeth that order in things which was appointed from the beginning. The reason of which order requires, that some certain thing goe before, and from that being put, some certaine thing follow after. *Hos.* 2. 22. I will heare the Heavens, and they shall heare the Earth, and the Earth shall heare the Corne, and the VVine, and the Oyle; and they shall heare *Israel.*

10. That order in naturall things is the Law of nature, common to all things or the very nature of things, as it is stablished in a certaine order, arising from the force and efficacy

efficacy of that never to bee revoked Word of God given in the beginning: Let it be made, let it be, be it so, which expressing the respect of a thing to come, doth signifie perpetuity and constancy, and by its vertue doth effect all things which doe usually come to passe of the same things. *Ier.* 31. 35. 36. The statutes of the Moon, and of the Starres, &c. and 33.20. My Covenant of the day and my Covenant of the night.

11. Extraordinary providence is that whereby God provideth for things beyond the usuall, and appointed order of them, in which manner whatsoever is effected, is by a metonymy of the effect called a Miracle.

12. A Miracle is an operation above the order appointed whence true Miracles doe alwayes give evidence of the omnipotency of the doer. Hence God only is the Author of true Miracles.

13. Men may be morall causes of Miracles, as they obtaine this of God that he would doe them, or as God useth their help as a signe, or token of a Miracle to be done by him, yet they cannot be causes really efficient, nor indeed, instrumentall, much lesse principall.

14. The *Providence* of God is either conservation or gubernation.

15. Conservation is that whereby God maketh all things, both universall, and singular, both in their Essence and existence, and in their strength, to persist, and continue. *Psal.* 104.19.20. *Acts* 17.28. *Heb.* 1.3. Which is of Schoolemen, not unfitly called *Manutenentia Dei*, *Gods holding in his hand*, because by it God doth sustaine all things as with his Hand.

16. This conservation doth necessarily come between *Creation*, and government of things created: because whatsoever is created, is created to some end, and use, to which also it ought to be directed and governed: but it cannot attaine that end, nor be directed to it, unlesse it be continued and conserved in its being.

17. Gods conservation is necessary for the Creature because the Creature doth every way depend upon the Creator, not only as touching its *Fieri*. i. being to be made, but also

touching its *Esse, existere, permanere, & operari.* i. Being, Existence, Continuance, and operation: so that every Creature should returne into that nothing whereof it was made, if God should not uphold it, and the very cessation of Divine conservation, would without any other operation presently reduce every Creature into nothing. *Psalme* 104.29. If thou hidest thy Face, they are troubled, if thou takest away their breath they die, and returne to their dust.

18. Some things are conserved immediatly, namely such as are subjected unto God only. This conservation is in very deed the same with Creation, differing only in reason, in that *Creation* includes a certaine newnes which conservation excludes, & *Creation* excludes a precedent existence which conservation includes: so that that conservation is nothing else then as it were a continued *Creation*, and therefore it is joyned with *Creation. Neh.* 9.6. Thou hast made, and thou preservest all these things.

19. Gubernation is that whereby God directeth and leadeth all his Creatures to their proper ends. *Psa.* 29.10. *Iehova* sits King for ever.

20. The government of all things ought to be of God. For they would never certainly attaine the end to which they were created, unlesse they were governed by the same power, by which they were created: and it proceeds from imperfection, when he leaves the work that he hath made, to be directed by another afterward.

21. This Gubernation includes intrinsecally, not only meanes convenient and fitting to the end, but also their certaine efficacy, or the attainment it selfe. The order therefore of this government is certaine, immoveable, and indissoluble, so that the Creature cannot wholly withdraw it selfe from all order of government, although it may decline from its particular order. *Gen.* 50. 20.

22. This government is common or speciall.

23. Common is that whereby God doth govern all things in a like manner, unto this government belongeth, First, The Law of nature common to all things, which is a certaine participation of the Law, and Will of God, put into all things from the beginning. *Iob.* 38. 12. Hast thou commanded

ded the morning, and made known to the day-spring his place, &c. Secondly, a naturall inclination, which is a principle of working according to that Law, *Iob.* 5. 7. The sparkes fly upward. Thirdly, a naturall instinct: which is a peculiar stirring up of the living Creatures, to some more noble acte, with a certaine shew and print of reason, *Prov.* 6. 6. Goe to the *Pismire* O sluggard, behold her wayes and be wise. And 30.24. These foure are small upon the Earth, but they are exceeding wise, the *Ants*, the *Mise*, the *Locusts*, The *Spiders*, *Ierem.* 8.7. The *storke*, the *Turtle*, the *Crane*, and *Swallow* observe the times of their comming. Fourthly, A certaine obedientiall power, whereby all Creatures are apt to obey the command of God. *Ps.* 103.21. & 148.8. Doing his pleasure, fulfilling his Word.

24. This government shines forth in the operation of all things, first in that they alwayes looke to some certaine end, and so it is necessary that they be acted and governed by an intelligence every where present, and omnipotent, that is, of God himselfe. *Iob.* 38.27. In sending down raine to satisfie the wast place, and bringing forth the bud of the tender Herbe, *Isay* 55.10. The raine causeth that the Earth bring forth seed to the sower, and bread for him that eateth. Secondly, In that the works of nature are ordained so accurately, and agreeable to reason, that they cannot but proceed from highest reason. *Prov.* 30.25, 26, 27, 28. Thirdly, in that besides a proper ordination whereby every thing seekes his own perfection, they doe keepe as it were a common society and all doe more desire the conservation of the whole then of themselves, as it is to be seen in heavy things which are caried upward to avoyd an emptinesse.

25. By force of this Gubernation all second causes, are in a certaine manner determined afore, that is, First, they are stirred up, to worke, by an influence, or *previous* motion, in regard that (besides the communicating of strength, and sustentation of the same) there is some such thing required necessarily to bring forth that into act which before was in the power of the Creature. Secondly, they are applied to a certaine object, about which they are exercised in working. *Ezech.* 21.21.22. & c. 2 *Sam.* 16.10. Also by force of the

same government they are ordered, that is, 1. Limits, and bounds are set to their actions: *Job.* 1. 12. & 2.6. & 38.10. 2. Some good is drawn out of their action. *Gen.* 50.20.

6. Because the exercise of that strength which is in the Creatures depends upon the Will of God; hence it is that we trust in God alone, and not in those Creatures, by which the kindnesse of God is derived to us.

CHAPTER X.

Of speciall Gubernation about intelligent Creatures.

In the former disputation common Gubernation was handled: now followes speciall Gubernation.

1. SPeciall *Gubernation* is that whereby God doth governe reasonable *Creatures* in a speciall manner.

2. The speciall condition of those *Creatures* doth cause the difference. For seeing they are in some sort immortall, and created after the Image of God, and have an inward principle of their own actions proceeding from counsel, therefore they are to be governed to an eternall state of happinesse or unhappinesse, and that agreeably to counsell, and freedome.

3. Yet this speciall *Gubernation* doth not conclude that reall *Gubernation* of the reasonable Creature, which is common to all *Creatures*, but is added to it.

4. This morall government consists in teaching, and fulfilling according to that that before he hath taught. *Micah.* 6.8. He hath shewed thee O man what is good. *Deut.* 30.15. Life and good: Death and Evill. Hitherto properly pertaineth that revealed Will of God which is the rule of doing as touching manners, to the reasonable *Creature*. God governes by teaching, partly in making a Law, partly in establishing it.

6. A Law is made by commanding, and forbidding.

7. A Law is eſtabliſhed by promiſing, and threatning.

8. God governes by fulfilling, when he performes thoſe things he hath taught. *Jerem.* 32. 19. Thine eyes being open doe looke unto all the wayes of men, that thou mayeſt give to every one according to his wayes, and according to the fruit of his doings.

9. From this ſpeciall and proper way of governing reaſonable *Creatures*, there ariſeth that covenant, which is between God and them. For this covenant is as it were a certaine tranſaction of God with the *Creature*, whereby God commandeth, promiſeth, threatneth, fulfilleth, and the *Creature* doth tie it ſelfe in obedience to God thus covenanting. *Deut.* 26. 16. 17, 18, 19. This day *Iehova* thy God commandeth thee. &c. Thou haſt avouched this day the Lord to be thy God, &c. *Jehovah* hath avouched thee this day, &c. To make thee high, &c. And that thou mayeſt be an holy people, &c.

10. Now becauſe this way of entring into covenant is not between thoſe that are equall, but between Lord and ſervant. Therefore it pertaines to government, whence alſo it is moſt properly called not the covenant of man, but of God, who is the author, and chiefe Executor of it. *Deut.* 8. 17. 18. That he may performe his covenant.

11. By vertue of this covenant the morall workes of the intelligent *Creature*, whilſt he is in the way, have alwayes a reſpect, either to happineſſe as a reward, or to unhappineſſe as a puniſhment: but in the laſt there is meriting, but in the other not.

12. Hence the proper and higheſt difference of a good work and ſinne doth flow, namely in that a good worke is an operation expecting happineſſe of another by way of reward: as by the oppoſite privation of it, evill workes are made in their kind extreamly evill.

13. Hence ariſeth the force and reaſon of conſcience, which is the judgement of an intelligent *Creature* of it ſelfe, as he is ſubjected to God.

14. Speciall government of the reaſonable *Creature* is of Angels and men.

15. Speciall government of Angells, is either a ſpeciall pre-

preſcription, or ordering the event that followes upon it.

16. This was the ſame Law as touching the ſubſtance, with the morall Law which is contained in the Decalogue.

17. Yet thoſe in the Decalogue are to be excepted which either pertaine to the nature of mans body, or the condition of this mortall life, which take no place in them: as many things of propagation pertaining to the ſeventh precept. *Mat.* 22. 30. Alſo many things pertaining to the fift precept, of ſubjection of inferiors to their ſuperiors, in like ſort ſome things belonging to the eighth precept of every ones getting of food in his vocation: finally many duties of the ſecond and fourth Commandement to be performed to men.

18. The ordering of the event, was in ſome, a preſervation to perſiſt in obedience. Hence it is that they were confirmed in good, and endowed with full happineſſe, ſo that they doe immutably cleave to God, with perfect obedience, and fullneſſe of glory. Whence thoſe Angells are called elected. 1 *Tim.* 5. 21. Good and holy, *Luc.* 9. 26. Bleſſed alſo, and Angels of light. 2 *Cor.* 11. 14.

19. In others, the ordering of the event was a permiſſion, whence it is that they abuſing their liberty did fall into Apoſtaſie.

20. Hence it is that from that time they were obſtinate, in evill, and condemned to extreme miſery. *Ind.* 6. 2 *Pet.* 2. 4. Whence the evill Angells, are called impure ſpirits, and angells of darkneſſe. *Luk.* 8. 2 & 9. 42.

21. In that different ordering, there doth manifeſtly appeare the election of ſome Angels, and reprobation of others; by God free counſell, and good pleaſure.

22. Touching the time of the fall of Angels, it doth only appeare, that it was before *Adams* fall.

23. Touching the kind of their ſin which was firſt committed by them, it is moſt like that it was pride.

24. Touching their puniſhment the Scripture witneſſeth that it is not yet inflicted in the higheſt degree, but to be inflicted in the end of the world. *Mat.* 25. 41. 1 *Cor.* 6. 3.

Thus

Thus much of the gouernment of Angells.
The government of Man followes.

25. In the ſpeciall government of men, Two things are to be obſerved, as in the government of Angells, namely preſcribing a Law, and ordering the event that would thence follow. Yet there is not the ſame reaſon of all on either ſide.

26. In preſcribing a Law there is like reaſon. 1. In that the Law preſcribed to Men and Angells, was the ſame as touching the Eſſence of it: namely morall, the ſumme whereof is in the Decalogue. 2. In that that it was written in the heart by way of habit, wherein the firſt reaſon of conſcience is placed, which is called *Syntereſis. Ron.* 2. 15.

27. But the diſſimilitude, and difference is divers. For, Firſt, The principles indeed of this Law are common to Angells and Men, but many ſecundary concluſions are only proper to men: as of Parents, mariage, meats, and the like.

28. Secondly, ſeeing man is of a more imperfect nature then Angells, and ſo needs more inſtruction and exerciſe, therefore there was added to the Law of nature a certaine poſitive thing, otherwiſe of the ſame reaſon with it: as the ſanctifying of the ſeventh day.

29. Thirdly, becauſe Man in this animall life doth underſtand by ſences, and ſo is as it were led by the hand from ſenſible things to intelligible and ſpirituall, therefore unto that ſpirituall Law there were added unto Man outward Symboles, and Sacraments, to illuſtrate, and confirm it. And in theſe Symboles, there was contained, both a certaine ſpeciall, and poſitive Law, and a profeſſion of generall obedience to the Law of nature before put into him and alſo a confirmation of that ſolemn ſanction of the Law, which did conſiſt of promiſes, and threatnings.

30. Fourthly, becauſe *Adam* was the beginning of mankind, out of whom all Men were to be derived, therefore a Law is given to him not only as one private perſon, as was done in the Angells, but alſo as a publique perſon, or the

the head of mans nature, from whom all good and evill was to be derived to his posterity. *Acts* 17. 26. *Rom.* 5. 18, 19. 1 *Cor.* 15. 21, 22.

31. Fifthly, in the sanction of this Law, there was contained a promise, of continuing animall life, and of exalting it afterward to spirituall, as also a threatning of bodily death which had no place in the Angells.

32. This interpretation being had, the Law and covenant of God with man in the *Creation* was, *Doe this, and thou shalt live*: If thou doe it not, thou shalt dye the death. In which words there is first contained a precept, *Doe this.* 2 a promise joyned to it. If thou doe it, thou shalt live. 3. A like threatning. If thou doe it not, thou shalt dye the death.

33. Unto this covenant there were two Symboles, or Sacraments adjoyned, In one of which the reward due to Obedience was sealed by a Tree, namely of life, and in the other the punishment of disobedience was sealed by a Tree, namely of knowledge of *good* and *evill*: that was a Sacrament of life, this a Sacrament of death.

CHAPTER XI.

Of Mans Apostacy, or Fall.

In the former dispute, we have treated of the first part of the speciall government of Men, which consists in prescribing a Law: the other part followes, in ordering the Event.

1. IN ordering the Event, as to Man, there are two things to be considered ἀποστασις, and ἀνάστασις, *Mans Fall*, and his restoring. *Rom.* 5. 19. 1 *Cor.* 15. 21.

2. In the Angells there was preservation of some, and *Apostacy* of others, but no ἀνάστασις restoring of those that did *Apostate*. But in Man there could not be both preservation and

and apoſtaſy, together: becauſe all men were created in one *Adam* as in the beginning, roote, and head: but in one and the ſame *Adam*, ſome men could not be preſerved from the *Fall*, and others *Fall*.

3. In the Angells there was no ἀνάστασις or Reſtoring. Firſt, Becauſe they *Fell* from the higheſt top of excellency: Secondly, becauſe in the *Fall* of Angells, all the Angelicall nature did not periſh, but by the ſin of the firſt Man all mankind did periſh.

4. The *Apoſtacy* of Man is his *Fall* from obedience due to God, or a tranſgreſſion of the Law preſcribed by God.

5. In this *Fall* two things are to be conſidered. 1. The committing of the tranſgreſſion. 2. The propagation of it.

6. The committing of the tranſgreſſion was accompliſhed in the eating of the forbidden Fruit, which was called the Tree of the knowledge of *Good* and *Evill*: but the firſt motion or degree of this diſobedience, did neceſſarily goe before that outward act of eating, ſo that it may be truly ſaid that Man was a ſinner, before he had finiſhed that outward act of eating. Whence it is that the very deſire which *Eve* was caried with toward the forbidden Fruit, doth ſeeme to be noted, as ſome degree of her ſin. *Gen.* 3. 6. When the Woman ſaw, that the Fruit of the Tree was good for Meate, and moſt delightfull to the Eyes, and the Fruit of the Tree to be deſired to get knowledge ſhe tooke and eat.

7. Therefore the firſt degree and motion of this diſobedience, was an inordinate deſire of ſome excellency, by the lifting up of the mind: which that ſhe might attaine, the forbidding of God being laid aſide, through unbeliefe, ſhe would make triall, whether the forbidden Fruit had ſome power to confer ſuch an excellency.

8. Hence was the grievouſneſſe of this ſin, which did not only containe pride, ingratitude, and unbeliefe; but alſo by violating of that moſt ſolemne Sacrament, did make ſhew of, as it were a generall profeſſion of diſobedience, and contempt of the whole covenant. All which alſo were ſo much the more foule by how much the condition of the ſinner was more perfect.

9. In the committing of this transgression two things are to be considered, the causes, and consequents of it.

10. Causes were one principall. And others adjuvant.

11. The principall cause was man himselfe, by the abuse of his free-will. *Eccles.*7.29. For he had received that righteousnesse, and grace by which he might have persisted in obedience if he would. That righteousnesse and grace was not taken from him before he had sinned, although that strengthning and confirming grace by which the act of sinning should have been actually hindred, and the contrary act of obedience brought forth was not granted unto him, and that by the certaine, wise, and just counsell of God. God therfore was in no wise the cause of his *Fall*: neither did he lay upon man a necessity of falling, but man of his own accord, did freely *Fall* from God.

12. The adjuvant causes were the Devill, and the Woman.

13. The first sin of the Divell was pride: From pride did presently follow envy towards God, and Gods Image in Man; For because he had lost an orderly Excellency by affecting one out of order, therefore the Excellency of others grieved him, and he was maliciously bent to oppose it. But the Devill was not the compelling cause, neither the cause of sufficient direct necessary or certaine efficacy in procuring that sin: but only the counselling and perswading cause, by tempting, whence also it is that he hath the name of the tempter. *Mat.*4.3.

14. The tempting of the Divell is a fallacy, or sophisticall argumentation: whereby under a shew of that which is true, and good, he labours to seduce to that which is false: and induce to that which is evill.

15. In this tentation, the good which he propounded, and as it were promised, was shewed to be as it were the greatest: the way to be used to attaine that good, was propounded to be as it were easie, and light: that greatest evill which did hang over his head, was hidden from him.

16. The Devill is wont to goe the like way in all his tentations, which he doth insnare mankind with; yet in this tentation a certaine speciall cunning is to be observed which containes many crafts, and those very subtile.

17. The

17. The first of them was in that he chose a *Serpent* for his instrument which had a certaine naturall aptnesse, which the Devill knew how to abuse.

18. The second slight was in that he dealt with the Woman 1 *Tim.* 1.13. Whether in the presence, or absence of her husband the Scripture is silent.

19. The third slight was in that he determined nothing at the first speech: but only propounded a certaine question to the Woman, as if he were ignorant of those matters? Hath God indeed said?

20. The fourth was that his question had much ambiguity in it, for so might be understood that he should not aske of Gods command, but of the sence or meaning of that command, peradventure not sufficiently understood by man, If the question be understood of the command it selfe, then he might seem to have asked whether God had forbidden them, that they should not at all eat of the fruit of any Tree, or as the Woman her selfe answered whether he had forbidden them the use of that one Tree, and so had not simply given them leave for all.

21. The fift was that having first called the command of God into doubt by that question, he did so artifically extenuat the sanction of it, or commination adjoyned in the conceit of the Woman now wavering, that she should deny either the truth, or at least the necessity of it.

22. The sixt was that after he had weakned the Commandement, and the sanction of it, he doth oppose a prediction quite contrary.

23. The seventh was that to confirme that prediction, he doth both abuse the Name of God, and the Name which God had imposed on the Tree. *Gen.* 3.5. God knoweth that what day ye shall eat thereof your Eyes shall be opened, and you shall be as Gods, knowing *Good* and *Evill.*

24. Hence it is that the Divell is called a *Serpent*, a *Lyer*, a *Seducer*, a *Man-slayer*. *Revelations* 12.9. *John* 8.44: *Rev.* 20.10.

25. With this tempting of the Devill there was joyned the tempting of God, whereby he did so order that businesse, that it might thence be manifest what was in Man.

But this tempting of God was neither Evill, nor tending to Evill.

26. A third tempting did follow these: namely of Man towards God, wherein he did in a certaine manner make triall of the truth and Grace of God: namely making triall, whether God would preserve him, although he did not cleave to him, or whether he would certainly doe what he had threatned.

27. A fourth temptation of *Eve* did accompany that, namely towards her selfe, whereby she received the tentation or suggestion of the Devill, into her selfe, and applied to her selfe to her own ruine.

28. From that arose a fifth, whereby the Woman serving the Divell, as his instrument did tempt *Adam*: and from that proceeded a sixth, whereby *Adam* tempted himselfe, whilst he consented with a certaine purpose to the Woman, and the Devill.

29. Either all or most of these tentations are found also in every Mans sins.

30. And so that sin was consummated, as touching the *Fall* of Man-kind in *Adam*, for *Adam* was properly the beginning of Man-kind, not *Eve*. Unlesse as she was made for him, and with him, did make one and the same beginning. Hence it is that we read in Scripture of a second *Adam*, but not of a second *Eve*.

CHAPTER XII.

Of the consequents of Sinne.

In the former disputation wee treated of the Fall, and the causes of it: now follow the consequents of the Fall.

1. THE consequents of *Sinne* are. 1. Gultinesse and Filthinesse, 2. Punishment, properly and distinctly so called.

2. Guil-

2. Gultineſſe is the binding of the Sinner to undergoe juſt puniſhment for his fault. *Levit.*5: 2, 3, 4, 5. He is guilty. *Rom.* 3. 9. VVe have proved that all are under *Sinne*. And *Verſ.* 19. All the world is guilty before God. 1 *Cor.* 15.17. Ye are in your *Sinnes*.

3. Hence that diſtinction, of Gultineſſe of the fault, and guiltineſſe of puniſhment, as alſo that diſtinction of the Papiſts of remiſſion of the puniſhment and of the fault is a diſtinction without a difference.

4. That guiltineſſe is not the forme of *Sinne* but an affection, or a conſequent adjunct, partly ſeparable, partly inſeparable.

5. Now it followes *Sinne*, partly by vertue of the Law of God adjudging puniſhment to *Sinnes*, in which reſpect it hath ſome good in it, and is of God: and in this reſpect, God cannot ſeparate that guiltineſſe from *Sinnes*. Yet as it flowes from *Sinne*, and is a worthineſſe and deſerving of puniſhment, it doth alſo partake of the nature of it, and it is a vitious thing: and in this reſpect it cannot be ſeparated from *Sinne*. This double conſideration of guiltineſſe is intimated, *Rom.* 1.32. Knowing the Law of God, that they that doe ſuch things are worthy of death.

6, From this guiltineſſe there followeth a conſcience altogether evill: namely accuſing and condemning juſtly. And hence followes horrour, and flying from the preſence of God, *Gen.* 3.8..10. *Heb.* 2.15. *Rom.* 8.15.

7. Filthineſſe is that ſpirituall pollution, whereby a ſinner is made deſtitute of all comlineſſe, and honour, and becomes vile. *Mat.* 15.11. *Rev.* 22.11.

8. This filthineſſe doth immediatiy follow the offence of the *Sinne*, and remaineth in the *Sinner*, after the act of *Sinne* is paſt and ceaſeth to be: it is wont to be called the ſpot of *Sinne*, Corruption, Defilement, Deformity, Diſhoneſty, Nakedneſſe, Uncleanneſſe, a blot, and ſomtimes *Culpa*, a fault.

9. From this filthineſſe there followes; Firſt, A turning away from God, *Eſay* 1.15. Which is alſo called abomination, and deteſtation, *Prov.* 1.32. Eſpecially in reſpect of greater *Sinnes*. *Prov.* 3.16. *Ierem.* 16. 18. Secondly, the ſhame

of a man to his confusion *Gen.* 3. 7. For such a shame, is a feare arising from the conscience of some filthinesse. *Rom.* 6. 21. What fruit had you of those things whereof you are now ashamed ?

10. Punishment is an evill inflicted upon the *Sinner* for his *Sinne*.

11. It is called an evill because it is a privation of good. But it is not a privation of an honest good, as it is honest, as *sin* is: but its a privation of the good of happinesse, in respect of the *Sinner*, who is punished.

12. It is said to be an evill inflicted, not simply contracted, because it pertaines to rewarding and revenging Justice.

13. It is said to be inflicted for *Sinne*, because it hath alwayes respect and order to the desart of the *Sinne*, unto which punishment followes from the offence, by reason of the prohibition, and from the guiltinesse, by reason of the commination.

14. Therefore punishment properly so called, hath no place but in Intelligent Creatures, in whom also *Sinne* is found.

15. Because *Sinne* is reduced into order by punishment, and *Sin* in it selfe is in some measure against the goodnesse of God, but punishment only against the good of the Creature: therefore *Sin* hath more evill in it selfe then punishment.

16. Hence it is that the least *Sin* is not to be admitted, although the greatest punishment might by that meanes be avoyded, or the greatest good obtained. *Rom.* 3. 8.

17. In the ordaining of punishment divers attributes of God doe shine forth, chiefly Holinesse, Righteousnesse, and Mercy.

18. The holinesse of God in the largest signification is that whereby he is free and as it were separated from all imperfection. *Isai.* 6. 3. *Rev.* 4. 8. But that holinesse of God which doth there properly shine forth is that whereby he being pure from any spot of *Sinne*, cannot communicate with any *Sinne*. *Psal.* 5. 5. Thou art not a strong God that delighteth in iniquity: evill shall not dwell with thee. *Hab.* 1. 13. Thou art of purer Eyes then that thou mayest behold Evill.

19. The

29. The revenging justice of God which here shines forth is that whereby he inflicteth evill upon them that doe evill. 2. *Thess.* 1.6. It is just with God to render affliction to them that afflict you.

20. This Justice as it doth burne simply against *Sinne* is called wrath. *Rom.* 1.18. *Eph.* 5.6. As it doth more fiercely wax hot it is called fury. *Deut.* 29.20. As it doth give sentence to be executed against a *Sinner* it is called judgement. *Rom.* 2. 5. As it doth execute the sentence given, it is properly called revenge. *Heb.* 10. 30.

21. Mercy here shining forth is that whereby he punisheth *Sin*, lesse then the condigne desert of it.

22. This mercy is clemency or beneficence.

23. Clemency is that whereby he doth moderate the punishments that are due, *Lam.* 3.22. It is the Lords great kindnesse that we are not consumed.

24. Clemency appeares in patience, and long sufferance.

25. Patience is that whereby he doth forbearingly suffer *Sin*, and spares the *Sinners*. 2 *Pet.* 3.9.

26. Long sufferance is that whereby he doth long suspend revenge. *Exo.* 34.6.

27. Beneficence is that whereby, being rich in goodnesse, he powreth forth many good things, even upon *Sinners*. *Mat.* 5.45.

So much of the Guiltinesse, Filthinesse, and punishment of sinne in generall, now followes the punishment in speciall.

28. The punishment inflicted on man for *Sinne* is death. *Gen.* 2.17. *Rom.* 5. 12.

29. This Death is a miserable privation of life.

30. By the life of man is understood, both the conjunction of the soule with the body, and all that perfection, which was agreeable to man in that state, whether it was actually communicated, or to be communicated upon condition. *Psal.* 36.10. With thee is the Fountaine of life, in thy light we shall enjoy light.

31. Therefore Death is not from God, as he did ordaine nature

nature, but it is from God, as taking vengeance on *Sinne*; and so properly from *Sinne*, as the meritorious and procuring cause.

32. But that Death is not a simple, and bare privation of life, but joyned with subjection to misery: and therefore is not the annihilating of the *Sinner*, whereby the subject of misery being taken away, the misery it selfe also should be taken away.

33. A certaine Image and representation of this Death was the casting of man out of Paradise, in which there was contained a Symboll or Sacrament of life. *Gen.* 3. 22, 23, 24.

Thus much of Death in generall: It followeth to speake of it in speciall.

34. In Death, or the curse of God that doth lye upon *Sinners*, there are two degrees; the beginning of it, and the perfection of it: and two members; The punishment of losse, or privative; and the punishment of sense, or positive: and there are two kinds; Death spirituall, and corporall.

35. The beginning of spirituall Death, in matter of losse, is the defacing of the Image of God, that is, the losse of grace, and originall Justice. *Rom.* 3. 23. They are deprived of the glory of God. *Eph.* 4. 18. Being strangers from the Life of God.

36. By this losse of grace, man is robbed of all saving gifts: and so nature is weakned, put out of order, and as it were wounded.

37. The beginning of spirituall death in matter of sence, is spirituall bondage.

38. Spirituall bondage is a subjection to the power of darkenesse, or of spiritually deadly enemies. *Coloss.* 1. 13. Hath taken us out of the power of darkenesse. 2 *Pet.* 2. 19. Of whom, a man is overcome, of the same hee is brought in bondage.

39. This bondage, is bondage of the Divell, and those that serve the Devill.

40. Bondage of the Divell, is a subjection to that power of the Devill, whereby he effectually worketh in men, and

in

in respect of them he hath command of Death. *Act.* 26. 18. 2 *Cor.*4.4. *Iohn* 12.31.& 16.11 2 *Tim.*2.26. *Eph.*2.2.

41. Bondage of the servants of the Divell, is of the world and *Sinne.*

42. Bondage of the world is a subjection to the entisements which are found in the world. *Phil.*3 19. 1 *Iohn* 4.5. & 2. 15,16.

43. Service or bondage of *Sinne*, is that whereby a man is so captivated under *Sin*, that he hath no power to rise out of it. *Rom.*6.16,17.19,20.

44. By this bondage it comes to passe, that although freedome of will remaine; which is essentiall to mans nature, yet that freedome which pertaines to the perfection of humane nature, (the property whereof was that power to exercise acts spiritually good, and by that meanes acceptable) is not found in his sinfull state, unlesse, Remote, and Dead.

45. From this beginning of spirituall Death, there followes the multiplying of *Sin* in this life present.

46. Those *Sins* that follow, have some respect of punishment, in respect of the first *sin. Rom.* 1.26.

47. But this respect of punishment is attributed to those *Sinnes*, first by reason of the effects or consequents of them, because they further the Death of man, and increase his misery: Secondly, they are said to be punishments in respect of that inward suffering to which man is subjected to in sinning; whereby also his nature is pressed down, and made more base. Thirdly, they are said to be punishments of the former *sin*: because that former *sinne* was a cause for which man is deprived; of that righteousnesse, and grace, or Divine helpe, by the absence whereof it comes to passe, that man runs into those *sins*. Fourthly, they may be said also in a certaine manner punishments of the former *sin*, because that former *sin* was a cause disposing and preparing man to commit the following *sins*, and in that respect it hath brought upon man all those *Sins*, and whatsoever evills, doe either accompany or follow them.

CHAPTER XIII.

Of Originall Sinne.

In the former diſpute (Theſi 45.) the multiplication of ſinne was given as a conſequent from the beginning of ſpirituall Death, which we will thus ſhew forth in the following Theſes.

1. THE *Sinne* that followed upon the firſt Fall is either Originall, or Actuall.

2. Originall *Sinne*, is an habituall exorbitancy, of the whole nature of man, or it is a deviation from the Law of God.

3. Becauſe it is the corruption of the whole man: hence it is called in the holy Scriptures. *The old man. Rom.*6.6. *Eph.*4.22. *Col.*3.9. The body of *Sinne. Rom.*6.7.24. A Law of the members. *Rom.*7.23. And the members themſelves. *Col.* 3.5. Fleſh. *Iohn* 3.6. *Rom.*7.5.18.25.

4. Hence alſo it is that in Scripture, a *homogeneall* corruption is attributed not only generally to the whole man, but alſo to every part of it: as to the underſtanding, *Gen.*6.5. The imagination and thoughts only evill. *Rom.*8.5,6,7. They ſavour the things of the fleſh. To the conſcience. *Tit.*1.15. Their mind and conſcience is defiled. To the will, *Gen.* 8. 21. The imagination of the heart of man is evill from his childhood. To the affections of every kind. *Rom.*1.24. To uncleanneſſe in the luſts of their hearts. Laſtly, to the body and all the members of it. *Rom.*6.19. Your members ſervants to uncleanneſſe, and iniquity to commit iniquity.

5. This *Sinne* is ſaid to be an exorbitancy, or deviation of man, becauſe it is in man an habituall privation of that due conformity to the Law impoſed on man by God, wherein he ought to walk as in his way.

6. Hence it is that that originall depravation is called in the Scriptures *Sinne* or that *Sinne*, by a certaine ſpeciall appro-

appropriation. *Rom.* 6. 12. 7. 1 7th ἁμαρτία *Rom.* 7, 8. 20. The Law of *Sinne.* 7. 23. *Sinne* dwelling in us, inhering, adhering and compassing us about. *Rom.* 7. 17. 20, 7. 21. *Heb.* 12. 1.

7. This disorder in man, hath as it were two parts. One formall, and the other as it were materiall, *Ier.* 2. 13. *My people have done two evills : they have forsaken me, &c.* That they might dig to themselves Cisternes. The description of actuall *Sin* doth containe the picture of originall, as the daughter doth containe the picture of the mother.

8. The formall part is an aversion from good. *Rom.* 3. 12. There is none that doth good, no not one.

9. The materiall part is a turning and inclining to evill. *Rom.* 7. 23. The Law of *Sin.*

10. By reason of this originall depravation, it commeth to passe, that although the will of man be free in the state of *Sinne*, at touching all acts which it doth exercise, yet it is captive and servile, as touching the manner of doing, because it is deprived of that power whereby it should will well, and that inclination is as it were a forme whereby it comes to passe that it willeth amisse, even when that thing is good about which it is exercised in willing. *Rom.* 3. 12. 7. 14. 2 *Cor.* 3. 5. *Iohn* 8. 34. 2 *Pet.* 2. 19. *Rom.* 6. 16.

Chapter XIIII.

Of Actuall Sinne.

1. *Thus much of Originall : Now followeth Actuall Sinne.*

2. Actuall *Sinne* is an exorbitancy of mans action: or a deviation of it from the Law of God. 1 *Iohn* 3. 4. It flowes from originall *Sinne*, as an act from an habit : or as the fault of the person flowes from the fault of nature. In which respect also originall *Sin* is rightly called the fall of *Sinne. Fomes peccati.*

3. Therefore actuall *Sinnes* although they are often op-

poſite one to another in reſpect of their objects, and their ſpecial wayes whereby they are carried towards their objects: yet in reſpect of that beginning or foundation whence they proceed, they are indeed tied & knit together. *Ia.* 2.10, 1 *Ti.* 6.9.

4. Actuall *Sinnes* are diverſly diſtinguiſhed among themſelves. Firſt, in reſpect of degree. One *Sinne* is greater or leſſer then another. *Ezech.* 5. 6. & 8. Shee hath changed my judgements more then the *Gentiles* themſelves, & 8.15. Thou ſhalt ſee yet greater abominations then theſe. *Iohn* 19. 11. He hath the greater *Sinne*: whence alſo puniſhment is greater, or leſſer. *Luke* 12.47. He that knoweth and doth not, ſhall be beaten with many ſtripes, and he that knoweth not and doth, ſhall be beaten with few ſtripes. *Mat.* 11.22.24.

5. But this difference of degrees, depends. Firſt, upon reſpect of the perſon by whom it is committed. *Numb.* 12.14. Whence it is, there is a difference between Fornication, Adultery, & Inceſt. 2. Upon the kind and nature of the thing, *Mat.* 5.21.22. He that is angry unadviſedly: he that calleth *Raca*: he that ſaith, thou foole. 3 Upon the intending, and remitting the Act. *Phil.* 3. 6. As concerning zeale perſecuting the Church, 1 *Tim.* 1.13. A blaſpemer, a Perſecutor, and Injurious 4. Upon the way, and manner of committing: for it is done either out of ignorance, infirmity, or with an high hand. *Num.* 15.27.30. If a ſoule ſhall *Sinne* through error he ſhall offer a ſhe Goat, but the ſoule which ſhal commit with an high hand, ſhall be cut off. *Pſalme* 19. 13.14. 1 *Cor.* 6 7. There is utterly a fault in you. 5. Upon the circumſtances of place, time, and the like. *Iſa.* 26.10. When favour in ſhewed to a wicked man, he will not learne righteouſneſſe: is the land of uprightneſſe, he doth wickedly.

6. Secondly, the ſpeciall difference of actuall *Sinnes* is properly privative, and doth formally depend upon the difference of rectitudes, from which theſe acts doe decline.

7. Therefore that diſtribution of *Sins* as they are contrary to the Commandement of God, is moſt proper.

8. Thirdly, actuall *Sin* is diſtinguiſhed inreſpect of parts: into *Sinne* of Omiſſion, and *Sinne* of Commiſſion. For ſeeing there are as it were two part of originall *Sinne*, turning from good, and a turning to evill: actuall *Sinne* that flowes from thence

thence hath a double respect. for where turning from good doth most appeare, that is said to be a *Sinne* of Omission: and where a turning to evill doth most appeare, that is called a *Sin* of Commission.

9. Therefore a *Sinne* of Omission is not to doe that that ought to be done. *Iames* 4. 17. He that knoweth to doe well and doth it not, to him it is *Sin*. *Mat*. 25. 42. I was an hungry and ye gave me no meat, &c.

10. *Sinne* of Commission, is to doe that which ought not to be done.

11. *Sinne* of Omission is most directly contrary to the command of God, and *Sinne* of Commission to the forbidding: in a *Sinne* of Commission there is a certaine addition to the Law of God, and in Omission there is a certaine detractation from the Law: both which are forbidden. *Deut*. 4. 2. 12. 32. *Rev*. 22. 18, 19.

12. This distribution of *Sinne* is not into the kinds of *Sinne*. 1. Because, Commission and Omission being about the same object, aud under the same formall respect, doe not differ in kind, as in covetousnesse. 2. Because to speake morally there is no Omission without an act going before, or accompaning it. 3. Because Omission cannot be voluntary and free without an act, unto which act there doth alwayes cleave a *Sinne* of Commission.

13. Fourthly, *Sinne* is distributed in respect of the subject, into *Sinne* of the heart, of the mouth, and of the worke. So that it is, A word, a deed, or a thought against the Law. *Isa*. 18, 13. *Mat*. 5. 28. 15. 19.

14. Fifthly, *Sinne* is distributed in respect of the object. Into that *Sinne* which is against God, and into that which is against men. *Luke* 15. 18. 1 *Sam*; 2. 25 Yet it doth not altogether in the same reason respect God and man. For *Sinne* as it is a transgression of the Law of God, is an offence against God only: but yet in a materiall respect, as to the wrong and losse that is often done to men by *Sinne*, it hath respect also to men.

14. Sixthly, *Sinne* is distributed in respect of the effect. Into *Sinne* distroying the conscience, and not destroying. Into *Sinne* raigning, and mortified: into *Sinne* pardon-

able, and unpardonable, which yet are not properly belonging to this place.

16. From this multiplication of *Sinne* there followes an increase of spirituall death both in matter of losse, and in matter of sense.

17. In matter of losse, there is security of conscience, and stupidity; that is a deprivation of the sence of *Sinne* and misery.

18. This security comes from custome of sinning, and obstinacy of mind in *Sins*: for *Sins* whether they be of Commission or Omission, being brought into custome, and made old, through dayly multiplication doe beget an evill habit, and doe as it were bring an hard skin over the will and mind. *Jerem.* 13. 23. Can a Blackamore change his skin, or a Leopard his spots? then may yee doe good that are accustomed to doe evill. *Eph.*4.19. Being past feeling, they gave themselves to lasciviousnesse, to commit all uncleannesse with greedinesse.

19. In matter of sence, there is greatest terror of conscience joyned with desperation. *Heb.*10.26,27. *Gen.*4.13.

20. This terror ariseth from the greatnesse and multiplicity of guilt, together with an inavoydableness of imminent punishment.

21. But in this beginning of spirituall death, there is a certaine moderation used by God. This moderation is internall or externall.

22. The internall appeareth in the remainders of Gods Image, *Iames* 3.9. Now these remainders appeare both in the understanding, and also in the will.

23. In the understanding, by those principles of truth, which direct both the theoreticall, and practicall judgement.

24. The theoricall principles, are both of true, and false, of which all men that have any use of reason have some knowledge. *Rom.*1.20. *Psal.*19.2.3.

25. Practicall principles, are of that which is honest, and dishonest, just, and unjust, that God is to be worshipped, that that is not to be done to another, which one would not have done to himselfe.

26. This

26. This is the Law written in the hearts of all men. *Rom.* 2. 15. They ſhew the effect of the Law written in their hearts.

27. From theſe principles there ariſeth a certaine force of naturall conſcience. *Rom.* 2. 15. Their conſciences together bearing witneſſe, and their thoughts accuſing one another, or excuſing: which conſcience notwithſtanding together with thoſe principles, is corrupt, and ſo dead. *Tit.* 1. 15. Their mind, and conſcience is defiled.

28. In the will thoſe remainders appeare by a certaine inclination unto good knowen in that manner: which although it be vaniſhing, and dead, yet it is found in all in ſome meaſure; whence alſo it is that at leaſt the ſhaddowes of vertues, are allowed and embraced of all. 2 *Tim.* 3. 5. Having a ſhew of godlineſſe.

29. Alſo that reſtrayning power pertaineth to the will together with the underſtanding whereby exceſſe of *Sinne* is reſtrained in moſt, ſo that veen *Sinners* doe abhorre the committing of many groſſer *Sinnes*. 1 *Cor.* 5. 1. Such fornication which is not named among the *Gentiles*.

30. The outward moderation of this miſery is by thoſe externall meanes both politicke and oeconomicke, whereby the courſe of *Sinne* and miſery is wont partly to bee hindred.

CHAPTER XV.

Of Corporall Death.

Thus farre of the beginning of ſpirituall Death; now it followes to ſpeake of the beginning of bodily Death, with the conſummation of both.

1. THE beginning of bodily death in matter of loſſe, is either inward or outward.

2. Inward is the loſſe of the internall good things of the body, as of health and long life. *Deut.* 28. 21. 27. 35. 1 *Cor.* 11. 30. *Mat.* 9. 2.

3. Hence

3. Hence is mortality, as touching the ſtate, and neereſt power to *Death.*

4. For this mortality is a diſſolving or looſing of that band wherewith the ſoule was joyned with the body.

5. The outward beginning of this *Death* in matter of loſſe is the loſſe of outward good things, whereby this life was either beautified or ſuſtained.

6. Of the firſt kinde is. 1. Loſſe of dominion over the Creatures: the which after the Fall did put of for the greateſt part that ſubjection towards man, to which they were made, and became his deadly enemies, unleſſe they be brought into order by the ſpeciall providence of God. *Iob.* 5.22 23 Be not afraid of the beaſts of the Earth, For thou ſhalt be in covenant with the ſtones of the Field, and the beaſts of the Field ſhall be at peace with thee. *Hoſ.*2.18. I will make a covenant for them with the beaſts of the Field. 2 That ignominy which hee is ſubj & to, both living and dead. *Deut.* 28 20 37.

7. Of the latter kinde is poverty, or the loſſe of thoſe things which pertaine to food, raiment, and poſſeſſions. *Deut.* 28.17. 18.

8. The beginning of this *Death* in matter of ſence is alſo inward or outward.

9. Inward is in weatineſſe, *Gen.*3. 19. Paine, and diſeaſes. *Deut.* 28. 35.

10. Outward, is in all thoſe calamities. to which the life of man it outwardly ſubje&. *Deut.*28 25.48.

11. The moderation, that appeared in this corporall puniſhment is touching inward, and outward things.

12. Touching inward things. In that man hath yet ſpace, and commodity of life, granted to him by the goodneſſe of God. *Gen.*3.6.

13. Touching outward things: in that he hath certaine remainders of dominion over the Creatures. *Gen.* 9. 2. Let the feare of you and the dread of you be upon all the beaſts of the Earth, &c. So that although man by his ſinne fell from all right which he had before, of uſing the Creatures to his benefit: yet by grant and divine indulgence, hee may uſe them, and in that he ſins not, that he doth ſimply uſe them, although

although he ſinne in the manner of uſing: becauſe ſo long as life is granted, and prolonged to him, with the ſame, there is together granted the uſe of thoſe things, which are neceſſarily required unto life, and in a ſort they are due to him.

Hence it is that although the Creatures were ſubject to vanity and a curſe, for the ſin of man. *Gen.*3.17.18. *Rom.*8.20. 22 yet they are preſerved in that eſtate, that they may ſupply the neceſſities of mans life.

CHAPTER XVI.

Of the Conſummation of Death.

1. THE Conſummation of *Death* is the higheſt degree of the puniſhment appointed, and to endure for ever. As touching the degree, it is ſaid to be infinite.

2. But it is infinite only in reſpect of the loſſe and privation: becauſe it is the looſing of an infinit good, not in reſpect of ſence or poſitive affliction: yet it may be ſaid to be poſitively infinite, in reſpect of the thing afflicting, but not in reſpect of the manner of afflicting.

3. Hence it is that there are certaine degrees in this puniſhment, according to the variety of degrees, which are found in ſins. *Luke* 12 47.48. He ſhall be beaten with many ſtripes: he ſhall beaten with few ſtripes.

4. As touching the continuance, this puniſhment is ſaid to be eternall or never to be ended. *Marc.*9.44. 46. 48. Where their Worme dieth not, and their fire never goeth out.

5. Now it is eternall. 1. Becauſe of the eternall abiding of the offence. 2. becauſe of the unchangeableneſſe of the condition which that degree of puniſhment doth follow. 3. Becauſe of the want of ſatisfaction.

6. Hence it is that the incorruptibility of the damned is their immortality in death, and to death.

7. The consummation of spirituall death in matter of losse, is a totall and finall forsaking, whereby a man is separated wholy from the face, presence, and favour of God. *Mat.7.* 23. Depart from me. And 25. 41. *Goe yee cursed* 2 *Thess.* 1. 9. Who shall be punished with everlasting destruction, being driven from the Face of the Lord, and the glory of his Power.

8. Hence followes the greatest, and eternall hardning in evill, and despaire of good. *Luc.*16.26.

9. The consummation of spirituall *Death* in matter of sence, is fulnesse of bondage, whereby he is altogether delivered into the power of the Devill. *Mat.*25. 41.

10. Hence is fulnesse of terrors of conscience, and fulnesse of sinne, for the damned doe sin, and will sin for ever, although neither the same sins which were in this life, as Theft, Murder, Adultery; nor altogether of the same condition, with them which they committed alive. For they offend chiefly in hatred, envy, indignation, and such like affections, which the sharpenesse of punishment gives occasion to. Also these sins after death, have not the same respect of desert which they have in this life, because then there is neither any possibility to avoyd sin, neither is there place for threatning and increase of punishment by them.

11. Hence it is that sins themselves, in the damned, have more respect of punishment: but in those that live, they have more respect of offence.

12. Terror of conscience is as it were a worme, perpetually gnawing. *Mar.*9.44. *Esay* 66.24.

13. The Consummation of corporall *Death* together with spirituall, is first by separation of the soule from the body. 1 *Cor.* 15.42.43. To which that change of some is answerable, which is like death. 1 *Cor.*15.51. 52. 1 *Thess.*4.15,16. Secondly, by casting the soule and body into Hell, or that place which God hath prepared, for the extreame torments of sins. *Rev.* 21. 8.

14. Hence are paines, and greatest vexations both of soule and body. *Luc.*16. 23.

15. Hence are Lamentation, Howlings, Gnashing of Teeth, and such like effects, of greatest vexation. *Luc.*13. 28.

16. But

16. But of the place of Hell, and manner of torture, and nature of outward things which pertaine thereunto, becauſe they are not neceſſary for us to know, the Scripture hath not pronounced any thing diſtinctly of them.

CHAPTER XVII.

Of the Propagation of Sinne.

Thus much of the tranſgreſſion. Now it followes to treat of the propagation of it.

1. THis propagation is that whereby the whole poſterity of man, deſcending from *Adam*, in a naturall manner, is made partaker of the ſame condition with him. *Job.*14.5. *Pſal.*51.7. *Rom.*5.44. *Eph.*2.3. This is come to paſſe by Gods juſt ordination. The equity whereof appeareth in ſome meaſure among men. 1. In naturall right, whereby inbred qualities are derived from that which begetteth, to that which is begotten. 2. In hereditary right, whereby the burdens of parents are transferd upon their children. 3. In the right of like for like whereby the rejection of good, and ſuffering of evill are equally extended.

2. This propagation of *Sinne* conſiſts of two parts. Namely, Imputation and reall communication.

3. By imputation, the ſame ſingular act of diſobedience, which was *Adams*, is alſo become ours.

4. By reall communication the ſame ſingular ſin is not derived to us, but the ſame in kind, or of the ſame reaſon and nature.

5. Originall ſin, ſeeing it is formally a privation of originall righteouſneſſe, and this privation doth follow the firſt ſin as a puniſhment, hence it hath the reſpect of a puniſhment in order of nature, before it hath the reſpect of a ſinne. As by the Juſtice of God that originall righteouſneſſe is denied, ſo far forth it is a puniſhment: As it ought to be in us, and yet through mans fault is wanting, ſo far forth it is a ſin.

6. Therefore this privation is derived from *Adam* by way of desert, as it is a punishment; and by way of a reall efficient, as it hath the respect of a sin joyned to it, for in that that any is borne a son of *Adam*, he is made worthy to be endowed with righteousnesse: when therefore he ought to have it, and hath it not, that want to him is sin.

7. Together with this privation, there is also derived, an unaptnes, and a certaine perversnesse of al the bodily faculties, which in their manner are opposite to that rectitude, that is approved of God.

8. For upon the deprivation of righteousnesse whereby all the faculties were to be directed, there followes in them all, such a defect, whereby it comes to passe, that when they are carried to any morall thing, that very inclination is morally evill.

9. Of these ariseth every actuall *Sinne*: for the mind being blind by the privation of light doth easily admit any errors: And the will being now turned from God, doth burne with love of it selfe, and evill desires without God.

10. From *Sinne* thus propagated, there followes also, a propagatiõ of death, both begun & consummate: as well touching sence as touching losse, as well corporall as spirituall, to all the posterity of *Adam*.

11. Through this apostasie of mankind, it comes to passe, that our Faith, whereby now wee believe in God, is not simply for life, but for salvation. For it is not sufficient for man being fallen, that God doe simply give him life, but it is also required, that he would give it man being dead in *Sinne*, *Eph.* 2. 1. And this was one difference betweene the question of the rich young man. *Mat.* 19. 16. What good shall I doe that I may have eternall life? and that of the Jaylor, *Acts* 16. 30. What must I doe to be saved?

CAP. XVIII.

CHAPTER XVIII.

Of the Person of Christ, the Mediator.

After the Fall of Man: it followes that wee see his restoring.

1. THE restoring of man is the lifting him up from an estate of sinne and death, unto an estate of grace, and life.

2. The cause of this restoring was the mercifull purpose of God. *Eph.*1.9. According to his free good will which hee had purposed in himselfe. For there was nothing in man, which could confer any force to procure this restoring: but rather much which made to the contrary, as sin, in which there was an enmity against God: which in that respect doth commend this love of God towards us. *Rom.*5.8. But God commends his love towards us, in that when we were yet sinners, Christ died for us.

3 There are two parts of this restoring: Redemption, and the application thereof. That is as it were the first act of this restoring: this as it were the second act. That is as it were the matter, this as it were the forme of our salvation. That is as it were the Sufficiency, this the very Efficiency.

4 These parts are altogether of one and the same latitude. For the end of redemption is the application of it: and the prime reason, rule, and measure of application is that same gracious Will of God which was the cause of Redemption it selfe. *Eph.*1.9.10. He hath made knowne to us, the mystery of his will, according to his free good will, which he had foreordained in himselfe, that in the full dispensation of those times before ordained, he might summarily gather together all things in Christ.

5. Therefore Redemption is appointed to all and every

one, for whom it was in Gods intendment obtained: according to that of Christ. *John* 6.37. Whatsoever the Father giveth me shall come unto me.

6. Redemption is the bringing of man into freedome, from the bondage of sinne, and the devill, by the payment of an equall price. 1 *Pet.*1. 18. Yee know that yee were not redeemed by corruptible things, as silver and gold, but with precious blood. 1 *Cor.*6.20. Yee are bought with a price, and 7.23. Yee are bought with a price.

7. For this freedome was not primarily effected by power, nor by prayers, (although these also had their force in perfecting this businesse,) but by the payment of a just price.

8. This price seeing it could not be paid by man, the helpe of a Mediator was necessary, who should come betweene God and man, making a perfect reconciliation betweene them. 1 *Tim.*2.5. *Acts* 20.28. The Church of God, which he hath purchased by his own blood. 1 *Tim.*2.6. The man Christ Jesus, who gave himselfe a price of our redemption.

9. Now such a Mediator is not given, for one age only, but for yesterday, to day and for ever. *Heb.* 13. 8. Jesus Christ yesterday, to day and is the same for ever: *Revel.* 13. 8 The Lambe slaine from the foundation of the World. Although he was only manifest in the fulnesse of time. *Col.* 1. 27. *Tit.* 1. 2. 1 *Pet.*1.20. For this Mediation was equally necessary in all ages: Also it was sufficient, and effectuall from the beginning, by vertue of Gods decree, promise, and acceptation.

10. This Mediator is only Jesus Christ. *Acts* 4. 12. Neither is there salvation in any other, for among men there is given no other name under Heaven, by which wee must be saved.

11. In Christ two things are to be considered. 1. The fitnesse which he had to performe the worke of redemption. 2. The parts of the redemption it selfe.

12. His fitnesse consists of two parts. The first is his person: the second is the office, imposed upon his person.

13. In the person of Christ the Mediator two things are to be observed: the distinction, of the two natures, and the personall union of them.

14. The

14. The distinct natures are: the Divine nature, as it is the second person of the Deity, and the humane, in all things like to our natures (excepting sinne, and the manner of subsisting) *Mat.* 1.23. *Emanuel*, God with us, *John* 1. 14. That word was made flesh, &c. The distinction it selfe betweene those two natures remaines: because they remaine absolutely the same which they were before, as well touching their essence as all their essentiall properties: Hence neither the Deity in Christ with the humanity, nor the humanity with the deity is either changed, or mingled, or any way confounded.

15. The personall union, is that whereby the second person of the deity did take the humane nature, that it might inseparably subsist in the same person. *John* 1.14.

16. For the second person of the deity although it have but one subsistence, yet it hath a twofold way of subsisting: one in the Divine nature from eternity, another in the humane nature after the incarnation. *Rom.* 9. 5. Of whom is Christ, as touching the flesh, who is above all, God blessed for ever, Amen. Which latter way of subsisting doth agree to the Son of God, in respect of the union which he hath with the humane nature.

17. This union to the divine person and nature, doth ad nothing, but a certaine relation: but in the humane nature it maketh a change, whilst by this meanes it is elevated to highest perfection: for it is made as it were a proper adjunct of the Divine person by which it is assumed: as it were a member of the same whole God man. Θεανθρωπος, whereof the divine nature is as it were another part: as touching the subsistence, it is made as it were an effect, singularly upheld by the Divine nature: and also it is made as it were a subject wherein the Divine nature doth especially dwell. *Col.* 2. 9.

18. Wee endeavour to describe this union, by many logicall wayes: because it cannot sufficiently be explained by any one.

19. We use all those termes wherein the fountaines of consent, and unity are contained, that we may shew the union to be most neere.

20. Yet

20. Yet wee temper these termes with that limitation, as it were, because this union is mysticall, and secret, so as it may not be plainly expressed, but onely shadowed forth by humane words, and notions.

21. From this union there followeth a personall communication of properties: which is not a reall transfusion. For then the Divine nature should take the properties of the humane, and the humane should take the properties of the Divine, and so the humane should be the Divine, and the Divine, the humane, or as well the Divine, as humane should cease to be. Neither is it a reall donation from which should follow, that the humane nature might use the Divine properties as its own instruments. But it is a Communion, or concurring unto the same operations; so that they are performed together by each nature, but according to their own distinct properties.

22. Hence it comes to passe that all the doings and sufferings of Christ are referred properly to his person as the proper *Terminum*, bound of them: although some are properly to be referred to the one, some to the other nature, as to their beginning, and proper respects.

23. And hence followeth the Communication of these properties, as touching predication, or attribution, whereby the properties of the one nature are attributed either to the whole person, as when Christ is said to be dead which is proper to the humane nature, and to have beene in the beginning which is proper to the Divine nature: Or to the other nature, because of the person, as when God is said to be taken up into glory. 1 *Tim.* 2. 16. To be crucified, 1 *Cor.* 2.8. Which doe not properly agree to the Divine nature, but to the humane. And those things which are proper to the whole person, are properly attributed to either nature: as when the man Christ is said to be the Mediator betwixt God and man. 1 *Tim.* 2.5. Which doth not agree to Christ as hee is man, but as he is God and man.

24. But as that Communion doth properly respect the person of Christ, not the natures considered in themselves, so that communication which consists in predication doth respect God, or man in the concrete, not the Deity, or humanity in the abstract.

25. There-

25. Therefore the communication of properties is not meerely verball, neither yet is it so reall that the property of one nature doth passe in the other as touching the intrinsecall possession and usurpation.

26. Those examples which are wont to be brought of those that thinke the contrary of that communication which is betweene the matter and the forme, betweene the soule and the body, and betweene Iron and the fire, doe neither agree to this mistery, nor prove the position it selfe.

27. There were in Christ two understandings: one Divine, whereby he knew all things, *Iohn* 21.17. And the other humane, whereby he knew not somethings as yet. *Mark.* 13.32. Also there were two wills, one divine *Luke* 5. 13. And the other humane, together also with a naturall appetite, *Mat.* 26.39. So there is a double presence of Christ: but yet the humane presence, can neither be every where, nor in many places at once.

28. Because God in Christ, God-man, hath restored life to us, therefore our Faith is carried towards Christ, and by Christ toward God.

CHAPTER XIX.

Of the office of Christ.

- Thus farre of the Person of Christ, his office followes.

1. THE Office of Christ, is that which he undertooke, that he might obtaine salvation for men: 1 *Tim.* 1. 15. This is a sure saying, and worthy of all acceptation: That Jesus Christ came into the World to save Sinners.

2. For those that denie that the proper end propounded by God and Christ in this mistery, was the salvation of men, they deprive God and Christ of their honour, and men of their comfort.

3. In it two things are to be considered. The calling to this office, and the office it selfe. *Heb.* 5.4,5,6. None takes this honor to himselfe, but he that is called of God, as was *Aaron*: So also Christ, &c.

4. The calling is an action of God, especially of the Father, whereby, a speciall covenant being made, he ordained his Son to this office.

5. This covenant is expressed, *Isay.* 53.10. That if Christ would make himselfe a sacrifice for sin, then he should see his seed, he should prolong his dayes, and the delight of the Lord should prosper by him.

6. This calling therefore containes in it selfe. Chusing, fore-ordaining, and sending. *Isay* 42.1. Mine elect. 1 *Pet.* 1. 20. Which was fore-knowne before the foundation, of the World, *John* 3.17. God hath sent his Sonne into the World. It is called in Scriptures sealing. *John* 6.27. Sanctification, *John* 10.36. Anointing. *Isay* 61.1. *Psal.* 45.8. *Heb.* 1.9. And a giving, *Joh.* 3.16.

7. Chusing, respects the end; fore-ordaining the meanes; sending, the execution it selfe; of meere grace, without any condition foreseene, either in men, or in Christ himselfe.

8. All things which Christ either did or suffered, even as touching all circumstances were foredetermined. *Luke* 22.22. The Sonne of man goeth as it is appointed, *Acts* 4. 28. That they might doe all things whatsoever thy hand, and thy counsell had before determined to be done.

9. But this calling was not instituted in an ordinary manner, but confirmed with a solemne oath, to confirme the excellency and eternity of it. *Psalme* 110 4. *Hebr.* 5,6. & 7. 24.

10. The office it selfe to which Christ was called is threefold: Of a Prophet, of a Priest, of a King.

11. This number, and order of offices is shewed: First by mens necessity, greevously labouring under ignorance, alienation from God, and disability to returne to him: the first of which is healed by the Prophecy of Christ, the second by his Priest-hood, the third by his Kingdome.

12. Secondly, the order of conferring salvation doth shew

ſhew this number alſo which ought firſt to be unfolded, then obtained, and then afterward applied; the firſt of which is the part of a Prophet, the ſecond of a Prieſt and the third of a King.

13. Thirdly, the ſame order alſo appeareth by the ſolemne manner of executing it, whereby Chriſt did firſt teach others, declaring the Will of God unto them; then hee did offer himſelfe; and afterward hee did enter into his Kingdome.

14. The prophecy of Chriſt is that whereby he hath perfectly revealed the whole Will of God that bringeth ſalvation: whence hee is in Scripture called not onely a Prophet. *Deut.* 18.15. *Acts* 3.22. And a Doctor, *Mat.* 23.7. The Apoſtle of our profeſſion. *Heb.* 3.1. And the Angell of the covenant. *Malach.* 3.1. But alſo the very wiſdome of God. 1 *Cor.* 1.24. And the treaſure of wiſdome and underſtanding, *Col.* 2.3.

15. This prophecy was in Chriſt as in the principall cauſe: in others whether angells, or men as in his inſtruments, 1 *Pet.* 1.11. The Prophets did ſearch what or what manner of time the foretelling ſpirit of Chriſt which was in them, ſhould decline, &c. And 3.19. By which going to the ſpirits which are in priſon, he preached. It was in Chriſt by way of habit ſo that he might when he pleaſed, reveale all the ſecrets of God. But in others by way of act, and flaſhing or coruſcation ſo that they could not exerciſe propheſie but at certaine times when he pleaſed. *Ierem.* 42.7. After ten dayes came the Lord to *Ieremy*.

16. That he might be ſuch a prophet, it was neceſſary that he ſhould be God, *John* 1.18. & 3.13. And withall alſo, that he ſhould be man, *Acts* 3.22. Compared with *Deut.* 18.15. For unleſſe he had beene God, he ſhould neither have perfectly underſtood the Will of God. 1. *Cor.* 2.11. 16. Neither had he been able to reveale it throughout all ages: unleſſe he had been man, he could not fittly have unfolded it in his own perſon unto men. *Heb.* 1.1.

17. The prieſthood of Chriſt is that whereby he hath purged by ſacrifice the ſins of men, and obtained the favour of God for them. *Col.* 1.20. & 22. 2 *Cor.* 5.15. *Rom.* 5.10.

18. This priesthood was not legall, or temporary, but according to the order of *Melchisedeck*. *Heb.*7.17. Not by a carnall Commandement but by the power of an endlesse life. *Ibid. Ver.* 16. Not by an order that it weake and lame, but stable, and perfect. *Ibid. Vers.* 18. & 19. Not for a time, but for ever. *Ibid. Verse* 24. Finally admitting no successor or Vicar, but perpetuall, and proper to Christ, and of him that ever liveth. *Ibid. Vers.* 24 &. 25.

19. In this office Christ himselfe was the Priest, Sacrifice, and Altar, hee was Priest according to both natures. *Heb.* 5.6. He was a Sacrifice, most properly according to his humane nature: whence in the Scriptures this is wont to be attributed not only to the person of Christ, but to his body. *Hebr.* 12.13. 1 *Pet.*2.13. *Col.* 1.22. To his blood, *Col.* 1.20. And to his Soule. *Isay* 53. 10. *Mat.*20.28. Yet the chiefe force whereby this sacrifice was made effectuall did depend upon the nature of God, namely that the Sonne of God did offer himselfe for us. *Acts* 20.28. *Rom.*8 3. He was the Altar properly according to his Divine nature. *Hebr.*9.14.&. 13. 10 12.15. For it is belonging to the Altar to sanctifie that which is offered upon it, and so it ought to be of greater dignity then the sacrifice it selfe. *Mat.*23.17. But Christ by his divine nature did in a certaine manner sanctifie himselfe according to his humane nature. *Iohn* 17.19.

20. Therefore it doth hence also appeare, how necessary it was that Christ the Mediator, should be both God and man: for unlesse he had been man, he had not been a fit sacrifice: and unlesse he had been God, that sacrifice had not been of sufficient vertue.

21. The Kingdome, of Christ is that whereby he doth dispence and administer all things with power and authority, which pertaine to the salvation of man. *Psal.*2.6. *Dan.*2.44. *Luc.* 1.36.

22. The properties of this Kingdome are. First, That it is universall. 1. In respect of all ages, *Mat.*22.43.44.45. 2 In respect of all kind of men. *Dan.*7. 14. *Rev.*17.14. 3. In respect also of all Creatures, as they doe in any sort pertaine to the furthering, or beautifying of mens salvation. *Eph.* 1.21.22.

23. Se-

23. Secondly, that it is over the very ſoules, and conſciences of men. *Rom.* 14. 17.

24. Thirdly, that it diſpenſeth life and death eternall. *Rev.* 1. 18.

25. Fourthly, that it is eternall. *Dan.* 2. 44. & 7. 14.

26. Fifthly, that it brings greateſt peace, and perfect felicity to thoſe, that are heires of it *Iſay* 9. 6. *Eph.* 2. 16. *Heb.* 7. 2.

27. Hence this Kingdome in the Scriptures is every where called the Kingdome of God, the kingdome of peace, and glory, in the places above cited: and the Kingdome of light and glory, the Kingdome of Heaven, and the world to come. *Heb.* 2. 5.

28. And hence alſo it appeareth how neceſſary it was that Chriſt the Mediator ſhould be God, and man: for unleſſe he had bin God, he could not be the ſpirituall King of our ſoules, diſpenſing life and death eternall. and unleſſe hee had been man he could not have been an head of the ſame kinde with his body.

29. Chriſt in all his offices had types: In the propheticall office he had men alſo ſo ſubordinate to himſelfe, that they alſo were called prophets: but his Prieſthood and kingdome doe not admit ſuch a ſubordination: neither was there ever any by office a ſpirituall Prieſt or King beſide Chriſt alone.

30. The reaſon of the difference is, becauſe that the declaration of the will of God unto men, which is the office of a Prophet may in ſome manner be performed by a meere man: but purging of ſinnes by ſacrifice before God which is the duty of a prieſt, and government over the ſoules and conſciences of men, which is the part of a King, cannot at all be done by a meere man.

31. The Kings of the nations, are not properly ſubordinate to Chriſt in their authority, but unto God,

CHAPTER XX.

Of Satisfaction.

1. THere be two parts of redemption: the humiliation of Christ as our Mediator, and his exaltation.

2. Humiliation is that whereby he is subject to the justice of God, to performe all those things which were required to the redemption of man. *Phil.* 2. 8. Being found in shape as a man, he humbled himselfe and became obedient unto death.

3. This humiliation was not properly of the Divine nature or person, considered in it selfe, but of the Mediator God-man.

4. Therefore the taking of the humane nature, considered simply & in it selfe is not a part of this humiliation: because it was the action of God only: but that condition of a servant, which did accompany the taking of the Divine nature, was the prime and proper reason of the humiliation, Yet in respect of this condition, by a relation redounding from thence, the Divine person is rightly said to be of no reputation. *Phil.* 2.7. Because it did exist in that forme, which for a time was void of all glory and Divine Majesty: for the Divine Majesty did suppresse and hide it selfe throughout all that space of humiliation; that it did not constantly exercise that dignity which did afterward appeare in the exaltation.

5. The end of this humiliation is satisfaction and merit.

6. It is called satisfaction, as it is ordered to the honour of God by a certaine recompence for the injury done to him by our sinnes. *Rom.* 3.25. Whom God hath set forth to be a reconciliation by his blood to shew this righteousnesse, This is shewed in all those places of Scripture wherein Christ is said to be dead for us, for that efficiency is set forth in this phraise, which cannot be attributed to *Paul*, or *Peter* in their death, 1 *Cor.* 1 13. Which takes away condemnation,

Rom.

*Rom.*8.34. Which finally brings with it reconciliation to salvation. *Rom.*5.10.

7. It is the same also which is signified where it is said, he was made sinne for us. 2 *Cor.*5. 21. For he could no other way be made sinne then either by inward pollution, or outward reputation: but he was most of all free from pollution: neither did the imputation of sin any other way agree to him then that hee might for us undergoe the punishment due to sinne.

8. In the same respect it is said that he bore our iniquities, *Isay.* 53. 4. Neither doth that phraise signifie a bearing of patience: for by bearing he tooke away the sins of the world. *Iohn* 1.29. Neither doth it only declare a power of taking away sins: for he bore our sins in his body upon the Crosse. 1 *Pet.*2 24.

9. The like force is of that forme he paid the price of redemption for us. *Mat.* 20. 28. For neither is there a meere delivering set forth by that phraise, nor every meanes of it; because the price it selfe is nominated, and it is intimated to be of the like common respect with the paiment of silver or gold for vendible merchandize. 1 *Pet.* 1. 18. And the application of this price it also added. *Heb.*9.13,14,15. Blood sprinkling those that are uncleane. And 10.22. Our hearts purged by sprinkling from an evill conscience. So that Christ himselfe is therefore a Mediator because he hath given himselfe a price of redemption. 1 *Tim.*2.5.6. And we are therefore made partaker of that redemption, because Christ hath given himselfe for us. *Gal.*2.20. And we believe in him. *Iohn* 1.12. And by him in God, 1 *Pet.*1. 21.

10. In the same sence also he is called an offering and sacrifice for our sinnes. *Eph.*5.2. He gave himselfe for us an offering and sacrifice of a sweet smelling savour to God. For he was so true and proper a sacrifice for sinne, that all other sacrifices which went before, were but shadowes of this: and after this is finished it is neither needfull, nor lawfull to offer any other: *Heb.*16.12.14.

11. But this whole mystery depends upon this, that Christ is made such a Mediator, as that he is also a surety. *Hebr.*7. 22. And the common roote of those that are to be redeemed,

redeemed, as *Adam* was of those that are created, and lost. *Rom.* 5.16,17,18,19. 1 *Cor.* 15.22.

12. In the same humiliation of Christ there was also, merit, as it is ordered to our benefit, or to obtaine some good for us in the way of reward. This is shewed in all those places of Scripture wherein he is said by his obedience to have procured righteousnesse for us. *Rom.* 5.19. Many are made righteous: to procure the favour of God for us. *Rom.* 5.10. We have been reconciled to God by the death of his Sonne: and to procure life eternall for us. *Rom.* 6.23. Life eternall by Jesus Christ.

13. The merit and satisfaction of Christ differ not in the thing it selfe, so as they should be sought for in sundry and different operations: but they ought in a diverse way to be acknowledged in one and the some obedience.

14. Neither ought any part of that obedience which is found in the humiliation of Christ, to be excluded from that dignity and use.

15. But the exaltation of Christ, although it be an essentiall part of his mediation, yet it doth not pertaine to his merit, or satisfaction.

16. This Satisfaction as touching the substance of the thing was perfect, in rigour of justice: yet it presupposeth grace, whereby Christ was called to performe this worke, and whereby it being performed, it was accepted in our name and for our good: Lastly, whereby that is performed by covenant rewarding which was required in this Satisfaction. *Iohn* 3.16. So God loved the world that hee gave his only begotten Sonne. *Rom.* 3.24. We are justified freely by his grace, through the redemption made in Jesus Christ. & 5. 15. The grace of God, and gift by grace, which is of that one man Jesus Christ.

17. Hence greatest justice, and greatest grace, are together manifested, and worke in mans redemption. *Rom.* 5. 17. They receive abundance of grace, and the gift of righteousnesse, so that all the fruit of this Satisfaction are rightly together called the fruits and effects of the grace and mercie of God.

18. This Satisfaction had worth sufficient, and in some respect

respect infinite : First, from the person of him that did offer, who was God : Secondly, from the dignity and excellency of the thing offered, for he offered himselfe God and man. Thirdly, from the manner of offering, in which there was a certaine divine perfection, by reason of the personall Union.

19. For as the greatnesse of the injury growes from the dignity of the person offended, because there the worth of the offended person is hurt : so the worth of him that makes satisfaction doth grow from the dignity of him that makes Satisfaction, because here the yeelding of honour is looked unto, which depends upon the dignity of him that yeelds the honour.

20. Also in satisfaction, not the act only or suffering, but also the person it selfe which doth or suffereth is voluntarily subjected to the obedience of him to whom that honour is yeelded, also the manner of working doth alwayes flow from him that worketh with proportion.

21. Where this also is to be observed, that a substantiall dignity such as was in Christ, doth more properly confer to the dignity of the work, then an accidentary dignity, such as is in some men.

22. From this dignity of the person it comes to passe, that the satisfaction of Christ, was sufficient as touching the substance : and superabundant as touching certaine circumstances which did not at all agree to Christ.

CHAPTER XXI.

Of the Life of Christ being humbled.

1. THe parts of Christs humiliation are two : his Life, and Death.

2. Of his Life there are two parts : the first in his Conception and Birth : the second after hee was Borne.

3. Unto his conception there were two principles that did worke together one active, and another passive.

4. The Passive was the blessed *Virgin Mary*: which is called a passive principle, not because she did nothing unto the bringing forth of Christ, but because she did nothing of her selfe, but that she did administer that matter of which the flesh of Christ was formed. Neither yet could she administer it immediatly fit, (for she had no pure matter) but it was made fit by a certaine supernaturall preparation, and sanctification. *Luc.* 1.35. Because that which shall be borne of thee is holy, yet Christ was truly and really the Sonne of *Mary*, and the seed of the Woman promised from the beginning. Neither are there therefore two Son-ships in Christ really distinct, or two sonnes joyned together; for that temporall Son-ship, whereby he is referred to his Mother, was a respect of reason only. Indeed the humane nature of Christ had a reall relation to *Mary*, as to a cause, but the Son-ship doth no way agree to the nature, but to the person only: yet there is that relation of the humane nature to the person, and of *Mary* to that nature, that it may be truly and rightly said, *Mary* was the Mother of God.

5. The active principle of this conception was not a man (whence, blessed *Mary* was a Mother and Virgin together. *Mat.* 1.23. *Isay* 7.14.) But the holy Spirit. Neither yet can Christ be called the Sonne of the holy Spirit, no not in as much as he is man; for as he is man, neither is he of the same nature with the holy Spirit, neither doth it agree to a nature, but to a person to undergoe the respect of a Sonne.

6. In the first instant of this conception, Christ received according to his humane nature, fulnesse of all grace, as touching the first act. *John* 1.14. Full of grace, and truth. *Luc.* 2. 40. He was filled with wisdome, yet so as that it might bee increased as touching the second acts, and by spreading forth to new objects, *Luke* 2. 25. Hee grew in Wisdome.

7. Hence Christ was indeed enriched with blessednesse, from the very instant of his conception, but so as that, as travellers doe, he proceeded in it, untill he came to highest exaltation.

8. In

8. In the birth of Christ there was humility of greatest poverty with an attestation of greatest glory: that both natures, and both parts of mediation, might be declared from the beginning.

9. All the earthly things which did belong to the birth of Christ were most humble: But the Angels and Starres of Heaven did declare that glory wherewith all kinds of men, Shepheards, wisemen, *Herod*, and the Priests with all the people were moved. *Luc.* 1.18. *Mat.* 2.2,3.

10. By reason of this birth he was according to the flesh the Sonne of the *Patriarches* of all the world, yet specially he was that seed of *Abraham*, in whom all Nations should be blessed; and that Sonne of *David* who was to possesse a Kingdome, not of this, but of another for ever. *John* 18. 36. My Kingdome is not of this world. *Luc.* 1.33. And he shall raigne in the house of *Jacob* for ever, and of his kingdom there shall be no end.

11. The time, place, and the like circumstances, accompanying his Birth did make the same truth manifest.

12. After the birth of Christ was his life. Private and publique.

13. He lived a private life before a publike, because the condition of man did so require, to which he had subjected himselfe, because the Law of God had so determined, and so also the infirmity of man did require that by degrees the Sunne of righteousnesse should appeare unto them, and that they should be lead as it were by the hand from every imperfect thing to that which is perfect.

14. In his private life, there was his infancy and subjection to his parents.

15. In his infancy there was his. 1. Circumcision and offering. 2. His flight unto *Egypt*, and returning thence.

16. Christ was circumcised and offered, because he did subject himselfe not only to the eternall and morall Law, but also to the Ceremoniall, and every Law of God.

17. Those ceremoniall observations, were so many confessions of sinne. Therefore Christ who was made sin for us, was fitly made conformible to them.

18. Also they were certaine outward meanes belonging

to Divine worship : therefore Christ observed them, that he might fulfill all righteousnesse.

19. Lastly , they were certaine types shadowing forth Christ : now that he might fulfill those, and by this meanes sanctifie the same, he would apply them to himselfe.

20. Circumcision was the Seale of the Covenant of God.

21. Offering was a presenting and dedicating the first born unto God : therefore Christ was fitly both circumcised and offered, because hee was to confirme that saving Covenant by his blood, and among the first borne , hee was onely perfectly holy to God, of whom all others were only types.

22. His flight into *Egypt*, and his returne thence, was, 1. That he might shew from the beginning of his age, that he was borne to undergoe misery. 2. That according to the condition to which he had submitted himselfe, he might provide for his life after the manner of men. 3. That he might withal shew, that he was the man, that should bring us out of spirituall *Egypt* into the promised Land.

23. In his subjection to his parents which pertaineth to the fift precept of the Decalogue , he did shew that he was subject to the whole morall Law. 1. Because there is the same reason of one precept as of all. 2. Because there is no part of morall obedience from which Christ the Lord of Heaven and Earth might seem to be more free, then from subjection to men.

24. Although that this legall obedience was required of Christ now made man by right of Creation , yet because he was made man, not for himselfe, but for us, it was a part of that humiliation, satisfaction and merit, which God required, and accepted of him for us.

25. In this subjection these two things are to be observed. The exception which hee did suffer , and the effect which it did bring forth.

26. The exception was the disputation which he had with the Scribes, when he was but twelve yeares old.

27. This disputation was a foregoing testimony, of that publick calling whereby he was ordained and sent to be a master and teacher of *Israel*.

28. It

28. It was also to teach, that that knowledge and wisedome wherewith Christ was endued, was not gotten, by progresse of time, but conferred or infused of God from the beginning.

29. The effect of this subjection was his labouring with his hands, that is, an enduring of that curse of ours, whereby it comes to passe that we eat our bread with that labour in the sweat of the face.

30. His publique life is that whereby he openly manifested himselfe to be the *Messias*. In this life, there was, 1. The enterance. 2. The progresse. 3. The conclusion.

31. Unto the entrance pertaines his Baptisme and Tentation.

32. The Baptisme of Christ was his publick inauguration to the publick performance of his office: therefore in it, the three offices of Christ are affirmed, and confirmed.

33. They are affirmed by the testimony of the father publickely pronouncing that Jesus Christ is his Sonne, and so that he is appointed a King by him, even that King in whom he is well pleased, that is, a chiefe Priest, who by his intercession should take away the sins of the World, and a chiefe Prophet. *Mat.* 3.17. & 17.3. This is my Sonne in whom I am well pleased, heare him.

34. The same offices are confirmed by signes: namely, by opening of Heaven, descending of the holy Spirit under the bodily shape of a Dove, resting upon Christ, and an audible voyce sent downe from Heaven, whereby the testimony of the Father was signified.

35. They were also confirmed by the testimony of *John* who was appointed, for a witnesse, preacher, and forerunner of Christ, and being certified of Christ partly by the revelation of the Spirit, and partly by those signes before mentioned, he did testifie of him before others.

36. Moreover by the Baptisme of Christ, our Baptisme was confirmed, and sanctified: and withall the person is declared to whom Baptisme doth so adhere, that all the force of it is to be sought for in him.

37. Christ was tempted, that he might shew that he was much stronger then the first *Adam*, and that he could also

overcome tentations, and also helpe us with a fellow-feeling.

38. The progresse of his publicke life was in poverty and labour.

39. The poverty of Christ was without a singular vow, and without beggery.

40. The labour of Christ was in travailing through divers Countries, in watchings, and in greatest intention of all his strength to doe good.

41.2. This publique life of Christ was performed in preaching, and working miracles, unto the preaching of Christ was alwayes joyned, in respect of himselfe, grace and authority. In respect of others either opening, or hardening of heart.

42. The object of his preaching was properly the Gospell, or Kingdome of Heaven: *Marc.* 1.14 Preaching the Gospell of the Kingdome of God.

43. The end of his miracles was. 1. To demonstrate the person of Christ. 2. To confirme his doctrine. 3. To signifie his spirituall operations.

44. Christ wrought miracles, in the Angls, in men, in brute Creatures, in things without life: in Heaven, in Earth, in the Aire, and in the Sea: in things corporeall, and spirituall: that he might shew, his universall and Divine power to be of equall force in every kind of thing.

45. The conclusion of the life of Christ was in the very preparation to death.

46. His preparation to death was in his instructing his Disciples, and conforting them.

47. This instruction and consolation was partly exercised in his transfiguration. *Luc.* 9.31. *Moses* and *Elias* appearing in glory did tell of his departure. And by those Sacraments which looke to the death of Christ by a certaine speciall respect, namely the passeover, and supper of the Lord: partly in example, *Iohn* 13.15. I have given you example, that as I have done to you, so also should ye doe: partly in his last Sermon, *Iohn* 14. & 15. & 16. and partly in his prayer. *Iohn* 17.

CAP. XXII.

CHAPTER XXII.

Of the Death of Christ.

1. THe Death of Christ is the last act of his humiliation, whereby he did undergoe, extreme, horrible, and greatest paines for the sins of men.

2. It was an act of Christ, and not a meere suffering, because he did of purpose dispose himselfe to undergoe and sustaine it. *Iohn* 10. 11. I am that good shepheard: the good shepheard layes downe his life for his sheepe *Verse* 11. No man taketh it from me, but I lay it downe by my selfe: by the same reason also it was voluntary, not compelled. And out of power, not out of infirmity only: out of obedience to his Father, and love to us, not out of his owne guilt or desert: unto satisfaction by overcomming, not to perdition by yeelding.

3. It did containe greatest punishments: because it did equall all that misery which the sinnes of men did deserve. Hence is that plenty of words & phrases, by which this death is set forth in Scriptures. For it is not simply called a death, but also a cutting off, a casting away, a treading under feet, a curse, an heaping up of sorrowes, and such like. *Isay.* 53. *Psal.* 22.

4. But it did so containe these punishments, that the continuance of them, and holding under, and such like circumstances, which accompany the punishments of the sins of all the damned, were removed from this death. *Acts* 2. 24. It could not be that he could be held under by death. The reason is first because such circumstances as these are not of the essence of the punishment it selfe: but adjuncts following and accompanying that punishment in those who cannot so suffer punishment, that by suffering they should satisfie. Secondly, because there was in Christ, both worthinesse, and power to overcome as it were by this meanes, the punishment

punishment imposed. 1 *Cor.*15.54 57. Death is swallowed up in victory. Thankes be given to God who hath given us victory by our Lord Jesus Christ.

5. But because there was in this death the consummation of all humiliation, whereof that also was the far greatest part: hence often in Scriptures by a Synechdoche of the member, the death it selfe of Christ is put for all that satisfaction which is contained in his whole humiliation.

6. These limitations being had, this death of Christ was the same in kind and proportion with that death which in justice was due to the sins of men representing the very same degrees, members, and kinds.

7. The beginning of the spirituall death of Christ in matter of losse, was the loosing of that joy and delight, which the enjoyment of God, and fulnesse of grace was wont to bring. But he did loose this spirituall joy, not as touching the principle and habit of it, but as to the act and sence of it.

8. The beginning of spirituall death in matter of sence, was the tasting of the wrath of God, and a certaine subjection to the power of darkenesse. But that wrath of God was most properly that Cup which was given to Christ to be Drunke. *Mat.*26.39. My Father, if it be possible, let this Cup passe from me.

9. But the object of this anger was Christ, not absolutly, but only as touching the punishment which is brought by this anger, which he as our surety did undergoe.

10. That subjection to the power of darkenesse was not to bondage, but to vexation, which Christ did feele in his mind.

11. From these the soule of Christ was affected with sorrow, griefe, feare, and horror, in an agony. *Mat.*26.39. *John* 12.27. *Heb.*5.7. *Luc.*22.24.

12. In this manner was the soule of Christ affected not only in that part which some call the inferior, but also in the superior part: not only nor chiefly out of a fellow-feeling which it had with the body, but properly and immediatly: nor chiefly out of compassion which it had in respect of others, but out of a proper suffering, which it did undergoe

in

in our name. Lastly, not out of an horror of temporall death, which many of Christs servants also have by his power overcome, but out of a certaine sence of a supernaturall and spirituall death.

13. There were two effects of this agony. First, a vehement deprecation shewing a mind astonished and a nature flying from the bitternesse of death, yet under condition, and with subjection to his Fathers will. *Marc.* 14.35. He prayed that if it might be that houre might passe from him. *Iohn.*12.27. My soule is troubled, and what shall I say? Father keepe me from this houre: but therefore came I unto this houre. Secondly, a watery sweat having clotters of blood mixed with it dropping downe to the ground, *Luc.*22.44. Being in an agony he prayed more earnestly. And his sweat was like drops of blood falling downe to the ground.

14. In this beginning of spirituall death there was a certaine moderation, and mitigation, that in the meane while there might be place for those duties which were to be finished before, his death, namely prayers, conferences, admonitions, answeres.

15. This moderation was inward or outward.

16. The inward was by spaces of time upon the slacking of the pressure and vexation which he did feele in his soule. Hence in his understanding he did attend unto the course of his office undertaken, to the glory that would thence arise to his Father, and to himselfe, and to the salvation of those whom his Father had given to him. In his will also hee did chuse and embrace all the miseries of death to obtaine those ends.

17. The outward mitigation of this death was by an Angell who did strengthen him in talking with him. *Luc.* 22. 43. And appeared to him an Angell from Heaven comforting him.

18. There was no inward beginning of the bodily death of Christ besides that naturall mortality and weakening which the outward force did bring.

19. The externall beginning was manifold, both in matter of losse, and matter of sence.

20. In matter of losse, he was rejected of his own people,

counted worse then a murtherer, forsaken of his most inward Disciples, denied, and betrayed of all kind of men, especially of the chiefe ones, and those who were counted the more wise, he was called a mad man, a deceiver, a blasphemer, one having a devill, a great man and invader of another mans kingdome, he was stripped of his garments, and destitute of necessary food.

21. In matter of sence there was. First, shamefull apprehending. Secondly, a violent taking away: injust judgements, both Ecclesiasticall, and civill. Fourthly, in working, whipping, and crucifying, with reproches, and injuries of all kinds joyned with them. Yet there was some mitigation of this death. First, by manifestation of the Divine Majesty, to the working of certaine miracles: as in casting the Souldiers downe to the ground with his sight and voyce, and in healing the eare of *Malchus*. Secondly, by operation of the Divine providence, whereby it came to passe, that he was justified by the Judge before he was condemned. *Mat.* 29.24. *I am innocent of the blood of this just man.*

22. The consummation of the Death of Christ was in the highest degree of the punishment appointed: where is to be considered. The death it selfe, and the continuance of it.

23. The consummation of spirituall death in matter of losse, was, that forsaking of the Father whereby he was deprived of all sence of consolation. *Mat.* 27.46. *My God, my God why hast thou forsaken me?*

24. The consummation of the death of Christ in matter of sence was the curse, whereby he did endure the full sense of Gods judgement upon mans sinne. *Gal.* 3.13. He was made a curse for us. The hanging on the Crosse was not a cause and reason of this curse, but a signe and symbole of it. *Ibid.*

25. The consummation of bodily death was in the breathing out of his soule with greatest torment, and paine of the body.

26. In this death there was a separation made of the soule from the body, but the union of both did remaine with the Divine nature, so that a dissolution of the person did not follow.

27. This

27. This death of Christ was true, not feigned: it was naturall, or from causes naturally working to bring it, not supernaturall: it was voluntary, not altogether compelled; yet it was violent, not of inward principles: It was also in a certaine manner supernaturall, and miraculous, because Christ did keepe his life, and strength so long as he would, and when he would, he layd it down, *John* 10.18.

28. The continuance of this death was, in respect of the state of lowest humiliation, not in respect of the punishment of affliction, for that which Christ said, it is finished, is understood of those punishments.

29. The continuance was the remaining under the dominion of death by the space of three dayes, *Acts* 2.24. This state is wont properly to bee set forth by descending into Hell.

30. Christ being buried three dayes, was a witnesse and certaine representation of this state.

CHAPTER XXIII.

Of the Exaltation of Christ.

1. THe Exaltation of Christ is that whereby hee did gloriously triumph over his and our enemies. *Luc.* 24. 26. Ought not Christ to have suffered these things, and so to enter into glory? *Eph.*4.8. When he ascended up on high, he led captivity captive. *Col.* 2.15. He hath spoiled principalities and powers, and hath made a shew of them openly, and hath triumphed over them in it.

2. He overcame death by enduring it, sinne by satisfying, the Devill by spoiling him, or taking the prey out of his hands.

3. The perfection and manifestation of this victory is in his Exaltation. Therefore although there was a virtuall triumph, and triumph of merit in his death, and in the Crosse, in which Christ is said to be exalted, or extolled. *Iohn* 3.14. Not in situation and place only, but also in vertue and merit:

yet the actuall triumph as touching the state of it, was not in his humiliation, but his Exaltation.

4. Christ did triumph in the Crosse, as in a Field of victory; but in his Exaltation, as in the kingly seat, and Chariot of triumph.

5. The glory of this triumph was, a changing of the humble forme of a servant, and that most abject condition which in it he did undergoe, into blessednesse, altogether Heavenly. *Phil.* 2. 9. Wherefore also God did highly exalt him, and gave him a name above every name.

6. In respect of the Divine nature, it was onely an active manifestation: in respect of the humane nature, it was a reall receiving with suitable actions flowing from it.

7. The humane nature received all those perfections, which a created nature could take. For in the soule there flourished all kind of fulnesse of wisdome and grace, not only in respect of the principle and habit, but also in respect of the act and exercise: his body also was adorned with greatest purity, agility, splendor, and strength. *Hebr.* 12.2. For the joy that was set before him, he endured the Crosse, *Phil* 3. 21. Who shall transforme our vile body, that it may be like to his glorious body.

8. But as the soule of Christ being now exalted, did still retaine the nature of a soule, so also the body glorified did in no wise lay downe the essence, and essentiall properties of a body: therefore it can neither be every where, nor together in many places, nor in the same place with an other body *Penetrativè*. Which indeed all that have eyes to see may cleerly perceive in those phrases of Scripture. Being taken from them he was caried up into Heaven. *Luke* 24.51. He is not here, he is risen, *Mat.* 28.6 And many such like.

9. There were three degrees of Exaltation opposite to as many degrees of his extreame humiliation: namely his Resurrectiõ from the dead being opposed to his death; his ascending into Heaven opposed to his descending into the Grave, and to the lowest place of the Earth, and his sitting at the right Hand of God opposed to his remaining in the Grave, and in the state of death or in Hell.

10. Christs Resurrection was of his whole humane nature

ture which before had fallen by death. In respect of the soule it was from Hell, or from the state, and dominion of death, to which the soule as it was a part of the humane nature, was subject. In respect of the body, it was from the dead, and from the Grave.

11. The soule is said improperly to have risen againe: but the body and humane nature properly. For the body, and the man, did properly recover his perfection: but the soule did recover the act and motion of its perfection in the body.

12. There are two parts of his Resurrection; the first is an internall act, namely a reviving restored, by the uniting of soule and body: the second is an externall act, namely his going out of the Grave to the manifestation of life restored.

13. Unto this Resurrection there did give testimony. 1. the Angells. 2. Christ himselfe by divers apparitions (ten whereof at least are reckoned up in the Scriptures) and also by divers proofes taken out of the Scriptures. 3. Men, who were certified of it by seeing, hearing, and handling him.

14. But Christ did rise not by the power or leave of another, although this operation be attributed to God the Father. *Acts* 2.24. But by his own power. *Iohn* 2.19. Destroy this Temple, and within three dayes I will raise it up, and 10. 18. I have power of taking up my life againe.

15. The time of Resurrection was the third Day after his Death and Buriall, *Mat.* 16.2. *Luke* 24.7. *Acts* 10.40. 1 *Cor.* 15.4.

16. The end of this Resurrection was. 1. That he might be declared to be the Sonne of God, *Rom.* 1.4. Declared mightily to be the Sonne of God by the Resurrection from the dead. 2. That he might seale a full victory of death. 1 *Cor.* 15.57. Thankes be to God who hath given us victory through our Lord Jesus Christ. 3. That he might fulfill those parts of his office which did follow his death. *Rom.* 4.25. He was raised againe for our justification. 4. That he might shew himselfe both justified, and justifying others. 1 *Cor.* 15.17. If Christ be not risen, your faith is vaine: yee are yet in your sinnes. 5. That he might be the substance, example, and

entrance of our ſpirituall, and corporall Reſurrection. *Verſ.* 20.21.23. Of the ſame Chapter. He is made the firſt fruits of them that ſleepe. In Chriſt ſhall all be made alive.

17. For Chriſt as God is the cauſe abſolutely principall of our Reſurrection: as ſatisfying by his humiliation, and death he is the meritorious cauſe: but as riſing from the dead he is the exemplary cauſe, and withall a demonſtration and an initiation.

18. The aſcending of Chriſt into Heaven, is a middle degree, or certaine progreſſe of exaltation, whereby leaving the Earth he aſcends up into the higheſt Heaven as into his throne of glory. *Acts* 1.11. He is taken up from you into Heaven, *Epheſ.* 4. 10. Hee aſcended farre above all Heavens.

19. This aſcenſion was of the whole perſon; yet it doth not agree to the Divine nature, but figuratively, namely as it was the cauſe of aſcending, and was joyned with the humane nature, in excellency: manifeſting alſo his glory in it, whereof he had as it were emptied himſelfe, when he deſcended into it by the incarnation: but it doth moſt properly agree to the humane nature, becauſe it ſuffered change from a lower place to an higher.

20. The time of his aſcenſion was 40 dayes after his Reſurrection *Acts* 1.3. not ſooner: becauſe the infirmity of the Diſciples did require the delay of this ſpace of time, that their faith might be confirmed by divers appearings, and they might alſo be more fully inſtructed in thoſe things which pertaine to the Kingdome of God. *Acts* 1.3. Not later, leaſt he ſhould ſeeme to thinke upon an earthly life.

21. The place from which he did aſcend was mount *Olivet* *Acts* 1. 12. Where alſo he entred into deepeſt humiliation. *Luc.* 22.39. That he might teach that his ſuffering, and aſcenſion did pertaine to the ſame thng.

22. The place into which he aſcended, was the Heaven of the bleſſed, and which is not an *vbiquitary* Heaven, as ſome doe imagine, ſo as that aſcenſion ſhould only be a change of condition, and not of place, but it is the higheſt above all the other Heavens. *Eph.* 4.10. The ſeat, houſe or manſion of God. *Iohn* 14. 2. So that in reſpect of locall preſence,

Chriſts

Christs humane nature is rightly and truly said not to be with us in Earth, *Mat.* 26. 11. Although he himselfe in respect of his person, and that spirituall efficacy which doth depend upon the humane nature, is every where with his unto the end of the world, *Mat.* 28. 20.

23. The witnesses of this ascension, were both many men, and Angels. *Acts.* 1.

24. In respect of order, he was the first of all those who ascended into Heaven, in priority of nature: because his ascension was a cause by vertue whereof others doe ascend. *Heb.* 9. 8. But others had ascended in their soules before in time *Col.* 1. 20. And some also (as it is most like) in their bodies. *Gen.* 5. 24. *Heb.* 11. 5. 2 *Kings* 2. 11.

25. The cause of this ascension was the same which before was of the Resurrection: namely the power of God, which is the same both of the Father and the Son: hence in respect of the Father it is called an assumption which in respect of the Son is called an ascension. *Act.* 1. 11. But there was added moreover the condition of a glorified body; which is carried as well upward as downward.

26. The ends of his ascension were. 1. That he might place his humane nature now glorified in the mansion of glory. 2. That he might shew himselfe to be him who could pierce into the Heavenly and deepest counsels of God. *John* 3. 13. How shall yee believe, if I tell you heavenly things? For there is none that ascendeth into Heaven, but he who descendeth from Heaven; namely, the sonne of man who is in Heaven. 3. That he might prepare mansions for all his in the house of his Father. *John* 14. 3. 4. That hee might in the name of his own take possession of the heavenly Kingdome. *Eph.* 2. 6. Hath raised us up together, and hath made us sit together in Heaven, in Christ Jesus. 5. That by his intercession and power he might take care for those things which were to be performed for their salvation. *John.* 16. 7. If I goe from you, I will send the Comforter unto you. 6. That we may have a most certaine argument of our ascension into Heaven. 1 *Cor.* 15. 20. He is made the first fruits of them that sleepe. 7. That wee alsomight in thought, affection and conversation follow after Heavenly things. *Col.* 3. 1 *Phil.* 3. 20. Seeke

those

those things that are above where Christ is. We carry our selves as Citizens of Heaven: from whence also we looke for a Saviour, the Lord Jesus Christ.

27. Sitting at the right Hand of God is the highest degree of his Exaltation, whereby he enjoyeth the highest glory of his mediation. Hence Resurrection, and Ascension are motions tending to this sitting: hence also Resurrection and Ascension in a certaine manner common to us with Christ; but sitting at the right hand of the Father agrees to none, but to Christ only.

28. That highest glory wherewith Christ is endowed by this sitting is properly and formally a kingly glory. *Acts* 2. 36 Let therefore all the house of *Israel* know for certaine, that God hath made this man a Lord.

29. This kingly glory is a fulnesse of power and majesty whereby he governeth all things for the good of his. *Psal.* 110. 1. 1 *Cor.* 15. 25. For he must raigne untill he have put down all his enemies under his feet.

30. This majesty and power doth properly agree to the person of Christ the Mediator: in respect of which it is also truly said that the humane nature of Christ hath now so much eminency of dignity and ruledome, that with power he is above, and set over all created things. *Eph.* 1. 20. But from this eminency of dignity, to conclude that the humane nature of Christ (which was created and remaines finite) being absolutely and abstractedly considered, hath the same omnipotency, and omnipresency with God himselfe, it is no other thing then a certaine stupid madnesse, and it is not far from blasphemy.

31. Unto this kingly dignity pertaines that power whereby Christ was made the judge of all men, and Angells.

32 This kingly glory of Christ doth also redound unto other of his offices, so that he exerciseth a kingly Priest-hood, and a kingly prophecy.

33. The kingly priest-hood is, that whereby he doth plead our cause, not by suffering, and humbly supplicating as it were with bended knees, but by representing gloriously those things which he did and suffered. *Heb.* 9. 24. Christ is entred

tred into Heaven it selfe, to appeare before the Face of God for us.

34. Christ doth exercise a kingly prophecy: whilest he powres out his spirit upon all flesh: whilest he sends his Embassadors, workes together with them, and confirmes their word by signes that follow: lastly whilest he gathers his own out of the world, protects, builds up, and preserves them for ever. *Mat.* 28. 18, 19, 20. *Marc.* 16. 20.

CHAPTER XXIIII.

Of the application of Christ.

So much of Redemption: The application of the same Redemption followes.

1. THis application is that whereby all those things which Christ hath done, and doth as Mediator, are made actually effectuall in some certaine Men.

2. This application by a speciall appropriation is attributed to the holy Spirit. 1 *Cor.* 12. 13. By one spirit we are all baptised into one body: yet it doth depend. 1. Upon the decree, and donation of the Father, whereby he hath given some certaine men to Christ to be redeemed, and saved. *John* 6. 36. This is the will of my Father, that of that he hath given me I should lose nothing, for all those, and only those whom the Father hath given to Christ, doe come to him. *Ibid. Verse.* 37, 2. Upon the intention of Christ whereby he hath determined his satisfaction for the good of those, whom he hath appointed to him by his Father. *Iohn* 17. 9. 11, 12, 19. I pray for them whom thou hast given me, because they are thine. 3. Upon the acceptation of the Father, whereby he doth accept and ratifie that satisfaction for the reconciliation, & salvation of the same persons. 2 *Cor.* 5. 19. Namely, that God was in Christ, reconciling the world to himselfe, not imputing their sins unto them.

3. This transaction betweene God and Christ was a certaine fore-going application of our redemption, and deliverance to our surety, and to us in him: which unto the finishing of that secundary application in us, hath the respect of an effectuall example, so as, that is a representation of this, and this is brought forth by vertue of that.

4. Hence our deliverance from sinne and death, was not onely determined in the decree of God, but also granted, and communicated to Christ, and to us in him, before it be perceived by us. *Rom.*5.10.11. We were reconciled to God, by the death of his Son. By whom we have now received a reconciliation.

5. Hence both the Father and the Sonne are said to send the Spirit to performe this application. *Iohn* 14. 16. & 16. 7. The Father shall give you an advocate, I will send him unto you.

6. Hence every good giving, and every perfect good is said to descend from above from the Father. *Iames* 1.17. And all saving things are said to be communicated to us, in Christ, as in the head. For Christ as obtaining it by his merit and through Christ, as effectually applying it. *Eph.* 1.3.5.11.

7. Hence also application is the end & effect of impetration. But seeing the end is intended by God the Father and Christ, it hath a certaine connexion with impetration as with its meanes. For if the redemption of Christ were of incertaine event, then the Father should appoint the Sonne to death, and the Sonne also should undergoe it, being yet uncertaine, whether any would be saved by it or no; then also all the fruit of this mystery should depend upon the free will of men.

8. Hence application is altogether of the same latitude with redemption it selfe, that is, the redemption of Christ is applied to all and only those, for whom it was obtained by the intention of Christ and the Father, yet for their sakes the same temporall benefits of Christ doe redound unto others also.

9. And in this sence, namely in respect of the intention of application it is rightly said: Christ did onely satisfy

for

for those that are saved by him: although in respect of that sufficiency which is in the mediation of Christ, it may be rightly said also, Christ satisfied for all, or every one: and because those counsells of God are hidden to us, it is agreeable to charity, to judge very well of every one, although we may not pronounce of all together collectively, that Christ did equally plead their cause before God.

10. The way of application whereby God doth with greatest firmnesse performe that, which was contained in a covenant formerly made, and broken, is called in the Scriptures a new covenant. *Heb.*8.8.10. A covenant of life, salvation, and grace, *Rom.* 4.16. *Gal.*3.18. Which in the same sence also is called the Gospell. *Rom.* 1.16. The good Word of God. *Heb.*6.5. A faithfull saying and worthy of all acceptation. 1 *Tim.* 1.15. A good doctrine. 1 *Tim.* 4.6. The Word of life. *Phil.*2.16. The Word of reconciliation, 2 *Cor.*5.19. The Gospell of peace. *Eph.* 2.17. & 6.15. The Gospell of salvation, and the Word of truth, *Eph.* 1.13. The Arme of God. *Isay* 53.1. The savour of life to life, 2 *Cor.*2.16.

11. It is called a covenant because it is a firme promise, for in the Scriptures every firme purpose, although it be of things without life, is called a covenant. *Ierem.*33.20.25. My covenant of the day, and my covenant of the night: if my covenant be not with day and night, if I appoint not the statutes of Heaven and Earth.

12. Yet because it consists of a free donation, and is confirmed by the death of the giver, it is not so properly called a covenant as a testament, *Heb.*9.16. Which seeing it is not found in the former, that is not so properly called a testament as a covenant.

13. But this new covenant differs from the old many wayes. 1. In the kind, for that was as it were a covenant of friendship betweene the Creator and the creature: but this is a covenant of reconciliation between enemies.

14. 2. In the efficient: for in that there was an agreement of two parties, namely God and man: but in this God onely doth covenant. For man being now dead in sinne, had no ability to contract a spirituall covenant with God. But if two

parties after the manner of a covenant are to be appointed, yet then God only is the party assuming, and constituting, but man is the party assumed.

15. 3. It differs in the object: for that is extended to all men, but this belongs to some certaine ones in a speciall manner. For although the promulgation of it be oftentimes propounded promiscuously, after the manner of men, yet by a special propriety it belongs, and is directed to those to whom it was intended by God, who are therefore called sonnes and heires, of this promise and of salvation. *Gen.* 15. *Act.* 1. 39. & 3. 25. *Ro.* 4 16. 13. & 9. 7, 8. *Gal.* 3. 21. 29.

16. 4. In the beginning or moving cause: for there God according to his soveraingty did worke out of his wise and just counsell: but here mercy only hath place. There indeed there did some respect of grace shine forth, in appointing a reward due to obedience: yet it was not properly directed by grace: and so not this covenant of grace, but that was accomplished, that is, it did actually lead man to happinesse.

17. 5. In the foundation, which in the former was the ability of man himselfe; but in this, Christ Jesus.

18. 6. In the matter or good things promised: for in that God promised life only; but in this he promiseth righteousnesse also, and all the meanes of life: because to man being dead, not the continance or perfection of life, but restoring was necessary.

19. 7. In the conditions: for that required perfect obedience of workes, which was also to be performed by man of his own strength before any effect of the promise, that it might have respect of merit unto it: but this requires not any condition properly so called, or going before, but only following after or comming betweene, and that to be communicated by grace, that it might be a meanes to perfit the same grace: which is the proper nature of Faith.

20. 8. In the effects: for that teacheth and sheweth what is righteous, but this bestowes righteousnesse it selfe, in that there was a dead letter, and deadly to a sinner: but in this a quickning spirit.

21. Hence that never brought salvation to any man, neither

ther could bring any thing to a ſinner, butonely death: but this doth not properly and of it ſelfe bring death or condemnation to any, but it brings aſſured ſalvation to all thoſe of whom it is received.

22. 9. In the adjunct of continuance: for that is antiquated in reſpect of thoſe who are partakers of this new: but this is everlaſting, both in reſpect of the countenance it hath in it ſelfe, becauſe it admitts no end, or change, touching the ſubſtance, and alſo in reſpect of thoſe to whom it is communicated, becauſe the grace of this covenant doth continue for ever with them, who are once truly in covenant.

CHAPTER XXV.

Of Predeſtination.

1. BEcauſe this application of redemption is made to ſome certaine men, and not to all, ſo that it ſheweth a manifeſt difference betweene men, in reſpect of the diſpenſation of grace; hence it doth make the predeſtination of God concerning men appeare to us in the firſt place.

2. Predeſtination indeed was from eternity, *Eph.* 1. 4. He hath choſen us before the foundations of the World were laid. 2. *Tim.* 1. 9. Which grace was given us before all ages. And it did alſo worke from the beginning of the workes of God: but it makes no inward difference in the Predeſtinate themſelves before the actuall diſpenſation of this application. *Eph.* 2. 3. And we were by nature the children of wrath as well as others. 1 *Cor.* 6. 11. Thus yee were indeed. For Predeſtination before the application of grace doth put nothing in the perſons Predeſtinated, but it doth lie hid only in him that doth predeſtinate.

3. This Predeſtination is the decree of God of manifeſting his ſpeciall glory in the eternall condition of men. *Rom.* 9. 22. 23. Willing to ſhew his wrath and to make his power

knowne he suffered with much long suffering the vessells of wrath, prepared to destruction. And to make knowne the riches of his glory towards the vessels of mercy which he hath prepared unto glory. 1 *Thess.* 5.9. God hath not appointed us to wrath, but to obtaine mercy.

4. It is called destination: because it is a certaine determination of the order of meanes unto the end. But because God had determined this order with himselfe, before any actuall existence of things, therefore it is not simply called destination, but predestination.

5. It is called a decree: because it containes a definite sentence to be executed by certaine counsell. In the same sence also it it called a purpose, and counsell, because it propounds an end to be attained unto, as it were with an advised deliberation.

6. Hence predestination hath greatest wisdome, freedome, firmenesse, and immutability joyned with it: because these are found in all the decrees of God.

7. Therefore the reason of Predestination is unmoveable, and indissoluble, 2 *Tim.* 2. 19. The foundation of God standeth sure having this seale. The Lord knoweth who are his. And under that respect the number of the predestinated, (not only the formall number, or number numbering (as they speake) that is, how many men at length shall be saved, and how many not: but also the materiall number or number numbred, that is, who those severall men are) is certaine with God, not only by certainty of foreknowledge, but also by certainty of order of meanes. *Luc.* 10. 20. Rejoyce that your names are written in the Heavens.

8. For Predestination doth not necessarily presuppose either its limit, or object as existing, but it maketh it to exist: so that by force of predestination it is ordered, that it should be. 1 *Pet.* 1. 20. *Of Christ foreknowne before the foundations of the world were laid.*

9. Hence also it depends upon no cause, reason or outward condition, but it doth purely proceed from the will of him that predestinateth. *Mat.* 11. 26. Even so Father, because it pleased thee. *Rom.* 9. 16. 18. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy:

mercy: he hath mercy on whom he will, and whom he will he hardeneth.

10. Hence it is neither necessary nor agreeable to the Scriptures either to appoint any fore-required quality in man, as it were the formall object of Predestination: or so to assigne any certaine condition of man, that the rest should be excluded: for it is sufficient to understand that men are the object of this decree, so that the difference of the decree doth not depend upon man, but that difference, which is found in men, doth follow upon the decree.

11. In order of intention there is no fore-knowledge, fore-required, or ought to be presupposed unto the decree of Predestination, besides that simple intelligence which is of all possible things: because it depends not upon any reason, or eternall condition, but doth purely proceed from the will of him that doth predestinate. *Eph.* 1.5.9. He hath predestinated us according to the good pleasure of his owne will. According to his free good will which he had purposed in himselfe.

12. It is properly an act of Gods Will whereby it is exercised about a certaine object which it determines to bring to a certaine end by certaine meanes. *Eph.* 1.11. We were chosen, when we were predestinated, according to the purpose of him that worketh all things according to the pleasure of his own will.

13. This decree as it doth exist in the mind of God presupposing an act of the will is called fore-knowledge: whence it comes to passe that fore-knowledge signifies as much sometime as Predestination, but lesse properly, *Romans* 11. 2. Hee hath not cast away his people whom hee foreknew.

14. There is only one act of will in God properly, because all things in him are together, and nothing before or after, and so there is only one decree about the end and meanes: but after our manner of conceiving, God in order of intention doth will the end before the meanes. *Rom.* 8.30. Whom he hath predestinated, those he called: although in order of execution, he willeth the meanes first before their direction to the end. 2 *Thess.* 2. 13. He hath chosen us to salvation through sanctification, and faith.

15. Some-

15. Some things are the meanes, and the end, and the cauſes alſo of other meanes. *Iohn* 6.37. Whatſoever the Father giveth me ſhall come to me, and him that commeth to me I will in no wiſe caſt away, yet they are not cauſes of the act it ſelfe of Predeſtination, nor of all the effects of it.

16. There are ſome meanes which of their own nature are ordered to the end of Predeſtination: of which ſort are all thoſe things which pertaine to the grace revealed in the Goſpell; but other things in a certaine outward reſpect are ſubjected to this order: ſuch as are naturall good or evill things which above or beyond their nature through the over-ruling direction of grace doe worke together to our ſalvation.

17. Of Predeſtination there are two kindes, Election and Reprobation.

18. Election is the predeſtination of ſome certaine men, that the glorious grace of God may be manifeſted in them. *Eph.*1.4,5,6 He hath choſen us, he hath predeſtinated us to the praiſe of his glorious grace.

19. Election is an act of the will, which in God is only one and ſimple: yet after our manner of conceiving it ſets forth (by Synecdoche) by divers acts.

20. The firſt act of election then is to will the glory of his grace in the ſalvation of ſome men. 2 *Theſſa.* 2. 13. God hath choſed us from the beginning unto ſalvation.

21. The ſecond act is to appoint ſome certaine men who ſhal be made partakers of this ſalvation. 2. *Tim.* 2.19. The Lord knoweth who are his.

22. But the proper reaſon of election is in this ſecond act, which act containes theſe three things in the conceaving of it. 1. Love, *Rom.* 9.13. 2. Love with reſpect to a ſupernaturall and chiefe good. *Jer.* 31.3. *Eph.* 5.25. 3. Love with a ſeparating from others: in which comparative manner, there is contained a certaine virtuall intention of love. *Rom.* 9.13. *Iohn* 17.6. 1 *Cor.* 1.27,28.

23. The third act of election is a purpoſe or intention of preparing and directing thoſe meanes by which men elected

are

are certainely lead through to salvation as to an end. But these meanes are properly redemption, and application of redemption, *Iohn* 6. 37. 2 *Thess.* 2.13.

24. This third act in a speciall respect is called predestination: which is sometime in the Scriptures distinguished from election, even as it respects the elect above, *Rom.* 8.29. *Eph.* 1 4.& 5. Whom he did fore-know, those he also predestinated. As he hath chosen us. Who hath predestinated us. Although otherwise by a synecdoche it is used in the same sence with election.

25. Hence Predestination is sometime said to be according to his purpose. *Eph.* 1.11. And his purpose according to election, *Rom.* 9. 11. And election also according to purpose, the counsell, and good pleasure of the Will of God, *Eph.* 1.5.

26. There doth a certaine knowledge particularly accompany these acts of will in election in the mind of God, whereby God doth most certainly know the heires of eternall life: whence also election it selfe is called, knowledge or foreknowledge. *Rom.* 8.29. But this knowledge of God because with greatest firmnesse it retaines the distinct names of those that are to be saved, and the good things appointed for them, as if all were written in Gods Booke, therefore it is called the booke of Life. *Psalm:* 69. 29. *Revelations* 3.5. and 13.8.

27. This election was only one in God in respect of whole Christ mystically considered, that is, of Christ, and of those who are in Christ, as there was one Creation of all mankind; yet as a certaine distinction may be conceived according to reason, Christ was first elected as the Head, and then some men as members in him. *Eph.* 1.4.

28. Yet Christ is not the meritorious, or impulsive cause in respect of the election of men it selfe, although it hath the reason of a cause in respect of all the effects of of election, which follow the sending of Christ himselfe.

29. Christ himselfe in the first act of election as touching the worke of redemption is rightly said to be an effect, and meanes ordained to the salvation of man, as the end; as this

ſalvation is the action of God, *Iohn* 17.6. Thine they were, and thou gaveſt them me. Yet as this ſalvation is our good, Chriſt is not the effect, but the cauſe of it. So it may be rightly ſaid in reſpect of the firſt act of election, that Chriſt the redeemer was the effect and ſubordinate meanes, but in the third act of election he is to be conſidered as a cauſe, *Eph.* 1.3. He hath bleſſed us with all ſpirituall bleſſings, in the Heavens, in Chriſt.

30. Reprobation is the predeſtinating of ſome certaine men, that the glory of Gods Juſtice might be manifeſted in them. *Rom.* 9.22. 2 *Theſſ.* 2.12. *Iud.* 4.

31. Three acts are to be conceived in reprobation, as before in election.

32. The firſt act is to will the ſetting forth of Juſtice. Therefore the end of God in reprobation, is not properly the deſtruction of the Creature, but the Juſtice of God, which ſhines forth in deformed deſtruction.

33. Hence is the firſt difference in reaſon betweene election and reprobation, for in election not only the glorious grace of God hath the reſpect of an end: but alſo the ſalvation of men themſelves: but in reprobation damnation in it ſelfe hath not the reſpect of an end, or of good.

34. The ſecond act is to appoint thoſe certaine men in whom this Juſtice of GOD ſhould be made manifeſt. *Jude* 4.

35. That act cannot properly be called election: becauſe it is not out of love, neither doth it bring the beſtowing of any good, but the privation of it: Therefore it is properly called reprobation, becauſe it doth reject or remove thoſe about whom it is exerciſed, from that love wherewith the elect are appointed to ſalvation. As therefore in election, there is love with diſcerning ſo in reprobation there is ſeene the deniall of love with putting a difference.

36. But becauſe this negative ſetting apart which is found in reprobation, doth depend upon that ſetting apart which is in election: hence the remote end of reprobation is the glory of that grace which is manifeſted in election. *Rom.* 9.22, 23. He ſuffered the veſſels of wrath, that he might make known the riches of his glory toward the veſſels of mercy.

37. Be-

37. Becauſe of this ſetting apart, whereby God will not communicate bleſſedneſſe upon ſome perſons, he is therefore ſaid to hate them. *Rom.9.* 13. This hatred is called negative, or privative, becauſe it denies election: but it includes a poſitive act whereby God would that ſome ſhould be deprived of life eternall.

38. Nevertheleſſe in this is the ſecond difference of reaſon, between election and reprobation, that the love of election, doth beſtow the good on the Creature immediatly, but the hatred of reprobation, doth only deny good, doth not bring or inflict evill, but the deſert of the Creature comming between.

39. The third act of reprobatiõ is an intention to direct thoſe meanes whereby Juſtice may be manifeſted in the reprobate.

The moſt proper meanes of this kind are permiſſion of ſin, and living in ſin, *Rom.9.18* 2 *Theſſ.*2.11,12.

40. In this act there is the third difference of reaſon between election and reprobation, that election is the cauſe, not only of ſalvation, but alſo of all thoſe things which have the conſideration of a cauſe unto ſalvation: but reprobation is not properly a cauſe, either of damnation, or of ſin which deſerves damnation, but an antecedent only.

41. Hence alſo followes a fourth diſparity, that the very meanes have not alwayes among themſelves the reſpect of a cauſe and effect: for the permiſſion of ſin is not the cauſe of forſaking, hardning, puniſhing, but ſin it ſelfe.

CHAPTER XXVI.

Of Calling.

Hitherto of Application: The parts of it follow.

1. THE parts of Application are two. Union with Chriſt, and communion of the benefits that flow from that Union. *Phil.*3.9. That I may be found in him, having the righteouſneſſe that is by the Faith of Chriſt.

2. This Union is that ſpirituall relation of men to Chriſt whereby they obtaine right to all thoſe bleſſings which are prepared in him. 1 *Iohn* 5.12. *He that hath the Sonne hath life*: *And.* 3.24. *He dwelleth in him, and he in him.*

3. This Union is wrought by calling.

4. For Calling is a gathering of men together to Chriſt, that they may be united with him. 1 *Pet.* 2.4, 5. To whom comming, *Eph.* 4. 12. For the gathering together of the Saints for the edifying of the Body of Chriſt. From which Union with Chriſt there follwes Union with GOD the Father. 1 *Theſſ.* 1.1. & 2.1.1. To the Church which is in GOD the Father, and in our Lord Jeſus Chriſt.

5. This therefore is that firſt thing which pertaines to the application of redemption. *Eph.* 1.7, 8, 9. In whom we have redemption, &c. After he made known unto us the myſtery of his will: and it is that firſt thing which doth make a man actually elected in himſelfe, that is the firſt act of election which is ſhewed forth and exerciſed in man himſelfe: whence alſo it is that Calling and election are ſometime taken in the Scriptures in the ſame ſence. 1 *Cor.* 1. 26, 27, 28. *Yee* ſee your Calling: God hath choſen fooliſh things and weake things.

6. Hence the Calling of men doth not in any ſort depend upon the dignity, honeſty, induſtry, or any indeavour of the called, but upon election and predeſtination of God only. *Acts* 2.47. The Lord did ad to the Church ſuch as ſhould be ſaved. And 13.48. As many as were ordained to life believed. *Rom* 8.30. Whom he predeſtinated, them alſo he called: *Tit.* 3.5. Not by works of righteouſneſſe, but of his own mercy, *Iames* 1.18. *Of his owne will begat he us by the word of truth.*

7. The parts of Calling are two. The offer of Chriſt, and the receiving of him. *John* 1.11. He came to his own, and his own received him not. But to as many as receive him, he gave to them &c.

8. The offer, is an objective propounding of Chriſt, as of a meanes ſufficient and neceſſary to ſalvation. 1 *Cor.* 1.23, 24. We preach Chriſt the Power of God and the Wiſdome of GOD. *Hebr.* 7.25. He is able perfectly to ſave thoſe that

come

come to God by him. *Acts* 4.12. Neither is there any other name under Heaven, which is given among men, by which we must be saved.

9. But there is nothing propounded, nor ought to be propounded of Christ, in the Calling of men, to be believed as true, which is not simply and absolutely true. For this is both against the nature of a testimony, as it is an object of that Faith which is in the understanding, the formall reason whereof is truth: and also is against the nature of the Gospell it selfe, which by an excellency, is called the word of truth. *Eph.* 1 13.

10. The offer of Christ is outward, or inward.

11. The outward is a propounding, or preaching of the the Gospell or of the promises of Christ. *Acts* 9.15. That he may beare my name in the sight of the *Gentiles*.

12. Yet that man be prepared to receive the promises, the application of the Law doth ordinarily goe before to the discovery of sin, and inexcusablenesse and humiliation of the sinner: *Rom.* 7. 7. I knew not sinne, but by the Law.

13. Those promises as touching the outward promulgation, are propounded to all without difference, together with a command to believe them, but as touching the propriety of the things promised, which depends upon the intention of him that promiseth, they belong only to the elect, who are therefore called the sonnes and heires of the promise. *Rom.* 9. 8.

14. The inward offer is a spirituall enlightning, whereby those promises are propounded to the hearts of men, as it were by an inward word. *John* 6.45. Whosoever hath heard of the Father and hath learned, commeth to me. *Eph.* 1.17. That he might give unto you the spirit of wisdome and revelation, the eyes of your mind being enlightened, that ye may know what is that hope of your calling.

15. This also is sometime, and in a certaine manner granted to those that are not elected. *Hebrewes* 6. 4. & 10.29. *Mat.* 13. 20.

16. If any one oppose himselfe out of malice to this illumination, he commits a sin against the Holy Ghost, which

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is called unpardonable, or unto death. *Heb.*6.6.& 10.29. 1 *Iohn* 5.16. *Mat* 12.32.

17. The receiving of Christ is that whereby Christ being offered is joyned to man, and man unto Christ. *Iohn* 6.56. He abides in me, and I him.

18. In respect of this conjunction we say that we are in Christ, 2 *Cor.*5.17. And to put on Christ. *Gal.* 3.27. To be dwelled in by Christ. *Eph.*3.17. The house of Christ. *Hebr.*3.6. the Temple of Christ, 2 *Cor.*6.16. To be espoused to Christ. *Eph.*5.23. Branches of Christ, *Iohn* 15. 5. Members of Christ, 1 *Cor.*12.12. And the Name of Christ is in a certaine manner communicated to us. 1 *Cor.*12.12. So also is Christ.

19. By reason of this receiving, Calling is called conversion. *Acts* 26.20. Because all they who obey the call of God, are wholly converted from sin to grace, from the world to follow God in Christ : It is also called regeneration as by that word, the very beginning of a new life, of a new Creation, of a new Creature, is often set forth in the Scriptures. *Iohn* 1.13. & 3.6. 1 *Iohn* 3.9. 1 *Pet.* 1.23. & 22. As in respect of the offer it is properly called, Calling, as GOD doth effectually invite and draw men to Christ. *Iohn* 6.44.

20. Receiving in respect of man is either passive, or active. *Philippians* 3. 12. That I may apprehend : I was apprehended.

21. Passive receiving of Christ is that whereby a spirituall principle of grace is begotten in the will of man. *Eph.* 2.5. He hath quickned.

22. For this grace is the foundation of that revelation whereby a man is united with Christ, *Iohn* 3. 3. Except a man bee borne againe, hee cannot see the Kingdome of GOD.

23. But the will is the most proper and prime subject of this grace, because the conversion of the will is an effectuall principle of the conversion of the whole man. *Phil.*2. 17. It is God that worketh in you both to will and to doe, of his own good pleasure.

24. The enlightning of the mind is not sufficient to produce this effect, because it doth not take away that corruption

tion which is in the will, neither doth it communicate unto it any new ſupernaturall principle, by vertue whereof it may convert it ſelfe.

25. Yet the will in reſpect of this firſt receiving, hath not the conſideration either of a free agent, or a naturall patient, but only of obedientiall ſubjection. 2. *Cor.*4.6. Becauſe God who hath ſaid that light ſhould ſhine out of darkeneſſe, he it is who hath ſhined in our hearts.

26. Active receiving is *Actus elicitus*, an act of Faith drawn forth, whereby he that is called doth now wholly leane upon Chriſt as his Saviour, and by Chriſt upon God, *Iohn* 3.15.16. Whoſoever believes in him, 1 *Pet.*1.21. Through him believing in God.

27. This act of Faith doth depend partly upon a principle or habit of grace ingenerated, and partly upon the operation of God moving before and ſtirring up, *Iohn* 6.44. None can come to me, unleſſe the Father draw him.

28. It is indeed drawen out and exerciſed by man freely, but certainly unavoydably, and unchangeably. *Iohn* 6. 37. Whatſoever my Father giveth mee ſhall come unto mee.

29. With this Faith wherewith the will is turned to the having of the true good, there is alwayes joyned repentance, by which the ſame will is turned alſo to the doing of the true good, with an averſneſſe, and hatred of the contrary evill, or ſinne. *Acts* 19.4. *Marc.*1.15. Repent, and believe the Goſpell.

30. Repentance hath the ſame cauſes and principles with Faith, for they are both the free gifts of God. *Eph.*2. 8. Faith is the gift of God. 2 *Tim.*2.25. Whether God will at any time give them repentance. They have the ſame ſubject, becauſe both have their ſeat in the heart or will of man. *Rom.* 10, 9. 1 *Kings* 8,48. With the heart man believeth. They ſhall returne with all their heart. They are alſo begotten at the ſame time. But, firſt, they have divers objects, for Faith is properly carried unto Chriſt, and by Chriſt unto God: but repentance is carried to God himſelfe who was before offended by ſin, *Acts* 20.21. Repentance toward God, and Faith toward our Lord Jeſus Chriſt. Secondly, they have divers

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ends for Faith doth properly seeke reconciliation with God, but repentance a suitablenesse to the will of God. *Rom.*3. 25. A reconciliation through Faithin his bloud. *Acts* 26.20. That they should turne unto God doing workes meete to repentance.

31. Repentance in respect of that carefulnesse, and anxiety & terror arising from the Law which it hath joyned with it, doth goe before Faith, by order of nature, as a preparing and disposing cause: but in respect of that effectuall and kindly turning away from sin, as God is offended by it, so it followes Faith, and depends upon it as the effect upon his cause, and herein is proper to the faithfull.

32. Although this repentance doth alwayes bring griefe with it for sins past and present, yet it doth not so properly or essentially consist in griefe, as in turning from, and hatred of sin, and in a firme purpose to follow after good, *Amos* 5.14. 15. Hate the evill, Love the good.

33. That repentance is not true and sound, which doth not turne a man from all known sin, to every known good: neither that which doth not virtually continue, and is actually renewed as often as need is, from the time of conversion to the end of life.

34. Repentance is wont to be perceived before Faith: because a sinner cannot easily perswade himselfe that he is reconciled to God in Christ, before he feele himselfe to have forsaken those sins which did separate him from God.

CHAPTER XXVII.

Of Justification.

1. COmmunion of the blessings flowing from Union with Christ is that whereby the faithfull are made partakers of all those things they have need of, to live well, and blessedly with God. *Eph.* 1.3. He hath blessed us with all spirituall blessings. *Rom.*8.32. He who spared not his own

own Son, &c. How shall he not freely with him give us all things also?

2. This communion therefore doth bring a translation and change of condition to believers, from the state of sin and death, to the state of righteousnesse and life eternall. 1 *John* 3. 14. We know that we are translated from death to life.

3. This change of state is twofold; relative, and absolute or reall.

4. A relative change of state is that which consists in Gods reputation. *Rom.*4.5. And he that worketh not, but believeth in him that justifieth the ungodly, his faith is imputed to him for righteousnesse, 1 *Cor.*5.19. God was in Christ reconciling the World to himselfe: not imputing to them their offences.

5. Hence it admits no degrees ptoperly so called, but it is together and at once perfect in one only act, although in respect of the manifestation, sence, and effects, it hath divers degrees. Hitherto pertaines justification and adoption.

6. Justification is a gracious sentence of God, whereby for Christs sake apprehended by Faith he doth absolve the believer from sin and death, & accounts him righteous unto life. *Rom.*3.22.24. The righteousnesse of God by Faith of Jesus Christ in all, and upon all that believe: as they who are freely justified by his grace through the redemption made by Jesus Christ.

7. It is the pronouncing of a sentence, as the use of the word declares, which doth not set forth a physicall, or reall change in the holy Scriptures: but that judiciall, or morall change which consists in pronouncing of a sentence and in reputation. *Prov.*17.15. He that justifies the wicked. *Rom.*8.33. Who shall lay any thing to the charge of Gods Elect? It is God that Justifies.

8. Therefore *Thomas* with his followers doth fowly erre, who would have justification as it were a physicall motion, by a reall transmutation from a state of unrightousnesse to a state of righteousnesse; so as that the terme from which is sin, the terme to which, is inherent righteousnesse, and the motion is partly remission of sin, partly infusion of righteousnes.

9. This ſentence was. 1. As it were conceived in the mind of God by a decree of juſtifying. *Gal*,3.8. The Scripture foreſeeing that God would juſtifie the *Gentiles* by Faith. 2. It was pronounced in Chriſt our head, now riſing from the dead. 2 *Cor.* 5.19. God was in Chriſt reconciling the world to himſelfe not imputing their ſins to them. 3. It is virtually pronounced upon that firſt relation which ariſeth upon Faith begotten, *Rom.*8.1. There is therefore no condemnation to them that are in Chriſt Jeſus. 4. It is expreſly pronounced by the Spirit of God witneſſing unto our ſpirits our reconciliation with God. *Rom.*5.5 The love of God is ſhed abroad in our hearts by the holy Spirit that is given to us. In this teſtimony of the ſpirit juſtification it ſelfe doth not ſo properly conſiſt, as an actuall perceiving of that before granted as it were by a reflected act of Faith.

10. It is a gratious ſentence, becauſe it is not properly given by the Juſtice of God, but by his grace, *Rom.*3.24. Freely by his grace. For by the ſame grace whereby he called Chriſt to the office of Mediator, and did draw the elect to Union with Chriſt, he doth account them being already drawn and believing, to be juſt by that Union.

11. It is for Chriſts ſake, 2 *Cor.*5.21. That we may be made the righteouſneſſe of God in him, for the obedience of Chriſt is that righteouſneſſe in reſpect whereof the grace of God doth juſtifie us, no otherwiſe, then the diſobedience of *Adam* was that offence in reſpect whereof the juſtice of God did condemne us. *Ro.*5.18.

12. Therefore the righteouſneſſe of Chriſt is imputed to believers in juſtification. *Phil.*3.9 That I may be found in him not having mine own righteouſneſſe which is of the Law, but that which is by Faith of Chriſt, the righteouſneſſe of God through Faith.

13. But becauſe this righteouſneſſe is ordained of God to that end, and by his grace is approved and confirmed: ſo that ſinners can ſtand before him through this righteouſneſſe, therefore it is called the righteouſneſſe of God. *Rom.*10.3.

14. But this juſtification is for Chriſt, not abſolutely conſidered, in which ſence Chriſt is alſo the cauſe of vocation.

cation, but for Chriſt apprehended by Faith, which Faith doth follow Calling as an effect, and followeth righteouſneſſe, by which being apprehended juſtification followes: whence alſo righteouſneſſe is ſaid to be of Faith. *Romans* 9. 30. & 10. 16. And Juſtification through Faith, *Chap.* 3. 28.

15. This juſtifying Faith is not that generall Faith whereby in the underſtanding we yield aſſent to the truth revealed in the holy Scriptures: for that doth neither properly belong to thoſe that are juſtified, neither of it own nature hath it any force in it ſelfe to juſtifie, neither doth it produce thoſe effects which are every where in the Scripture given to juſtifying Faith.

16. Neither is it (to ſpeake properly) that ſpeciall confidence, whereby we doe apprehend remiſſion of ſins, and juſtification it ſelfe: for juſtifying Faith goeth before juſtification it ſelfe, as the cauſe goeth before the effect: but Faith apprehending juſtification doth neceſſarily preſuppoſe, and follow juſtification, as an act followes the object about which it is exerciſed.

17. That Faith therefore is properly called juſtifying, whereby we rely upon Chriſt for remiſſion of ſins and for ſalvation. For Chriſt is the adæquate object of Faith as Faith. Juſtifyeth. Faith alſo doth no otherwiſe juſtifie, then as it apprehends that righteouſneſſe by which we are juſtified: but that righteouſneſſe is not in the truth of ſome ſentence to which we yield aſſent, but in Chriſt alone, who is made ſinne for us, that wee might bee righteouſneſſe in him, 2 *Cor.* 5. 21.

18. Hence are thoſe Sermons ſo often repeated in the new Teſtament, which doe ſhew that juſtification is to be ſought for in Chriſt alone. *John* 1. 12. & 3 15. 16. & 6. 40. 47. 14. 1. 54. *Romans* 4. 5. & 3. 26. *Acts* 10. 43. & 26. 18. *Gal.* 3. 26.

19. This juſtifying Faith of it own nature doth produce, and ſo hath joyned with it a ſpeciall and certaine perſwaſion of the grace and mercy of God in Chriſt: whence alſo juſtifying Faith is oftentimes not amiſſe deſcribed by the orthodox by this perſwaſion, eſpecially when they doe op-

poſe that generall Faith to which the Papiſts aſcribe all things: but. 1. This perſwaſion as touching the ſence of it, is not alwayes preſent. For it may and often doth come to paſſe, either through weakeneſſe of judgement, or through divers tentations and troubles of mind, that he, who truly believeth, and is by Faith juſtified before God, yet for a time may thinke according to that which hee feeles, that he neither believeth, nor is reconciled to God. 2. There be divers degrees, of his perſwaſion, ſo that neither all believers have altogether the ſame aſſurance of the grace and favour of God, nor the ſame believers at all times: which yet they cannot properly affirme of juſtifying Faith without a great deale of detriment of that conſolation and peace which Chriſt hath left to believers.

20. Juſtification abſolves from ſin and death not immediatly by taking away the blame, or ſtaine, or all the effects of ſin: but that oblation and guilt to undergoe eternall death. *Ro.* 8.1.33.34. There is no condemnation, who ſhall lay any thing to their charge? who ſhall condemne?

21. Neither yet doth it ſo take away the guilt, as that it takes away the deſert of puniſhment from the ſin, which (the ſinne it ſelfe remayning,) can in no ſort be taken away; but it ſo takes away the guilt, that it takes away the revenging purſuit of the deſart of it, or the deadly effects of it.

22. This abſolution from ſins is called in a divers reſpect, but in the ſame ſence in holy Scriptures Remiſſion, Redemption, and Reconciliation, *Eph.* 1.6,7. For as the ſtate of ſin is conſidered as a bondage, or certaine ſpirituall captivity in reſpect of the guilt, ſo his juſtification is called Redemption, but as the ſame ſtate is conſidered as a ſubjection to doe puniſhment, ſo it is called remiſſion, as alſo a paſſing by, a blotting out, a disburdening, a taking away, a caſting away, a removing, a caſting behind the back, *Rom.* 4.7. *Col.* 2.13. *Mich.* 7.18. *Iſay* 43.12.38. 17. *Pſal.* 32.1.2. And as the ſame ſtate is conſidered as a certaine enmity againſt God, ſo juſtification is called a reconciliation. *Romans* 5.10. As alſo a certaine winking at ſin, *Numb.* 23.25. A covering of ſin. *Pſ.* 32.1.2.

23. But

23. But not only the ſins of juſtified perſons that are paſt are remitted, but alſo in ſome ſort thoſe to come. *Numb.* 23. 25. He ſeeth no iniquity in *Iacob*, nor perverſneſſe in *Iſrael*, becauſe juſtification hath left no place to condemnation, *Iohn* 5.24. He that believeth hath eternall life, and ſhall not come into condemnation: and it doth certainly and immediatly adjudge one to eternall life. It alſo maketh all that remiſſion, which was in Chriſt obtained for us, to be actually ours: neither can ſins paſt and preſent be altogether and fully remitted, unleſſe ſins to come be in ſome ſort remitted alſo.

24. But there is this difference, that ſins paſt are remitted by a formall application, by ſins to come onely virtually: ſins paſt are remitted in themſelves, ſins to come in the ſubject or perſon ſinning.

25. Yet thoſe that are juſtified doe daily deſire the forgiveneſſe of ſins, 1. Becauſe the continuance of this grace is neceſſary to them. 2. That the ſence and manifeſtation of it may be more and more perceived, as ſeverall ſinnes required. 3. That the execution of that ſentence which in juſtification is pronounced, might bee matured and furthered.

26. Beſides the forgiveneſſe of ſinnes there is required alſo imputation of righteouſneſſe, *Rom.* 5.18. *Rev.* 19.8. *Rom.* 8.3. Becauſe there may be a totall abſence of ſin, where notwithſtanding there is not that righteouſneſſe which muſt come in place of juſtification.

27. But this righteouſneſſe is not ſeverally to be ſought in the purity of the nature, birth, and life of Chriſt: but it ariſeth out of all the obedience of Chriſt together with remiſſion of ſins, as the ſame diſobedience of *Adam*, hath both robbed us of originall righteouſneſſe, and made us ſubject to the guilt of condemnation.

CHAPTER XXVIII.

Of Adoption.

1. ADoption is the gracious ſentence of God whereby he accepts the faithfull for Chriſts ſake, unto the dignity of Sons. *Iohn* 1.12. As many as receive him, to them he gave power to be made the Sons of God, to thoſe that believe in his Name.

2. It is called a gracious ſentence of God: becauſe it doth manifeſt the gracious will of God toward men: 1 *Iohn* 3.1. See what love the Father hath ſhewed to us, that we ſhould be called the Sons of God.

3. This ſentence is pronounced with the ſame diverſity of degrees as juſtification: for it was firſt in Gods predeſtination. *Eph.* 1.5. He hath predeſtinated us, that he might adopt us to be Sons. Afterward it was in Chriſt. *Gal.* 4.4 5. God hath ſent forth his Son, that we might receive adoption. Afterward it was in believers themſelves, The ſame *Chapter Verſe* 6. And becauſe yee are Sonnes GOD hath ſent forth the Spirit of his Sonne into your hearts, crying, *Abba* Father.

4. It is properly converſant about the faithfull that are called and juſtified, *Iohn* 1.12. For by adoption we are not made juſt: which would neceſſarily follow, if adoption were part of juſtification it ſelfe, as ſome would have it: neither is it a calling unto Chriſt, but a certaine excellent dignity flowing from the application of him. *Romans* 8. 17. Heires together with Chriſt.

5. Yet calling and juſtification have the reſpect of a foundation to this relation of Adoption: for the right of Adoption is obtained by Faith, and the righteouſneſſe of Faith. *Iohn* 1.12.

6. But although Adoption follow upon Faith: yet it doth not ſo immediatly follow, but juſtification comes betweene: for

for Adoption of its owne nature doth forerequire, and presuppose that reconciliation which is found in Justification.

7. Hence all the faithfull doe expect Heaven as it were by a double title, namely by the title of redemption which they have by justification, and by the title as it were of Son-ship, which they have by Adoption.

8. Which yet ought so to be understood that the title of redemption is a foundation of this right, and Adoption doth ad a certaine manner of excellency and dignity.

9. Hence ariseth the first difference betweene Divine Adoption and humane: for humane Adoption is of a person that is a stranger, which hath no right to the inheritance, but by force of Adoption: but the faithfull although by naturall generation they have no right to the inheritance of life, yet by vertue of regeneration, Faith and justification, they have it adjudged to them.

10. Hence also the second difference followeth, that humane adoption is only an extrinsecall denomination, and a communication of those things which are externall: but Divine adoption is a relation so reall, that it is also founded in an intrinsecall action, and in the communicating of a new inward life.

11. This Adoption is made for Christs sake: because Christ did not only deserve it as Redeemer, *Gal.* 4.5. That he might redeeme them, to receive the adoption of Sons. But also as being already applied by Faith, he is the bond of this Union *Rom.* 8.17.29. Heires of God, coheires with Christ. To be conformed to the Image of his Son.

12. For as Christ in justification is applied as a garment to cover our sins: so in Adoption he is applied as a brother and Prince of our salvation. *Hebr.* 2.10.11,12,13. Many Sons. The Prince of salvation. He that sanctifieth, and they that are sanctified are all of one. He is not ashamed to call them Brethren. Behold I and the children which God hath given mee.

13 This application and conjunction is so neere, that although Christ is properly the only naturall Son of God, and much more the first begotten of God: yet by this grace of Adoption, and communion with Christ, all the faithfull also

alſo are ſaid to be the firſt begotten of God. *Heb.*12.23. Yee are come to the univerſall aſſembly and meeting of the firſt borne who are written in Heaven.

14. Whence alſo it appeares that believers are in a far different manner the Sons of God then *Adam* was in the firſt Creation: for although *Adam* by reaſon of that dependance which hee had of God together with that ſimilitude and Image to which he was created, might be called metaphorically the Son of God; yet he was not the Son of God by this myſticall conjunction and communion with Chriſt who is the naturall Son of God.

15. Hence ariſeth the third difference betweene humane adoption and divine, for humane adoption was brought in upon want of a naturall Son: but the divine Adoption is not from any want, but out of aboundant goodneſſe, whereby a likeneſſe of a naturall Son, and a myſticall conjunction with him is communicated to the adopted Sons.

16. That dignity which this Adoption brings with it, doth not onely far exceed that common relation whereby God is ſaid to be the Father of every Creature: but that alſo which we had before the fall: becauſe that was weake, but this by reaſon of the band doth remaine for ever, *Iohn* 8.32. The ſervant abideth not in the houſe for ever: but the Son abideth for ever.

17. Hence the Name of God and of Chriſt is named upon the faithfull, by a ſpeciall right and reaſon. 1 *John* 3.1. As *Jacob* taking the ſons of *Ioſeph* into adoption would have them called by his name. *Gen.*48.5.

18. Hence alſo the faithfull are taken as it were into Gods Family, and are of his houſhold. *Gal.*6.10. That is, that they may be alwayes under the fatherly tuition of God, depending upon him, for nouriſhment, education, and perpetuall conſervation: as in old time among the *Hebrewes* adoption oftentimes was no otherwiſe teſtified then by the nurturing and education, of their next kindred in blood. *Heſt.* 2.7.

19. Together with the dignity of ſons there is joyned alſo the condition of heires, *Rom.*8.17. If ſons, then alſo heires: But this inheritance to which the faithfull are adopted, is bleſſedneſſe

bleſſedneſſe eternall : whence adoption doth ſometimes in Scripture comprehend all that glory which is prepared for the faithfull, and is expected by them in Heaven, *Rom.* 8. 23. Looking for our adoption, the redemption of our bodies.

20. Therefore eternall bleſſedneſſe pertaines to the faithfull, and is communicated to them, not of juſtice for their deſerts, but from that grace whereby they are taken into the number of ſons. *Gal.*3.29. If yee are Chriſts, then are yee *Abrahams* ſeed, and heires by promiſe.

21. Hence ariſeth a certaine fourth difference betweene humane adoption and divine: for humane adoption is ordained for that that the Son might ſucceed the Father in the inheritance : but divine adoption is not ordained for ſucceſſion, but for participation of the inheritance aſſigned: becauſe both the Father and his firſt begotten Son liveth for ever, and ſo admitteth no ſucceſſion.

22. A proper adjunct of this adoption is the teſtimony of the ſpirit which is given to the faithfull whereby this dignity is ſealed together with the inheritance which is to be expected from it, and it is called the ſpirit of Adoption, *Rom.*8.15. 16.23.*Gal.*4.5,6,7.

23. But the Spirit is ſaid to be communicated to the faithfull, not becauſe Faith goeth before all operation of the Spirit, as ſome unskilfully gather : for the very firſt regeneration and converſion is plainly attributed to the holy Spirit by Chriſt. *Iohn* 7.5, 6, 8. Borne of the ſpirit : but becauſe believers onely after they have already believed, doe receive this operation of the holy Spirit whereby they are ſealed, as with an earneſt of their inheritance. *Eph.*1.13.14.& 4. 30. *Gal.*3 14.

24. And hence alſo it doth ſufficiently appeare that aſſurance of ſalvation is not properly juſtifying Faith, but a fruit of that Faith : becauſe the Apoſtle expreſly ſaith. After yee believed, ye were ſealed. *Eph.*1.13.

25. The firſt fruit of adoption is that Chriſtian liberty. Whereby all believers are as ſet at liberty by a manumiſſion as it were from the bondage of the Law, ſin and the world. *Iohn* 8.32.36. If the Son ſhal ſet you free, ye ſhal be free indeed.

*Rom.*8.22. Being freed from sin we are made servants unto God. *Gal.*4. *Ierusalem* which is above is free, which is the mother of us all, *Hebr.*2.15. That he might set at liberty those who for feare of death were all their life time subject to bondage.

26. The second fruit is that the faithfull partaking of the dignity of Christ, are also by him, as it were, Prophets, Priests, and Kings. *Rev.*1.6.

The third fruit is, that all the Creatures and those things which are done by them, are either subject unto the dominion and pure use of the faithfull. *Tit.*1.15. 1 *Cor.*3.21.22. Or doe performe the office of Ministery for them, as it is affirmed of the Angells. *Heb.*1.14. Or at least doe turne to their good. *Rom.* 8. 28.

CHAPTER XXIX.

Of Sanctification.

So much of the relative change of the condition of the faithfull in Justification and Adoption: the reall change followes whereby that former is manifested, and as touching the effects, as it were committed to execution.

1. THE reall change of state is an alteration of qualities made in man himselfe. 2 *Cor.*5.17. Old things are past away, all things are become new.

2. But because it doth not consist in relation and respect, but in reall effecting; therefore it admits divers degrees, of beginning, progresse, and perfection. 2 *Cor.*4.16. The inward man is renewed day by day.

3. This alteration of qualities doth either respect that good which is just, and honest, and it is called Sanctification: or that good which is profitable and honorable, and it is called glorification. *Rom.*6.22. Yee have your fruit in holinesse, and the end everlasting life.

4. Sancti-

4. Sanctificatio n is a reall change of a man from the filthineſſe of ſin, to the purity of Gods Image. *Eph.*4.22,23,24. To put off as touching the old converſation, that old man, which doth corrupt it ſelfe in the deceivable luſts: and to be renewed in the ſpirit of your mind; and to put on that new man, who according to God is created to righteouſneſſe and true holineſſe.

5. For as by juſtification a believer is properly freed from the guilt of ſin, and hath life adjudged to him, the title of which life is as it were, determined in adoption; ſo by ſanctification the ſame believer is freed from the filthineſſe and ſtaine of ſinne and the purity of Gods Image is reſtored to him.

6. For here by Sanctification is not underſtood the ſeparation from a common uſe and conſecration to ſome ſpeciall uſe, in which ſence the word is often taken in Scripture, ſometime ſetting forth onely the outward, ſometime alſo that inward and effectuall ſeparation; for ſo it may be extended to calling or that firſt regeneration whereby Faith is communicated as a principle of new life: in which ſence regeneration and Sanctification is wont to be confounded by moſt: but by it is underſtood that change of a man, whereby a believer hath righteouſneſſe and inherent holineſſe communicated to them. 2 *Theſſ.*2.13. Through Sanctification of the Spirit.

7. For God himſelfe doth manifeſtly witneſſe that holineſſe is a gift of grace inherent, *Ier.*31.33. I will put my Lawes into their mind, and in their heart will I write them, *Ezech.* 36.26. 27. I will give you a new heart, and a new ſpirit will I put into the midſt of you.

8. But this ſanctification is diſtinguiſhed, from that change of a man which is proper to the calling of a man in Faith and repentance, In that that Faith there is not conſidered properly as a quality, but in relation to Chriſt: neither is repentance there conſidered as a change of diſpoſition; for ſo it is all one with ſanctification: but as a change of the purpoſe and intent of the mind. But here a reall change of qualities and diſpoſitions is looked unto.

9. It is called a reall change, that it may be diſtinguiſhed

not onely from justification, but also from that sanctification which is by Justification, as is the Sanctification of the seventh day: or also that which is by relation of a signe, as is the Sanctification of the elements in the Sacraments, or lastly, that which is by manifestation, in which manner GOD himselfe is said to bee sanctified by men. 1 *Peter* 3. 14.

10. It is of the whole man, not of some one part. 1 *Thess.* 5. 23. Now the God of peace himselfe sanctifie you wholly, and your whole spirit, soule and body be preserved blameles unto the comming of our Lord Jesus Christ. Although so much of man, *Tantum & totum* or that whole that is in man is not presently changed.

11. But although the whole man be partaker of this grace, yet it first and chiefly agrees to the soule, and afterward from the soule is derived to the body, as the body of it is capable by that obedientiall power wherewith together with the soule it is subject to the will of God. So also in the soule first and properly it agrees to the will, from which it is derived into other faculties according to the order of nature. *Deut.* 30. 6. The Lord thy God shall circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soule, that thou maist live. *Rom.* 2. 29. The circumcision of the heart.

12. It is a change of a man from sin, to distinguish it from that sanctification which is, *A contrario merè negativo* from the meere negative contrary, such as that was which is attributed to the humane nature of Christ, which is said to be sanctified, or made holy, although the nature of Christ was never defiled with sinne.

13. The terme from which this is, is filthinesse, corruption, or the blot of sin, 2 *Cor.* 7. 1. Let us purge our selves from all filthinesse of flesh and spirit, perfecting holinesse in the feare of God.

14. The terme to which, is the purity of Gods Image, which is said to be framed or created againe in knowledge, righteousnesse and holinesse. *Eph.* 4. 24. Or a conformity to the Law of God. *Jam.* 1. 25. Newnes of life. *Rom.* 6. 4. The new creature. 2 *Cor.* 5. 16. *Gal.* 6. 15. & the Divine nature, 2 *Pet.* 1. 4.

15. But

15. But it is called the new and Divine creature. 1. Becauſe it is not produced of thoſe principles which are in us by nature, as the habit of all arts are brought forth which are gotten by induſtry and learning, but out of a new principle of life, communicated by God unto us, in our calling. 2. Becauſe our naturall diſpoſition is altogether of another kinde then it was before. 3. Becauſe in its meaſure it reſembles that higheſt perfection which is found in God.

16. There be two degrees of this ſanctification, one in this life, which is called in generall an infancy. 1. *Cor.* 13. 11, 12. *Eph.* 4. 14 2 *Pet.* 2. 2. Becauſe although that variety be found in this life, that if ſome of thoſe that are ſanctified be compared with others and with themſelves at divers times, then ſome may be rightly called infants, and others men growen, whilſt they live here. *Heb.* 5. 13, 14. Yet the higheſt degree which we attaine to in this life is onely a beginning of holineſſe promiſed and to be expected. The other degree is called mans age and perfect age. *Eph.* 4. 14. 1 *Cor.* 13 11. *Phil.* 3. 12. Becauſe in the life to come the motion and progreſſe of ſanctification ceaſeth, there is onely found reſt, and perfection, ſo that in this life we are more properly ſaid to have ſanctification then holineſſe, and in the life to come: holineſſe only, and not ſanctification:

17. Sanctification therefore hath two parts: one in reſpect of the terme from which, is called mortification, and the other in reſpect of the terme to which, is called vivification and reſurrection. *Rom.* 8. 5, 6.

18. Mortification is the firſt part of ſanctification whereby ſin is waſted, *Col.* 3. 3. 5. Ye are dead, mortifie therefore your earthly members.

19. The meritorious; and exemplary cauſe of it is the Death of Chriſt. *Rom.* 6. 5. 6. Being grafted into the likeneſſe of his death: knowing this that our old man is crucified with him.

20. The cauſe principally working is that ſpirit of God who communicates to the faithfull the efficacy of his death. *Rom.* 8. 13. If by the ſpirit yee mortifie the deeds of the body, yee ſhall live.

21. The adminiſtring cauſe is Faith it ſelfe, *Rom.* 6. 17. From

the heart yee have obeyed that forme of doctrine unto which yee were delivered.

22. From this mortification there followes in all that are sanctified a deniall of themselves, and the World. *Luc.*9.23. *Gal.*6,14.

23. Hence ariseth that inward difference which is betweene sin, which remaines in the faithfull from that which remaines in others: In others sin is raigning, prevailing, and predominating: in the faithfull it is broken, subdued and mortified.

24. Vivification is the second part of sanctification wherby the Image or life of God is restored in man. *Col.*3.10. *Eph.* 4.24. *Rev.*12.2. Having put on the new man: be ye transformed by the renewing of your mind.

25. The exemplary cause of it is the Resurrection of Christ. *Col.*3.1.2. Ye are risen with Christ.

26. The cause principally working is the Spirit of God, which raised Christ from the dead, *Rom.*8.11. If the Spirit of him that raised Jesus from the dead dwelleth in you.

27. The administring cause is Faith, *Gal.*2.20. The life which I now live in the flesh, I live by the Faith of the Son of GOD.

28. From this vivification there ariseth a strong tye in those who are sanctified, of themselves to be addicted wholy to God and to Christ. 2 *Cor.* 8. 5. They give themselves to the Lord.

29. Because this sanctification is imperfect whilest we live here as infants, therefore all the faithfullare informed as it of were with a double forme, sin and grace: for the perfection sanctification not found in this life, unlesse in the dreames of some fantastick persons. 1 *John* 1.8. If wee say we have no sin, we deceive our selves, and there is no truth in us. Yet all that are truly sanctified doe tend unto perfection, *Mat.*5.48. 1 *Cor.* 13.11. 2 *Pet.*3.18.

30. Sinne or the corrupted part which remaines in those that are sanctified, is called in Scriptures, The old man, the outward man, the members, and the body of sinne. Grace or the renewed part is called the new man, the spirit, the mind, &c.

31. Here-

31. Hereupon there followes two things. 1. A ſpirituall war which is made continually betweene theſe parties. *Gal.* 5.17. For the fleſh luſts againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary one to the other. 2. A dayly renewing of repentance.

32. That fleſh which remaines in the regenerate, is not only in the vegetative, and ſenſitive appetite, but alſo in the will, and reaſon it ſelfe. 1 *Theſſ.* 5.23.

33. The fleſh or this concupiſence hath the true and proper reaſon of ſinne in the regenerate themſelves. *Rom.* 7.

34. With this corruption even the beſt workes of the Saints are infected, ſo as they have need of ſome remiſſion.

35. Yet the good works of the regenerate are not to be called ſins, but defiled with ſin.

36. That defilement of good workes, (by reaſon of Juſtification) doth not hinder but they may be accepted of God to be rewarded.

37. That fight which is found in wicked men betweene conſcience and the will, is not the ſtriving of the ſpirit againſtthe flect, but of the fleſh fearing againſt the fleſh deſiring.

CHAPTER XXX.

Of Glorification.

In the former diſputation we ſpake of ſanctification which is one part of the alteration of qualities, which did reſpect that good that is juſt and honeſt: the other part followes, namely Glorification which reſpects that good, that is profitable and honorable.

1. *Glorification* is a reall tranſmutation of a man, from miſery or the puniſhment of ſinne, unto happineſſe eternall. *Rom.* 8.30. And whom hee juſtified, thoſe hee glorified.

2. It

2. It is called a reall transmutation, that it may be distinguished from that blessednesse which is either virtuall onely, in Election, Calling, Justification, and Adoption, or declarative in holy workes. *Rom* 4 6. *David* declares that man to be blessed to whom God imputeth righteousnesse, &c. *Psal.* 65. 5. Blessed is hee whom thou chuseſt, and bringeſt to dwell in thy Courts. *Matthew* 5. Blessed are the poore in spirit, &c.

3. In respect of the terme from which, *viz.* misery or the punishment of sin, it is called a redemption. 1 *Cor.* 1.30. *Eph.* 1.14. *Gal.* 3.13. *Heb.* 2.14, 15.

4. This redemption is a reall delivering from the evills of punishment: which is nothing else in very deed, but the execution of the sentence of Justification: for in Justification, as wee are judged to be just, so we are judged to have life. Now Glorification makes that life that was judged, and pronounced ours by reall communication, to be ours actually and by possession.

5. It is said to be reall, that it may be distinguished from that redemption which is in the paiment of the price of redemption, and in application of the same to justification, whereof mention is made *Eph.* 1.7. *Col* 1.14.

6. In the Scriptures also it is wont to be called deliverance, and preservation from the wrath of God, from death and from the kingdome of darkenesse.

7. In respect of the terme to which, it is called, beatification, blessing, life eternall, glory, Glorification, the kinddome of our Lord and Saviour Jesus Christ, and an immortall inheritance. *Eph.* 1.3. *John* 3.36. & 6.47. 2 *Pet.* 1. 3. 11. 1 *Pet.* 1.4. & 5.10.

8. The first degree of this Glorification begun, is the apprehension and sence of the love of God shining forth in Christ, upon the communion which the faithfull have with him. *Ro.* 5.5. The love of God is shed abroad in our hearts, by the holy spirit which is given to us.

9. Hence there ariseth a certaine friendship betweene God, Christ, and the faithfull, *John* 15.15. I have called you friends, because all that I have heard of my Father have I made known unto you. *James* 2.23. *Abraham* was called the friend of God.

10. The

10. The ſecond degree is undoubted hope and expectation, of the enjoyment of all thoſe good things which God hath prepared for his. *Rom.* 5. 2. We rejoyce under the hope of the glory of God.

11. Hence is freedome to come to God with boldneſſe. *Eph.* 2.18.&3.12. *Heb.*10.22.

12. Hitherto pertaines the aſſurance of perſeverance and ſalvation alſo, *Rom.*8.38.

13. For this aſſurance as touching the thing it ſelfe which is called a certainty of the object, is ſealed to all true believers: but as touching the perceiving of it, which is called a certainty of the ſubject, it is not alwayes preſent to all; yet it may bee gotten by any without ſpeciall revelation, and it ought alſo to be ſought for by all: ſo as this certaine confidence rightly grounded hath nothing common with preſumption.

14. This certainty is grounded upon, and confirmed to the faithfull by the word, the ſeales, by oath, and by the earneſt of God himſelfe. *He.*6.17. God willing abundantly to ſhew to the heires of the promiſe the immutability of his counſell, he bound it by an oath: that by two immutable things we may have ſtrong conſolation. *Eph.* 1. 13. Yee are ſealed with that holy Spirit of promiſe which is the earneſt of our inheritance.

15. This truth is perceived, and made certaine to us. 1. By a certaine ſpirituall ſence whereby the grace of God now being preſent, doth make its preſence manifeſt, and evident to the believer. 2. By the gift of diſcerning whereby believers doe diſtinguiſh true grace from the ſhew of it. 3. By diſcourſe and teſtimony of conſcience whereby grace and ſalvation is no leſſe ſeale to the faithfull, then ſin and death to unbelievers. 4. The Spirit of God himſelfe doth ſo confirme all theſe wayes of perceiving, that they have the ſame certainty that Faith hath. *Rom.*8.16. The ſpirit it ſelfe witneſſeth with our ſpirit, that we are the Sons of God. 1 *Cor.*2.12. We have received the ſpirit which is of God, that we may know the things which God hath freely given us. 2 *Cor.*13.5. Try your ſelves whether yee be in the Faith, examine your ſelves. 1 *Iohn* 4.16. We know, and believe, the love which God hath towards us.

16. This certainty doth follow upon the perceiving of Faith and Repentance, where the free covenant of God is rightly understood. 2 *Cor.* 13.5.

17. If either of these be wanting, this certainty is taken away as touching the perceiving of it; so that hee that doth rightly understand the promise of the covenant, cannot be sure of his salvation, unlesse hee perceive in himselfe true Faith and repentance: neither can he that feeles himselfe truly to believe, and repent, be sure of his perseverance and salvation, unlesse he also understand by the covenant that God will mightily preserve those that believe and repent, even to the end.

18. Therefore certainty of salvation is not of any, nor otherwise perceived, but those who together with Faith keepe a good conscience, and that whilst they keepe it from any grievous wound, which by those sins is brought which are wont to wast conscience.

19. Hence as Faith, and a good conscience doe florish or languish in men, so also this certainty is either confirmed, or diminished. *Ps.* 51.

20. They therefore that without any sence or care of Faith, and repentance doe certainly hope for salvation, in presuming they hope, and hoping they perish.

21. From this certainty ariseth consolation, peace, and joy unspeakable. *Rom.* 5.2.3. 1 *Pet.* 1.8. *Ro.* 14.17. 2 *Cor.* 1.5. Which are the first fruits of glory, *Rom.* 8.23.

22. Consolation is an easing of feare and oppressing griefe. 2 *Cor.* 1.4. Yet it containes sometimes by a Synecdoche all salvation begun. *Col.* 2.2.

23. Peace is a quieting of the mind, which ariseth partly from deliverance from evills, and partly from the presence or hope of contrary good things. *Phil.* 4.7.

24. When it is joyned with grace in the Apostles salutations, then it sets forth all that felicity which is communicated to the faithfull by the favour of God.

25. Joy is that delight which is perceived from the conjunction, and communion of the chiefe good.

26. Hence eternall life it selfe is called joy. *Mat.* 25.21. *Iohn* 15.11.

27. The

27. The third degree is in partaking of the ſpirituall gifts of grace with abundance, or overflowing. *Col.* 2.2.7.10. With all riches of the full aſſurance of underſtanding. Abounding in Faith: complete.

28. Hence the abundance of grace is ſaid to miniſter a large entrance into the Kingdome of GOD. 2 *Peter* 1. 8. 11.

29. The fourth degree is in experience of the good will or kindneſſe of God. *Pſal.* 31.20. How great is thy goodneſſe which thou doſt lay up for them that feare thee? *Pſal.* 65. 5. We are ſatisfied with the goodneſſe of thy Houſe, with the things of thy holy Temple.

30. Hitherto pertaineth that fatherly providence of God whereby he watcheth alwayes over the faithfull for good, as he watcheth over the wicked for evill: in which reſpect, in Scripture the good Hand of God is ſaid to be-with his. *Nehem.* 2.8.

31. Hence all things worke together for good to them that love God, *Rom.* 8. 28.

32. From the ſence of all theſe, the faithfull are rooted, and grounded in the love of God. *Eph.* 3.17.

Perfect Glorification is in the taking away of all imperfection from ſoule and body, and communication of all perfection.

This is granted to the ſoule immediatly after the ſeparation of it from the body. 2 *Cor.* 5. *Verſe* 2. *Phil.* 1.23. *Heb.* 2. 12.23. But it is not ordinarily granted to the ſoule and body joyntly before that laſt Day, wherein all the faithfull ſhall bee perfected together in Chriſt. *Epheſ.* 4. 13. *Philippians* 3.20.21.

CHAPTER XXXI.

Of the Church mystically considered.

Thus much of the application of Redemption considered in it selfe: The subject to which, and the manner by which this application is made, doth follow.

1. THE Subject is the Church. *Eph.* 5.25,26,27. Christ loved the Church, and gave himselfe for it: that he might sanctifie it being purified by him with the washing of water through the Word: that he might make it to himselfe glorious, that is, a Church not having spot or wrinkle or any such thing, but that it might be holy and unblameable: whence Election, Redemption, Vocation, Justification, Adoption, Sanctification, and Glorification doe in their propriety belong to the same subject, that is, to the same singular men, which make the Church. *Iohn* 17.9.10.& 11. I pray for them; I pray not for the World, but for them whom thou hast given mee, because they are thine, *Rom.* 8. 29.30. For whom hee hath fore-knowne, them hee did predestinate, &c.

2. Yet the Church hath so the consideration of a subject in respect of this application, that it is also an effect of the same application: for it is not first actually a Church, and afterward made partaker of Union and communion with Christ; but because it is united to Christ, therefore it is the Church of Christ.

3. And this is the reason why we can neither explaine nor understand the nature of the Church, unlesse those things which pertaine to the application of Christ, be first explained and perceived.

4. The elect before they be grafted into Christ are in themselves no otherwise of the Church, then that power which in its owne time shall certainly come into act, by reason of Gods

Gods intention and his transaction with Christ: because that remote power which is common to all men, in respect of the elect, is certainly determined in God.

5. Therefore those orthodox Divines, which define the Church a company of elect ones, doe either by elect ones understand, those that are called according to election; or, they define the Church not only as it doth actually exist, but also as it is to be hereafter.

6. That first thing which doth make actually a Church is calling: whence also it hath taken both its name and definition.

7. For the Church is a company of men that are called. 1 *Cor.* 1. 24. With 10. 32. Called both *Iewes* and *Greekes*. To the *Iewes*, to the *Greekes*, and to the Church of God. But because the end of calling is Faith, and the worke of Faith is ingrafting into Christ, and this Union with Christ, doth bring with it communion with Christ; hence it is defined, in the very same sence, a company of believers, a company of those who are in Christ; and a company of those that have communion with Christ.

8. But as Faith doth so respect Christ, as that by Christ also it respects God; so this Church, which doth exist by Faith is both referred to Christ as to the head, and by Christ unto God: whence the Church is called the body of Christ. *Col.* 1. 24. And also the Church of God. 1 *Cor.* 10. 32. The Kingdome of Christ. *Coloss.* 1. 13. And the Kingdome of GOD, *Rom.* 14. 17.

9. It is called a company: because it doth consist properly in a multitude joyned in fellowship together, or a community of many, not in some certaine one that is called: whence *Eph.* 4. 16. It is called a body fitly joyned and compacted together, of divers members, and by the same reason it is often called in Scripture an House, a Family, a City, a Kingdome, a Flock, &c.

10. This company is restrained to men: because the good Angels, although in some respect they pertaine to the Church, by reason of that Union they have with Christ, and the grace of conservation communicated by him, yet they are not *homogeneall* members of the Church redeemed.

11. The forme or constituting cause of this Church must needs be such a thing which is found alike in all the called: but this can be nothing else then a relation, neither hath any relation that force besides that that consists in a chiefe and intimate affection to Christ: but there is no such in man besides Faith: Faith therefore is the forme of the Church.

12. For Faith as it is in every believer, distributively, is the forme of those that are called: but as it is considered in all collectively, it is the forme of the company of those that are called, that is the Church.

13. For the same, believing men, who being in severall distributively, considered are the called of God, are also the Church of God, as they are joyntly or collectively considered in a company.

14. Hence all those promises of God which are made to the Church in the Scriptures, and doe containe in themselves essentiall blessings, doe also pertaine to every believer.

15. This relation is so neere, that in respect of it, not only Christ is the Churches, and the Church Christs, *Cant.* 2. *Verse* 26. But also Christ is in the Church, and the Church in him. *John* 15 *Verse.* 4. 1 *Iohn* 3. *Verse* 24 So that the Church is mystically called Christ. 1 *Cor.* 12. 12. And the fullnesse of Christ. *Eph.* 1. 23.

16. Hence the Church by a metaphor is called the bride, and Christ the Bride-groome: the Church a City, and Christ the King; the Church an House, and Christ the House-holder; the Church the branches, and Christ the Vine: finally the Church a body, and Christ the head.

17. But by these comparisons, there is signified not onely the Union and Communion which is betweene Christ and the Church, but also the way of order whereby Christ is the beginning of all dignity, life, power, and perfection, to the Church.

18. This Church is mystically one, not generally, but as it were the *Species Specialissima*, or *Individuum*: because it hath no kind properly so called.

19. It is therefore called catholique, not as catholique signifies a *Genus* or some generall thing, but as it sets forth something integrally universall, (as when we say the universall

sall world) becauſe it containes the faithfull of all Nations, of al places, and of all times.

20. Therefore no part of the Church can truly be called catholick, but as it doth profeſſe that Faith which is the Faith of the catholick Church, in which ſence the Ancients, did not onely call that part of the Church which was at *Rome*, but other Churches alſo. As our Church at *Franeker*, may be rightly called catholick, as it doth profeſſe that Faith which belongs to the catholick Church.

21. The Church is devided into members according to the degrees of communion which it hath with Chriſt, in which reſpect it is called either Militant, or Triumphant.

22. The Church militant is that which is partaker onely of communion begun: and ſo doth wraſtle as yet with enemies in the field of this World. 1 *Cor.*13.9.12 We know in part, and propheſie in part: for we ſee now through a Glaſſe and darkly. 2 *Cor.*10.3 The weapons of our warfare. *Eph.*6.12,13. Wee wraſtle, therefore take to you the whole Armour of GOD.

23. The Church triumphant is that which is already perfitted. *Eph.*4.13. Untill we all come to a perfect man, to the meaſure of the full ſtature of Chriſt. 1 *Cor.*15. After commeth that which is perfect.

24. The militant Church is both inviſible and viſible, namely with outward ſight or ſence.

25. But this diſtinction is not a diſtribution of the *Genus* into the *Species*, as if ſo be there were one Church viſible, and another inviſible; nor of the whole into the members, as if one part of the Church were viſible, and another inviſible: but a diſtinction of the adjuncts of the ſame ſubject, becauſe inviſibility is an affection or manner of the Church, in reſpect of the eſſentiall, and internall forme: viſibility is an affection or manner of the Church in reſpect of the accidentall, and outward forme.

26. The eſſentiall forme is inviſible: becauſe it is both a relation, which doth not come into the ſence, and alſo ſpirituall, and ſo removed more from ſence then in many other relations.

27. The

27. The accidentiall forme is visible, because it is nothing else then an outward profession of inward Faith, which may be easily perceived by sence.

28. This visible profession is that visible communion of the Saints which they have with Christ, and among themselves.

29. The acts of communion with Christ are those visible acts, by which they present themselves to God in Christ to receive his blessings, and to give the glory of them to him.

30. The acts of communion among themselves are all those acts, by which they study to doe good each to other: but especially those which directly make to further their communion with God in Christ.

31. Many acts of this latter kind are to be exercised also toward those who as yet are not members of the Church: because by a certaine power they are to be judged to belong to it.

32. This Church as it is visible in it selfe, is in respect of others and comparatively also distinguished into the Church lying hid, and manifest.

33. That which is manifest is when the number is greater, and the profession more free and more publick.

34. That which is hidden is when the number is lesse, and profession lesse open: which is wont to come to passe by reason of heresies, persecutions, or prophane manners abounding abroad.

35. In the same respect also the Church is purer and impurer, as the profession is more or lesse perfect.

36. But this profession doth not depend upon confession only and preaching of the Word, but also upon the receiving of it and religious obedience to it.

37. But although the Church be subject to such changes, and may leave any part of the World, yet it hath never totally failed, or shall faile from the beginning of the gathering it to the end of the World.

38. For Christ must alwayes have his Kingdome in the mids of his enemies, untill hee shall make his enemies his foote-stoole.

39. Yea the Church doth never wholly cease to be visible, for although sometime there scarse appeare a Church any where

where so pure, that one may fly unto it in communion of the same worship in all things: yet the Church doth in some sort abide visible in that very impurity of worship and profession.

CHAPTER XXXII.

Of the Church Instituted.

1. THE Church as it lives upon Earth, although it be not wholy visible together, yet it is visible in its parts, both dividedly in the severall members, and joyntly in companies or Congregations.

2. The former visibility is by mens personall profession which doth not make a Church simply visible, but in certaine members, or visible members of the Church, although the Church in it selfe or in its integrall state is not visible in the same place. *Acts* 19 1 *Paul* came to *Ephesus* where he found certaine Disciples.

3. That visibility, which is in distinct companies or congregations, doth not only make a visible Church, but touching the outward forme doth make so many visible Churches as there are distinct congregations. *Revel.* 1. 4. The seven Churches. 2 *Cor.* 8. 1. 19. The Churches of *Macedonia*, all the Churches.

4. For those congregations are as it were similary parts of the catholick Church, and so doe partake both of the name and nature of it.

5. Therefore a particular Church in respect of that common nature which is found in all particular Churches, is a *Species* of the Church in generall, but in respect of the catholick Church which hath the respect of an whole, it is a member compounded of divers severall members gathered together, and so in respect of those members it is also an whole.

6. Such a congregation or particular Church is a society of believeres joyned together by a speciall band among themselves,

selves, for the constant exercise of the communion of Saints among themselves.

7. It is a society of believers: because that same thing in profession doth make a Church visible, which by its inward and reall nature doth make a mysticall Church, that is, Faith.

8. But because true Faith hath holinesse joyned with it, which it doth effectually worke, *Acts* 15. 9. And so the profession of true faith cannot be disjoyned from the profession of holinesse, therefore the Church is promiscuously and in the same sense called, a society of believers, and of Saints. *Eph.* 1. 1. To the Saints which are at *Ephesus* and faithfull in Christ Jesus. 1 *Cor.* 1. 2. compared with, 2 *Cor.* 1. 1. *Rom.* 1. 7. *Colos.* 1. 2.

9. Hence visible and particular Churches also, by reason of this Faith which they professe, are rightly said to be in God the Father, and in the Lord Jesus Christ. 1 *Thess.* 1. 1. 2 *Thess.* 1. 1.

10. It is also very probable that there is no such particular Church in which the profession of the true Faith flourisheth, but in the same also there are found some true believers.

11. But those who are onely believers by profession, so long as they remaine in that society are members of that Church, as also of the catholick Church as touching the outward state, not touching the inward or essentiall state. 1 *John* 2. 19. They went out from us, but they were not of us.

12. Among believers there are to be accounted as members of the Church the children of those believers who are in the Church: 1 *Cor.* 7. 14. Your children are holy. For they are partakers of the same covenant, and the same profession with their parents.

13. Yet infants are not so perfect members of the Church, as that they can exercise acts of communion, or be admitted to partake of all the priviledges thereof, unlesse there doe first appeare an increase of Faith: but they are not to be excluded from those priviledges which pertaine to the beginning of Faith and entrance into the Church.

14. Believers doe not make a particular Church, although peradventure many may meete and live together in the same

ſame place, unleſſe they be joyned together by a ſpeciall bond among themſelves: for ſo ſome one Church ſhould often be diſſolved into many, and many alſo ſhould be confounded into one.

15. This bond is a covenant, either expreſſe or implicite, whereby believers doe particularly bind themſelves, to performe all thoſe duties, both toward God and one toward another, which pertaine to the reſpect and edification of the Church.

16. Hence it is that in the old Teſtament wee doe for the moſt part ſo often read of the renewing of their covenant, as there is related any ſolemne reformation of the Church.

17. Hence none is rightly admitted into the Church, but by confeſſion of Faith and promiſe of obedience.

18. This joyning together by covenant doth onely ſo far forth make a Church as it reſpects the exerciſing the communion of Saints: for the ſame believing men may joyne themſelves in covenant to make a City or ſome civill ſociety, as they doe immediatly reſpect a common civill good, but they doe not make a Church but as in their conſtitution they reſpect holy communion with GOD among themſelves.

19. Hence the ſame men, may make a City or politicke ſociety and not a Church; or a Church, and not a City; or both a Church and a City.

20. Hence it is that thoſe meetings that are formally Eccleſiaſticall, are ſaid to be had in the Name of the Lord. *Mat.* 18. 20. 1 *Cor.* 5. 4.

21. Neither yet doth ſome ſuddaine joyning together, and exerciſe of holy communion ſuffice to make a Church: unleſſe there be alſo that conſtancy, at leaſt in intention, which brings the ſtate of a body, and members in a certaine ſpirituall politie.

22. This Church is inſtituted by God and by Chriſt, *Heb.* 3. 3, 4. He that builded the Houſe, for every Houſe is built by ſome, and in this reſpect it differs from the myſticall Church, the gathering of which together into one is not preſcribed unto men, but performed immediatly by divine operation, but the gathering together into an inſtituted

Church is so performed by God, that his command and mans duty and labour doe come betweene. *Hebr.* 10. 25. Not forsaking the assembling our selves together,

23. But it is ordained by God and Christ onely, because men have neither power of themselves to institute, or frame a Church unto Christ, neither have they by the revealed will of God any such power committed to them: their greatest honour is, that they are servants in the House of God. *Heb.* 3.5.

24. It is not therefore in the power of man either to take away any of those things which Christ hath granted to his Church, or to ad other to them of the like kind: although he may and ought by all lawfull meanes to provide, that those things which Christ hath ordained may be farthered, and confirmed.

25. But Christ hath so instituted the Church, that it alwayes depends upon himselfe as upon the head, so that if it be distinctly considered without Christ, it is not a compleat body.

26. Hence the Church it selfe may not properly make new Lawes to her selfe of new things to be ordained, but shee ought onely to care for this, that shee doe well find out the will of Christ, and observe his ordinances in order and decently, with greatest fruit of edification.

27. But because the ordinances of Christ have alwayes a blessing of God joyned with them, therefore here are divers promises of God made to the Church of the presence of Christ. *Mat.* 18.20. 1 *Cor.* 5.4. So as in a speciall manner hee is said to be conversant and to walke in the Churches. *Revel.* 2. 1. *Esay* 31. 9. And of the presence of the Holy Spirit, *Esay* 59.21. So that a more ample and certaine blessing of God may be expected in the Church of God instituted, then in any solitary life whatsoever.

28. They therefore that have opportunity to joyne themselves to the Church, and neglect it, doe more grievously sinne, not onely against God in respect of his ordinance, but also against their owne soule in respect of the blessing adjoyned. And if they doe obstinatly persist in their carelessenesse, whatsoever they doe otherwise professe, they can scarce

be

be accounted for believers truly seeking the Kingdome of GOD.

29. The profession of the true Faith is the most essentiall note of the Church.

30. This profession may in some company goe before the solemne preaching of the Word, and administration of the Sacraments.

CHAPTER XXXIII.

Of the extraordinary Ministers of the Church.

1. THus far of the subject of application, The manner of it followes.

2. The manner of applying consists in those things which are meanes of the spirit applying Christ with all his benefits to us for our salvation.

3. The which spirit it selfe doth apply all saving things unto us, internally and most neerely, and so in his manner immediatly, neither is any externall meanes capable properly of that vertue whereby grace may be really communicated to us: Therefore though those doe morally concurre and operate in the preparation of man to receive this grace, yet they doe not properly confer the grace by themselves, but the spirit which worketh together with them. 1 *Cor.* 3. 7. Neither is he that planteth any thing, nor he that watereth: but God who giveth power to increase.

4. The two principall meanes of this sort are the Ministery and the holy Signes: unto which notwithstanding there is necessarily to bee joyned some Ecclesiasticall Discipline.

5. The Ministery is an Ecclesiasticall function whereby a man being chosen out doth dispense holy things of speciall right. 2. *Cor.* 4. 1. We have this Ministery, as we have obtained mercy, 1 *Cor* 1. 2. Let a man so account of us as of the Ministers of Christ, and dispensers of the Mysteries of God.

6. It is called a Ministery, because that power which is com-

mitted to Ecclesiasticall men, is a power of doing onely by the command of Christ, and meere obedience toward him. 1 *Cor.*4. 1.2.

7. A spirituall or regall power of government whereby one worketh of his owne liberty and will, is not belonging to men, but to Christ alone.

8. Hence a Minister of the Church is bound to execute his office by himselfe, as one that hath not power to appoint any vicar in his place, for this should not be an action of obedience, but of command.

9. Therefore one that is a constant Minister of divers Churches which are necessarily to be provided for by Vicars, is not of Gods Ordaining, but of mans ambition and presumption.

10. The power is not absolute, but relative, that is, it doth not consist in an absolute power to doe any thing, but in a right, whereby one hath power to doe that rightly and lawfully which he might not before so doe, and therefore it is *Potestas juris*, a power of right.

11. But it is of speciall right; because it respects some speciall duties unlawfull to others, and it doth undertake some common duties in a certaine speciall manner.

12. The right of the Ministery depends upon calling, *Heb.* 5. 4. Neither doth any take this honour to himselfe, but he that is called of God, as was *Aaron*.

13. A calling is an action whereby an office is comitted to any with authority to Minister.

14. Therefore they are very ridiculous who doe so ordaine the calling of Ministers, that they give them not power to preach the word, unlesse they have some new grant.

15. A necessary adjunct of a calling is fitnesse to the Ministery.

16. Hence those who are altogether unfit to fulfill the Ministery, if they be called to it by men, are the Ministers of men, not of God. *Hos.*4. 6. Because thou hast despised knowledge, I will also despise thee, that thou shalt not be a Priest unto mee.

17. This fitnesse ariseth from a fit measure of gifts, and a ready wil to undertake and execute the office.

18. From

18. From the Ministery there ariseth a third state of the Church: for as by Faith it hath its essentiall state, and by a combination its integrall state; so also by the Ministery it hath a certaine organicall state: because it is now made fit to exercise all those operations which pertaine to the good of the whole.

19. The course and direction of these operations, is Ecclesiasticall polity.

20. The forme of this polity is altogether monarchicall in respect of Christ, the head and King; but as touching the visible and vicarious administration, it is of a mixt nature, partly as it were aristocraticall, and partly as it were democraticall.

21. Hence in the lawfull Ministery of the Church, Hierarchy holy principality hath no place, but rather Hieroduly, or holy Service.

22. Therefore one Minister is not subjected unto the power of another in his dispensation, but all doe immediatly depend on Christ: as those Angells which are inferiors in office to others, are immediatly subject unto God, not to other Angels.

23. This Ministery is either extraordinary or ordinary.

24. Extraordinary Ministery is that which hath a certaine higher, and more perfect direction then can be attained to by ordinary meanes.

25. Hence such Ministers have alwayes gifts and assistance extraordinary, so that they doe Minister without error.

26. The right of an extraordinary Minister is bestowed properly neither from man, nor by man, but from God alone by Jesus Christ and the holy Spirit. *Gal.* 1. 1.

27. Hence the calling to such a Ministery is immediate.

28. Yet every extraordinary calling, is not so immediate that it excludes all Ministery of men; as appeares in the calling of *Eliseus*, and *Matthias*; but it excludes onely that Ministery which is destitute of an infallible direction.

29. This extraordinary Ministery was very necessary for the Church, because that will of God which pertaines unto living well to God, could not be found out by humane industry and ordinary meanes, as all other Arts and Sciences, but

but it did require men stirred up and sent by God, to whom he hath manifested his will, that they might be to us in stead of God himselfe. *Exod.* 4. 15, 16. And be thou to him instead of GOD.

30. God hath revealed his will to these extraordinary Ministers. 1. By lively voyce. *Re.* 1. 10. Unto which was often added an apparition and speaking to of an Angell or Christ himselfe, as of the Angel of his covenant. 2. By vision, whereby together with the word the *Species* of the things to be declared were represented to their eyes waking, 3. By dreames whereby such like things were propounded to the minds of them being a sleepe. 4. Sometime also by a certaine speciall familiarity as it were mouth to mouth, without parable, *Numb.* 12. 6, 7, 8. If there be a Prophet among you, I will make my selfe *Jehova* knowne to him in a vision, and will speake to him in a dreame. My servant *Moses* is not so: with him I speake mouth to mouth even apparently, and not in darke speeches, and the similitude of the Lord shall he behold.

31. The manner of this revelation was so powerfull, that it did draw men oftentimes into an extasie or trance, whereby they were so caught above themselves, that they perceived nothing beside that that was propounded, neither all that thing it selfe according to all its circumstances, 2 *Cor.* 13. 3. 4.

32. Yet it is so certaine, that the divine truth of it is often confirmed, and in a certaine speciall manner sealed to them to whom it is revealed: so as it need not another confirmation. *Gal.* 1. 17. & 2. 6. Neither did I returne to those who were Apostles before me. They who were in estimation added nothing to mee: Although sometimes also for the more abundant confirmation miracles are added. *Judge* 6. 36. 37. 38.

33. This extraordinary Ministery is either for the first instituting of a Church, or, for the speciall and extraordinary conservation of a Church, or finally for the extraordinary restoring of a Church being fallen.

34. The Ministery of instituting a Church hath alwayes a testimony of miracles joyned with it: *Heb.* 2, 3, 4. Which at first began to be spoken, &c. God also bearing them witnesse,

neſſe, with ſignes and wonders, and with divers miracles, and gifts of the holy Ghoſt according to his will.

35. Yet miracles doe not ſo give teſtimony to the doctrine of any, as that it may bee preſently believed. For that doctrine which doth not conſent with the knowne will of God ought not to be admitted, although it ſeeme to be confirmed with miracles. *Deut.* 13.1,2,3. Although that ſigne or wonder come to paſſe which he foretold thee, ſaying, Let us goe follow other Gods. Harken not to the word of that Prophet. *Gal.* 1.8. Though wee or an Angell from Heaven, preach another Goſpell beſide that we have preached, let him be accurſed.

36. The Miniſtery of conſerving, and reſtoring a Church, although it be extraordinary, and is alwayes confirmed by miracles, yet it doth not alwayes or neceſſarily require a teſtimony of miracles: as appeares in many in the old Teſtament, and in *John* the Baptiſt.

37. Extraordinary Miniſters were Prophets, Apoſtles, and Evangeliſts.

38. *Wicliffe*, *Luther*, *Zwinglius*, and ſuch like, that were the firſt reſtorers of the Goſpell, were not to ſpeake properly, extraordinary Miniſters.

39. Yet they are not amiſſe called extraordinary by ſome. 1. Becauſe they did performe ſomething like thoſe things which were done by extraordinary Miniſters of old. 2. Becauſe in reſpect of degree they received ſome ſingular gifts from God, as occaſion did require: which alſo may be affirmed of many among the more famous Martyrs. 3. Becauſe order at that time being diſturbed and decayed, they were of neceſſity to attempt ſome things out of the common courſe.

40. It is therefore ridiculous, to require miracles of thoſe men, to confirme that doctrine which they propounded, ſeeing ſuch an atteſtation is not neceſſary, no not in all extraordinary Miniſters.

V. CAP. XXXIIII.

CHAPTER XXXIIII.

Of the holy Scripture.

1. EXtraordinary Miniſters were raiſed up by God, to inſtruct the Church not onely by lively voyce, but alſo by Divine writings, that there might be a perpetuall uſe, and fruit of this Miniſtery in the Church, even when ſuch Miniſters were taken away.

2. For they onely could commit the rule of Faith and manners to writing, who by reaſon of the immediate and infallible direction which they had from God, were in that buſineſſe free from all error.

3. They received a command of writing from God, partly externally, both generally when they were commanded to teach, and ſpecially ſometimes, when they were commanded to write, *Deut.* 3. 19. *Revel.* 1. 19. Write yee the Song, write thoſe things which thou haſt ſeene, and partly by the inward inſtinct of the ſpirit. 2 *Pet.* 1. 21. For prophecy came not in old time by the will of man, but holy men ſpake as they were moved by the holy Spirit. 2 *Tim.* 2. 16. All Scripture is inſpired by God.

4. They wrote alſo by the inſpiration and guidance of the holy Spirit, ſo that the men themſelves were as it were inſtruments of the ſpirit. In the place before. *Jerem.* 1. 9. Behold I put my words in thy mouth, *Acts* 28. 25. Well indeed ſpake the holy Spirit by *Eſaias* the Prophet.

5. But Divine inſpiration was preſent with thoſe writers with ſome variety, for ſome things to be written were before altogether unknowne to the writer, as doth ſufficiently appeare in the Hiſtory of the Creation paſt, and in foretellings of things to come: but ſome things were before knowne unto the writer, as appeares in the Hiſtory of Chriſt, written by the Apoſtles: and ſome of theſe they knew by a naturall knowledge, and ſome by a ſupernaturall: In

thoſe things that were hidden and unknowne, Divine inſpiration did performe all by it ſelfe: in thoſe things which were knowen, or the knowledge whereof might be obtained by ordinary meanes, there was alſo added a religious ſtudy, God ſo aſſiſting them) that in writing they might not erre.

6. In all thoſe things which were made known by ſupernaturall inſpiration, (whether they were matters of right, or fact) he did inſpire not onely the things themſelves, but did dictate and ſuggeſt all the words in which they ſhould be written: which notwithſtanding was done with that ſweete attempering, that every writer, might uſe thoſe maners of ſpeaking which did moſt agree to his perſon and condition.

7. Hence the Scripture is often attributed to the holy Spirit as to the author, making no mention of the Scribes. *Hebrewes* 10.15. Whereof the Holy Ghoſt alſo is a witneſſe to us.

8. Hence alſo, although in the inſcriptions of the holy Bookes it is for the moſt part declared by whoſe labour they were written, yet there is ſometimes deepe ſilence of this matter, and that without any detriment of ſuch bookes, or leſſening their authority.

9. Neither yet doth it ſuffice to make a part of holy writ, if a booke be written by ſome extraordinary ſervant of God, and upon certaine direction of the ſpirit: unleſſe it be alſo publickly given to the Church by divine authority, and ſanctified to be a Canon or rule of the ſame.

10. The thing it ſelfe which they committed to writing, as touching the ſumme and chiefe end of the matter, is nothing elſe, then that revealed will of God, which is the rule of Faith and maners.

11. Hence all thoſe things which in the firſt diſputation were ſpoken of the doctrine of life revealed from God, doe properly agree to the holy Scripture. For the Scripture is nothing elſe then that doctrine, with the manner of writing joyned to it, which manner was not to be handled there, but in this place.

12. Hence the Scripture in reſpect of the thing and ſubject

meaning, that is, as it was the doctrine revealed from God, it was before the Church: but in respect of the manner in which it is properly called Scripture, it is after the first Church.

13. It is called the holy Scripture, and by κατ' ἐξοχὴν the Scripture, and the writers themselves are called holy, partly in respect of the subject, and object matter, which is so called, the true and saving will of GOD, and partly in respect of that direction whereby it was committed to writing. *Romans* 1.2. *Ephe.* 3.5. 2 *Peter* 1.21. & 2.22 & 3.2. *Rev.* 18.20.

14. But although divers parts of the Scripture were written, upon some speciall occasion, and were directed to some certaine men, or assemblies: yet in Gods intention, they doe as well pertaine to the instructing of all the faithful thorough all ages, as if they had beene specially directed to them: whence, *Heb.* 12. The exhortation of *Solomon*, which is used in the *Proverbs*, is said to be spoken to the *Hebrewes*, who lived in the Apostles time,) as to children, and 2 *Pet.* 3.15. *Paul* is said to have wrote to all the faithfull in that he wrote to the *Romans*. *Heb.* 13.5. That which was said to *Joshua* is said to be spoken to all the faithfull.

15. All things which are necessary to salvation are contained in the Scriptures, and also all those things which are necessarily required to the instruction and edification of the Church. 2 *Tim.* 3.15, 16, 17. The holy Scriptures can make thee wise unto salvation, that the man of God might be perfect, perfectly furnished to every good worke.

16. Hence the Scripture is not a partiall, but a perfect rule of Faith, and manners: neither is here any thing that is constantly and every where necessary to be observed in the Church of God, which depends either upon any tradition, or upon any authority whatsoever and is not contained in the Scriptures.

17. Yet all things were not together and at once committed to writing, because the state of the Church and the wisdome of God did otherwise require: but from the first writing, those things were successively committed to writing which were necessary in those ages.

18. Nei-

18. Neither did the Articles of Faith therefore increaſe according to ſucceſſion of times, in reſpect of the eſſence, but only in reſpect of the explication.

19. As touching the manner of delivery the Scripture doth not explaine the will of God by univerſall, and ſcientificall rules, but by narrations, examples, precepts, exhortations, admonitions, and promiſes: becauſe that manner doth make moſt for the common uſe of all kinde of men, and alſo moſt to affect the will, and ſtirre up godly motions, which is the chiefe ſcope of Divinity.

20. Alſo the will of God is revealed in that manner in the Scriptures, that although, the things themſelves are for the moſt part hard to be conceived, yet the manner of delivering and explaining them, eſpecially in thoſe things which are neceſſary, is cleere and perſpicuous.

21. Hence the Scriptures need not eſpecially in neceſſaries, any ſuch explication whereby light may be brought to it from ſomething elſe: but they give light to themſelves, which is diligently to be drawne out by men, and to be communicated to others according to their calling.

22. Hence alſo there is onely one ſence of one place of Scripture: becauſe otherwiſe the ſence of the Scripture ſhould be not onely not cleere and certaine, but none at all: for that which doth not ſignifie one thing, ſignifieth certainly nothing.

23. For the determining of controverſies in Divinity, there is no viſible power as it were kingly or pretorian, appointed in the Church: but there is laid a duty on men to enquire; there is beſtowed a gift of diſcerning, both publickly and privatly: and there is commanded a deſire to further the knowledge and practiſe of the known truth, according to their calling, unto which alſo is joyned a promiſe of direction, and bleſſing from God.

24. But becauſe the Scriptures were given for the uſe and edification of the Church; therefore they were written in thoſe tongues, which were moſt commonly vulgar in the Church at that time when they were written.

25. Hence all thoſe bookes which were written before the comming of Chriſt were written in *Hebrew*: for to the

Jewes were commited the *Oracles* of God, *Rom.* 3.2. & 9.4. And upon like reaſon they that were written afterward were delivered in the *Greeke* tongue, becauſe that tongue was moſt common in thoſe parts where the Church did firſt floriſh.

26. Hence there is ſome knowledge at leaſt of theſe tongues neceſſary to the exact underſtanding of the Scriptures: for the Scriptures are underſtood by the ſame meanes that other humane writings are, many by the skill, and uſe of *Logick*, *Rhetorick*, *Grammar*, and thoſe tongues in which they are expreſſed: except in this, that there is a ſingular light of the ſpirit alwayes to bee ſought for by the godly in the Scriptures.

27. Yet the Scripture is not ſo tied to thoſe firſt tongues, but that it may and ought alſo to bee tranſlated into other tongues, for the common uſe of the Church.

28. But among interpreters, neither, thoſe ſeventy, who turned it into *Greeke*, nor *Hierome*, nor any ſuch like did performe the office of a Prophet, ſo that he ſhould be free from errors in interpreting.

29. Hence no perſons are abſolutely authenticall, but ſo far forth only as they doe expreſſe the fountaines, by which alſo they are to be tried.

30. Neither is there any authority in Earth whereby any verſion may be made ſimply authenticall.

31. Hence the providence of GOD in preſerving the Fountaines, hath beene alwayes famous, and to be adored, not onely that they did not wholy periſh, but alſo that they ſhould not be maimed by the loſſe of any booke, or deformed by any grievous fault, when in the meane while there is no one of the auncient verſions that remaines whole.

32. Nevertheleſſe, from thoſe humane verſions there may be all thoſe things perceived which are abſolutly neceſſary, if ſo be they agree with the fountaines in the eſſentiall parts, as all thoſe verſions that are received in the Churches are wont to doe, although they differ, and are defective in the ſmaller things not a few.

33. Neither therefore muſt wee alwayes reſt in anie verſion

sion that is received : but we must most religiously provide, that the most pure and faultlesse interpretation be put upon the Church.

34. Of all those bookes, being delivered from God, and placed, as it were in the Chest of the Church, there is made up a perfect Canon of Faith and manners, whence also they have the name of Canonicall Scripture.

35. The Prophets made the Canon of the old Testament, and Christ himselfe approved it by his Testimony. The Canon of the new Testament together with the old, the Apostle *Iohn* approved and sealed up being furnished with Divine authority. *Rev.* 22. 18, 19. For I doe witnesse together to every one that heares the words of the propheſy of this booke: if any shall ad to these, God shall lay upon him the plagues written in this booke: and if any shall take away any thing from the books of his propheſie, God shall take away this part out of the booke of life.

36. Those bookes which commonly we call apocryphall, doe not pertaine to the divine Canon, neither were they rightly enough joyned by men of old to the canonicall bookes, as a certaine secundary Canon: for first in some of them there are manifest fables told and affirmed for true Histories, as of *Tobith*, *Iudith*, *Susanna*, *Bel*, the *Dragon*, and such like. Secondly, because they contradict both the sacred Scripture and themselves. Oftentimes. Thirdly, they were not written in *Hebrew*, nor delivered to the *Iewish* Church, or received by it, to which notwithstanding God committed all his Oracles before the comming of Christ. *Rom.* 9. 4. Fourthly they were not approved by Christ, because they were not among those bookes which he set forth when he commanded his to search the Scriptures. Fifthly, they were never received either by the Apostles or the first Christian Church as a part of the Divine Canon.

CAP. XXXV.

CHAPTER XXXV.

Of ordinary Miniſters, and their Office in Preaching.

1. ORdinary Miniſtery is that which hath all its direction from the will of God revealed in the Scriptures, and from thoſe meanes which God hath appointed in the Church, for the perpetuall edification of the ſame.

2. And hence they are called ordinary: becauſe they may and are wont to bee called to Miniſter by order appointed by God.

3. But becauſe in their adminiſtration they have that Will of God which was before revealed by extraordinary Miniſters for a fixed rule unto them, therefore they ought not to propound or doe any thing in the Church which they have not preſcribed to them in the Scriptures.

4. Therefore alſo they depend upon extraordinary Miniſters, and are as it were their ſucceſſors: for although in reſpect of manner and degree extraordinary Miniſters have no ſucceſſors; yet in reſpect of the eſſence of adminiſtration, ordinary Miniſters performe the ſame office toward the Church as extraordinary did of old.

5. The right of his Miniſtery is wont to be communicated by men, and in that reſpect the calling of an ordinary Miniſter is mediate.

6. But this is ſo to be underſtood, that the authority of adminiſtring Divine things is immediatly communicated from God to all lawfull Miniſters, and the appointing of perſons upon which it is beſtowed is done by the Church.

7. But becauſe the Church can neither confer gifts neceſſary for this Miniſtery nor preſcribe unto God upon whom he ſhould beſtow them, therefore ſhee can only chuſe thoſe whom before ſhe ſees fitted, for not as extraordinary Miniſters,

ſo

so also ordinary are made fit by their very calling, when they were unfit before.

8. Hence in an ordinary calling it is necessarily required that a lawfull triall goe before the calling it selfe. 1 *Tim.*3. 10. Let them be first tried, then let them Minister if they be blamelesse.

9. Ordinary Ministery is for the preserving, propagating, and restoring the Church by ordinary meanes.

10. There are two parts of this Ministery. 1. That in the Name of God he doe those things which are to be done with the people. 2. That in the name of the people he doe those things with God which are to be done with him.

11. But in these the preaching of the Word doth most excell, and so it hath beene alwayes of perpetuall use in the Church.

12. The duty of an ordinary preacher is to propound the Will of God out of the Word, unto the edification of the hearers. 1 *Tim.* 1.5. The end of preaching is love out of a pure heart, and a good conscience, and faith unfained.

13. But because there is chiefly required a serious desire to edify the Church, therefore he cannot be a fit preacher, who hath not prepared his heart to seeke the Law of the Lord, and to keepe it, and to teach *Israel* the statutes and judgements. For he that teacheth another ought before and when he teacheth to teach himselfe. *Rom.* 2. 21. Otherwise he is not fitted to edifie the Church.

14. This duty is to be performed not only universally in respect of all the hearers in common, but also specially in respect of order and age whatsoever, as of old men, young men, servants. *Tit.* 2. & 3. Of teachers, 2 *Pet.* 1. 12, &c. Yea of every one, 1 *Thess.* 2. 11. We exhorted, and comforted, and charged every one of you, not publickly onely, but privatly also. *Acts* 20 20. Publickly, and from house to house.

15. He ought to have this scope of edifying so alwayes before his eyes, that he diligently take heed he turne not aside from it, to vaine laughing. 1 *Tim.* 1.6. To striving about words. 2. *Tim.* 2. 14. To unprofitable controversies, or speculations of science falsly so called. 1 *Kin.* 6. 20. But shew himselfe

selfe to be an holder fast of the faithfull word which tends unto doctrine. *Tit.*1.9. And which cannot be condemned. *Tit.*2.8.

16. But because the Will of God is to be propounded out of his Word, to this end therefore he is not fit for his Ministery, who hath not his sences exercised in the holy Scriptures, even beyond the common sort of believers, so that he might be said to be with *Apollos* mighty in the Scriptures. *Acts* 18. 24. Hee must not trust to Postils and Commentaries.

17. That the Will of God may be propounded with fruit of edification these two things, are necessary to be done. 1. That a declaration be made of those things that are contained in the Text. 2. That application of the same be addressed to the consciences of the hearers as their condition doth seeme to require. 1 *Tim.* 6. 17. Charge those that are rich in this World that they be not high minded, nor trust in uncertaine riches, &c.

18. They deceive their hearers, and altogether forget themselves, who propound a certaine text in the beginning, as the beginning of the Sermon to be had, and afterward doe speake many things about the text or by occasion of the text, but for the most part draw nothing out of the text it selfe.

19. In declaring what truth there is in the text, first it ought to be explained, and then afterward what good doth follow from thence. That part is spent in doctrines, or documents; this in use or derivation of profit from those doctrines. 2. *Tim.* 3. 16. All the Scripture is profitable for doctrine, for reproofe, for correction, and instruction in righteousnesse.

20. They who invert and confound those parts, doe not provide for the memory of their hearers, and doe not a little hinder their edification: because they cannot commit the chiefe head of the Sermon to memory, that they may afterward repeate it privatly in their families, without which exercise the greatest part of that fruit doth perish which would by Sermons redound unto the Church of God.

21. Doctrine is a Theologicall Axiom, either consisting in the

the expresse word of Scripture, or flowing from them by immediate consequence.

22. A doctrine must first be rightly found out, and then afterward handled.

23. The finding it out is by Logick Analysis, unto which Retoricke also and Grammar serveth.

24. Analysis depends chiefly upon the observation of the scope, or purpose, and the meanes by which it is attained, according to the act of Logick.

25. Unto this must be subjoyned for confirmation the interpretation of those things which are doubtfull in the Analysis: but manifest things, and such as are perspicuous of themselves doe neither require, nor admit a needelesse interpretation.

26. Handling (of a doctrine) doth partly consist in proving, if it may be questioned by the hearers, (for it is unfit carefully to confirme that which all acknowledge) and partly in illustration of the thing sufficiently proved.

27. Proving ought to be taken out of the more cleere testimonies of Scripture, reasons also being added where the nature of the thing will suffer. But here that measure is to be kept, which the commodity of the hearers, will dictate.

28. Illustration may be drawen almost from all places of invention, but dissentaneous, and comparate arguments have here the chiefe place.

29. Every doctrine being now sufficiently explained must presently be brought to use, in which part also, unlesse some speciall reason doe otherwise require, we must most insist: because it containes the end and good of the other and is more joyned with the chiefe scope of the Sermon namely the edification of the hearers.

30. They faile therefore who stick to a naked finding out and explication of the truth and neglecting use and practise, in which Religion and so blessednesse doth consist, doe little or nothing edifie the conscience.

31. Neither yet are all the doctrines which may be drawn out of the text, to be propounded, nor all the uses to be inculcated but those are to be chosen out which the circumstances of place, time and persons, shall teach to be most

neceſſary, and of thoſe ſuch eſpecially are to be choſen which make moſt to ſtir up or confirme the life of Religion.

32. They faile therefore, who care not much what they ſay, ſo they may ſeeme to have obſerved, and ſpoken many things: nay they doe this not ſeldome, that they may extort many things out of the text which are not in it, and oftentimes draw from other places unto it, bringing every thing out of many things: whereby indeed the ſubverſion rather then the edification of the hearers, eſpecially thoſe that are more unskilfull, doth follow.

33. Both doctrine and uſe as much as may be ought ſo to be framed, that they may have ſome connexion among themſelves, and doe alſo ſhew it. For the minde is not drawen from one thing to another without diſprofit: neither is there any thing doth more helpe memory then order of deduction.

34. An uſe is a Theologicall Axiom, drawne from the doctrine, ſhewing the profit goodneſſe or end of it.

35. The reaſon of the deduction is to be opened, if it be not very plaine: unto which alſo muſt be ſubjoyned probation, or illuſtration, as the neceſſity of the hearers, and prudence of the ſpeaker ſhall adviſe.

36. This uſe either pertaines to the judgement, or to practiſe. 2 *Tim.* 3 16.

37. In the judgement there is Information, and Reformation of the minde.

38. Information is the proving of ſome truth.

39. Reformation is the confutation of ſome error.

40. But although every truth may be taught upon occaſion, yet every error is not every where to be refuted. For old hereſies which are already buried, are not to be digged up againe that they may bee refuted, neither are wicked blaſphemies eaſily to be repeated: this doth trouble and offend, eſpecially when they are ſolemnly nominated, explained, and refuted.

41. In practiſe of life there is direction, which conſiſts of inſtruction and correction.

42. Inſtruction is a demonſtration of that life that is to be followed.

43. Cor-

43. Correction is a condemning of that life that is to be shunned.

44. After declaration, application ought to follow, which hath so great agreement with derivation of uses, that it may often be mingled with it.

45. To apply a doctrine to his use, is so to whet and put on some generall truth with speciall accommodation, as it may pierce into the minds of such as are present, with a moving of godly affections.

46. Men are to be pricked to the quick, that they may feele in every one of them that of the Apostle, namely that the Word of the Lord is a two edged sword, that peirceth into the inward thoughts and affections, and goeth through unto the joyning together of the bones and the marrow. Preaching therefore ought not to be dead, but lively and effectuall, so that an unbeliever comming into the Congregation of the faithfull he ought to be affected, and as it were digged through with the very hearing of the Word, that he may give glory to God. 1 *Cor.* 14. 25. And so the hidden things of his heart are made manifest: and so falling down on his face, he will worship God, and say that God is in you indeed.

47. But this application doth either respect a minde oppressed, as consolation, or fainting in the prosecution of good, as exhortation; or in avoyding of evill, as admonition.

48. Consolation is the application of some argument, either to take away, or to mitigate griefe and oppressing feare.

49. In consolation, markes are profitably joyned, by which the conscience of a man may be assured that such a benefit pertaines to him, with the consideration of which the Minister doth comfort the consciences of believers, adding occupations, and refutations of such things as a pious and troubled minde may bring and thinke of to the contrary.

50. Exhortation is the application of an argument, either to beget, cherish, and excite some inward vertue, or to further the exercise of it.

51. In exhortation to vertue it is very profitable to shew the meanes which doe tend to the begetting that vertue in

us, but let all be proved by places of Scripture and examples, or by reasons which have a firme foundation in the Scriptures.

52. Admonition is the application of an argument to correct some vitiousnesse.

53. In admonition, or dehortation from vice, there may be remedies adjoyned out of those places which are most like to prevaile against those vices.

54. The manner of working in all these must be such that it have no ostentation of humane wisdome, or an entermingling of carnall affections, but the demonstration of the spirit every where manifested. 1 *Cor.*1.17. & *cap.* 2.14.13. Not with skill of speaking least the Crosse of Christ should be made of none effect. Not with excellency of speech or wisedome: not in parswading words of mens wisedome but in spirituall and powerfull demonstration. Not in words which mans wisedome teacheth but which the holy Spirit teacheth, for it is the word of the spirit, the word of life which is preached to edification of God which is by Faith: unto which if any thing be not fitly spoken or done, it is as vaine as hay and stubble. 1 *Cor.*3.12.

55. Therefore neither ought humane testimonies whatsoever they be, nor Histories known only to the learned to be intermingled, unlesse very seldome (the cause also being signified which constraineth so to doe) when urgent necessitie or certaine hope of fruit doth seeme to require such a thing, much lesse words or sentences of *Latine*, *Greeke*, or *Hebrew*, which the people doe not understand.

56. The purity, perfection, and majesty of the word of God is violated, whilst it seemes to want the mixture of humane words, and withall there is a scandall given to the hearers, who being accustomed to such humane flourishes, oftentimes, contracting itching eares, doe begin to lothe the simplicity of the Gospell, and will not suffer wholesome doctrine. 2 *Tim.*4.3.

57. The example of *Paul* (who cites a very few, and briefe sayings of heathen Poets, not naming the Authors, to convince the *Gentiles* to whom they were knowen and approved, and that very seldome, and but by the way) this

example

example I say doth nothing enforce that necessity or profit, which they urge, who doe obtrude humane testimonies frequently, and of purpose, commending the authors with the same solemnity almost wherewith they use to cite the names of the prophets, and that among Christians, who doe onely desire to heare Christ, to the end to shew forth some learning.

58. Neither also are unnecessary, and far fetched Prooms, or perswasive words of Orators to be followed: neither must they love digressions, or excursions. They doe savour an humane spirit, spend time, and shut out other things which would more edifie.

59. But if there be used any *Exordium*, pertaining to the present matter, that hath his proper place, either in the declaration of the text or applying it to use.

60. The speech and action ought to be wholly spirituall flowing from the very heart, shewing a man much conversant in exercises of piety who also hath before perswaded himselfe, and throughly setled in his conscience, those things which he endeavours to perswade others to: into which finally there is Zeale, Charity, Mildnesse, Freedome, Humility, with grave authority.

61. The pronouncing of the speech must be both naturall, familiar, cleere, and distinct, that it may be fully understood: as also agreeable unto the matter that it may also move the affections. *Gal.* 4. 20. I would now be present with you, and change my voyce: because I am in doubt of you.

62. Among others here are two voyces most to be blamed: the one which is heavy, slow, singing, drousie, in which not only the words in the same distinction of a comma, are separated with a pause, but even the syllables in the same word, to the great hinderance of the understanding of things.

63. The other voyce which doth here most offend is that which is hasty and swift, which overturnes the eares with too much celerity so that there is no distinct perceiving of things.

64. That speech pronountiation and action which would be ridiculous in the Senate in places of judgement, in the Court,

Court, that is more to bee avoyded in a Sermon.

65. The efficacy of the holy Spirit doth more cleerely appeare in a naked ſimplicity of words, then in elegancy and neatneſſe: hence *Paul* ſaith that he was ἰδιώτης λόγῳ rude in ſpeech. 2 *Cor.* 11. 6. Yet if any have a certaine outward force of ſpeaking, hee ought to uſe it with a Genuine ſimplicity.

66. So much affectation as appeares, ſo much efficacy and authority is loſt.

67. The ſumme is, that nothing is to be admitted which doth not make for the ſpirituall edification of the people, neither any thing to be omitted whereby we may in a ſure way attaine to that end.

68. An appendix of the Sermon is Prayer, both before and after.

69. In Prayer going before, thoſe generall things ought to be propounded, whereby the end and uſe of the word and preaching, and our wants, unworthineſſe, and duty, together with the gracious promiſes of GOD may bee ſo brought to remembrance, that the minds of all may be ſtirred up humbly to ſeeke, and faithfully to obſerve the Will of God.

70. In Prayer following after, giving of thankes is alwayes to be uſed, and the chiefe heads of the Sermon ſhould be turned into petitions.

CHAPTER XXXVI.

Of the Sacraments.

Thus much of the manner of application, in the firſt part of it, namely in the Miniſtery.

1. THe manner of application in the other part of it is in the ſignes.

2. A ſigne is a ſenſible thing which beſides that ſhew it carieth immediatly to the ſenſes, makes another thing withall

withall come into the mind: and in this sence the consideration of a signe is as large as of a Logicall argument.

3. Signes are some naturall, some by institution.

4. Yet betweene these two there is so great difference, that they cannot be confounded without foule error.

5. There is also a signe ordinary and perpetuall, and another extraordinary and temporary.

6. In respect of the thing signified, it is either of things past, and it is called ἀναμνηστικὸν *Rememorativum*, A signe of remembrance; or of things present, and its called δειγνωστικὸν *Demonstrativum*, a demonstrative signe: of things to come, and it is called προγνωστικὸν *Prænunciativum*, a foretelling signe; or finally consisting of all these, so as it sets forth things present, past, and to come.

7. In respect of the end and use, it either serveth for the understanding and is called *Notificans* a notifying signe; or the memory, and is called *Commonefaciens*, an admonishing signe; or for Faith also, and is called *Obsignans*, a Sealing signe, or lastly for all these together.

8. Hence an holy Signe is either a bare signe, or a seale also.

9. A bare signe is that which onely representeth: a seale is that which not onely representeth, but also exhibiteth by sealing.

10. A seale sealing the Covenant of God is called a Sacrament, *Rom.* 4. 11.

11. For it is a signe, of remembrance, demonstrating, foretelling, notifying, admonishing, and Sealing.

12. A Sacrament therefore of the new Covenant is a Divine institution, whereby by sensible signes, the blessings of the new Covenant are represented, exhibited and applied.

13. Hence such a Sacrament hath the respect of a secondary Divine testimony, whereby that primary testimony which is contained in the Covenant it selfe, is specially confirmed in respect of us.

14. Hence that speciall application of the favour and grace of God, which ariseth from true Faith, is very much confirmed and furthered by the Sacraments.

15. In a Sacrament therefore there is a sensible thing, and a spirituall.

16. The ſenſible thing is a ſigne either repreſenting, or applying: the ſpirituall thing is that which is repreſented and applied.

17. Yet by the name of a Sacrament, uſually and moſt properly the outward and ſenſible thing it ſelfe is wont to be ſet forth.

18. The Sacramentall ſigne hath not that ſpirituall thing to which it is referred either phyſically inhering or adhering; for ſo the ſigne and thing ſignified ſhould bee together.

19. Neither yet are they bare declaring and repreſenting ſignes, but communicating the thing it ſelfe, teſtifying, and exhibiting the thing to be more communicated.

20. Hence none can inſtitute ſuch an holy ſigne, but God only: becauſe no Creature can beſtow the thing ſignified, or make the communication of it certaine to us, or finally ad that vertue to ſuch ſignes, whereby they may be made fit to confirme Faith, and Confidence, or to ſtir up any ſpirituall grace in us, more then any other thing.

21. The thing it ſelfe which is ſet apart and ſeparated to ſuch an holy uſe is properly called a repreſenting ſigne, as Bread and Wine in the ſupper, but the uſe of theſe things is called an applying ſigne; as diſtributing, receiving, eating, drinking.

22. Hence Sacraments doe not properly exiſt out of their uſe, that is neither before, nor after they are applied to their uſe, are they indeed Sacraments.

23. The ſpirituall thing which is ſignified by the Sacraments of the new covenant is the new covenant it ſelfe, that is, Chriſt with all thoſe bleſſings which in him are prepared for the faithfull.

24. Yet ſome Sacraments doe more expreſly repreſent a manner or ſome reſpect of his Covenant, then others, which doe alſo more ſet forth ſome other manner.

25. But all have this common, that they ſeale the whole Covenant of grace, to the faithfull; neither have they this uſe at that only time whilſt they are adminiſtred, but to the end of life.

26. The forme of a Sacrament is that union which is between the ſigne, and things ſignified.

27. This

27. This union is not corporall, neither yet is it imaginary, but it is a ſpirituall relation by vertue whereof the things ſignified are really communicated to theſe, who doe rightly uſe the ſignes.

28. For neither doe all thoſe partake the ſpirituall thing it ſelfe, who are made partakers of the ſignes, neither is there the ſame manner and meanes of partaking both.

29. From this Union followeth a communication of Prædication, whereby Firſt, the ſigne is predicated of the thing ſignified, as when Sanctification of the heart is calling circumciſion. 2. The thing ſignified of the ſigne, as when circumciſion is called the Covenant, and bread the body. 3. The effect of the thing ſignified is predicated of the ſigne, as when Baptiſme is ſaid to regenerate. 4. A property of the ſigne is predicated of the thing ſignified, as when breaking which agreeth to the Bread is attributed to Chriſt. 5. A property of the thing ſignified is attributed to the ſigne, as when ſacramentall eating and drinking is called ſpirituall.

30. The foundation of this relation ariſeth, Firſt, from the ſimilitude or proportion of the ſigne to the thing ſignified: for ſuch a likeneſſe although it doe not make a Sacrament, yet it is required afore to thoſe things which doe make a Sacrament, and is laid as a foundation to them. Secondly, from the word of inſtitution, which conſiſts of a command and a promiſe. The command doth impoſe a duty of uſing the Creatures to that holy end. The promiſe doth give us to believe that we ſhall not ſo uſe them in vaine. But this word of inſtitution diſtinctly applied with fit prayers, is called the word of conſecration, of bleſſing, the word of ſanctification, and ſeparation. 3. It is perfited with obſervation, and the uſe it ſelfe preſcribed, of which here is ſo great force, that for default of it that is not a Sacrament to this or that perſon, being preſent in body or receiving, which to others is moſt effectuall.

31. The primary end of a Sacrament is to ſeale the covenant, and that not on Gods part onely, but conſequently alſo on ours, that is, not onely the grace of God, and promiſes are ſealed to us, but alſo our thankfulneſſe and obedience towards God.

32. Therefore myſticall ſignes of holy things cannot be inſtituted by man, without prejudice and violation of the Sacraments; although they doe ſet forth mans duty only.

33. For although ſuch ſignes are not properly Sacraments, yet they are ſignes Sacramentall, that is, they pertake the nature of Sacraments and ſo cannot be inſtituted by man.

34. A ſecondary end is profeſſion of Faith and love: for there are repreſented in the uſe of the Sacraments, both that union which we have with God in Chriſt, and that communion which we hold with all thoſe who are partakers of the ſame union, eſpecially with thoſe who are members of the ſame Church.

CHAPTER XXXVII.

Of Eccleſiaſticall Diſcipline.

An adjunct of the Word and Sacraments is Diſcipline: which in reſpect of the ſumme of the matter hath beene alwayes one, and ſo may fitly be handled in this one place.

1. HOly Diſcipline is a perſonall application of the Will of God by cenſures, either for the preventing, or taking away of ſcandals out of the Church of God.

2. For in the preaching of the Word, the Will of God is propounded and really applied to beget and increaſe Faith and obedience. In the adminiſtration of the Sacraments, the Will of God is alſo perſonally applied by the ſeales, to confirme Faith and obedience. In the exerciſe of Diſcipline, the Will of God is perſonally alſo applied in the cenſures for the removing of thoſe vices, which are contrary to Faith and Obedience.

3. Hence it is that Diſcipline is wont to be joyned with the Word and Sacraments by the beſt Divines, in the notes

of

of the Church, for though it be not a note ſimply eſſentiall and reciprocall (as neither the other two) yet it ought neceſſarily to be preſent to the complete eſtate of a Church.

4. This Diſcipline is ordained and preſcribed by Chriſt himſelfe. *Mat.*16.19. & 18.15,16,17. And ſo is plainly of Divine right: neither may it be taken away, diminiſhed, or changed by men at their pleaſure.

5. Nay the ſins againſt Chriſts, the author, and ordainer, whoſoever doth not ſo much as in him is to eſtabliſh and promote this Diſcipline in the Churches of God.

6. The perſons about whom it ought to be exerciſed are the members of viſible inſtituted Churches, without any exception. *Mat.*18.15. 1 *Cor.*5.11. And not others: There *Verſ.* 12. For it pertaines to them, and only them that have right to partake of the Sacrament.

7. Unto thoſe perſons it applies the Will of God, that is, thoſe meanes of ſpirituall reformation, ſuch as Chriſt onely hath given to his Churches. 2 *Cor.*10.4. Therefore puniſhments and vexations to be endured by the body or purſe, have no place at all in Eccleſiaſticall Diſcipline.

8. It reſpects ſins and ſcandalls in thoſe perſons: for it is an wholeſome healing plaiſter of thoſe wounds and diſeaſes to which the ſheepe of Chriſt are ſubject. 1 *Cor.*5.5.

9. It forbids and takes away thoſe offences: becauſe it doth effectually and perſonally apply the Will of Chriſt, the impugning and aboliſhing of them.

10. But becauſe it doth ſo effectually urge obedience toward Chriſt, therefore not without ſingular reaſon a great part of the Kingdome of Chriſt as hee doth viſibly governe the Church is placed by the beſt Divines in this Diſcipline.

11. And this is the true reaſon why the Diſcipline of Chriſt is ſolidly conſtituted and exerciſed together with doctrine in ſo few Churches, becauſe moſt even of thoſe who would ſeeme to know Chriſt, and to hope in him doe refuſe to receive the whole Kingdome of Chriſt, and to yeeld themſelves wholly to him.

12. But as it is a part of the Kingdome of Chriſt, ſo alſo it is by the ſame reaſon a part of the Goſpell: for it is an holy

manner of promoting the Goſpell ordained in the Goſpell: They therefore who reject Diſcipline doe neither receive the whole Kingdome of Chriſt, nor the whole Goſpell.

13. But becauſe both every part of the Kingdome of Chriſt is neceſſary in its meaſure, and that chiefly which doth repreſſe ſin, effectually, therefore men doe not ſafely enough content themſelves, in Churches wanting Diſcipline, unleſſe that publick defect be made up by a private care, and watching one over another.

14. The parts of this Diſcipline are brotherly correction, and excommunication.

15. For it doth not either only or chiefly conſiſt in the thunderclaps of Excommunications and *Anathema's*, but chiefly in Chriſtian correction.

16. Neither is the proper end of reproofe that there might be then an entance made to Excommunication (although by accident that ſometimes doe follow) but that the neceſſity of Excommunicating if it can be, might be prevented, and the ſinner may bee by timely repentance retained in the Church.

17. Correction, increpation or admonition, ought to be uſed in every ſinne unto which the medicine of Diſcipline agreeth, yet in a divers manner according to the difference of the ſin ſecret, and knowen. For in hidden ſins, thoſe three degrees are to be obſerved which Chriſt hath in order preſcribed. *Mat.* 18.15,16,17. But in publick ſins ſuch a gradation is not neceſſary, 1 *Tim.*5.20.

18. Theſe admonitions ought alwayes to be taken out of the word of God, not out of mens decrees: otherwiſe they will not pierce to the conſcience.

19. A plenary excommunication is not to be uſed, unleſſe contumacy be added to the ſin, *Mat.* 18. 17: For the ſinner rightly admoniſhed, of neceſſity muſt appeare penitent or obſtinate, but the penitent is not to be excommunicated, therefore only he that is obſtinate.

20. Yet in the more hainous offences ſo much patience and delay is neither neceſſary nor profitable, to expect repentance, and to the diſcerning of contumacy, as in more uſuall faults.

21. When

21. When the thing it ſelfe may ſuffer delay, it is agreeable to Scripture and reaſon, that excommunication be firſt begun by ſuſpenſion or abſtenſion from the Supper, and ſuch like privileges of the Church, which is wont to be called the leſſer excommunication.

22. Yet wee muſt not ſtay in this degree, but by this meanes and in this ſpace repentance is to be urged, and there being no hope of it, we muſt proceede at length to a compleat ſevering from the Communion of the faithfull, which is wont to be called the greater Excommunication.

23. But becauſe an obſtinate ſinner cannot be ſeparated from the faithfull, unleſſe the faithfull be ſeparated from him, and this alſo maketh for their wholeſom ſhame. 2. *Theſſ.* 3. 14. Therfore they who are lawfully excommunicated, are to be avoyded of all Communicants, not in reſpect of duties ſimply morall, or otherwiſe neceſſary, but in reſpect of thoſe parts of converſation which are wont to accompany approbation and inward familiarity.

Os, orare, vale, conviva, menſa, negatur.
With the ſecluded, neither confer, nor pray
Salute, nor feaſt, nor eat with day by day.

24. From the bond of Excommunication none that is not penitent ought to be looſed, neither ought it to be denied to any that is penitent. But it is not a ſufficient repentance, if one ſay it repents me, I will doe ſo no more, and doe not otherwiſe ſhew true Repentance: but ſuch judgements, of ſerious repentance ought to appeare as the Church is bound to bee, ſatisfied in them: otherwiſe hypocriſie is nouriſhed, and the Church is mocked, and Chriſt himſelfe.

25. Yet in ſome ſins a weake repentance (ſo it appeare true) may be admitted them in other ſins.

26. The power of this Diſcipline in reſpect of the right it ſelfe pertaines to that Church in common, whereof the offendor is a member, for it pertaines to her to caſt out to whom it belongs to admit at firſt: and the conſervation or cutting off of members concernes the whole body equally: it is therefore to be committed to execution with the conſent of the Church (and that not onely the Church permit-

permitting, but also approving and appointing.)

27. Yet the Elders have the chiefe parts, in the acting and exercise of it. And that not onely in directing the publick action, and pronouncing sentence, but also in admonitions foregoing, in which they must make up that which they see was neglected by private persons.

28. The usuall censures of the *Popes*, of pontificall *Bishops* and their officers, doe themselves deserve a grievous censure: for they are prophanations of the Name of God, props of an unjust government, and snares to catch other mens money, not spirituall remedies of such sins.

29. Indulgences, Commutations, and humane transactions, in those things unto which Christ hath ordained the Discipline of the Church, are wages of the great Whore.

CHAPTER XXXVIII.

Of the administration of the Covenant of grace before the comming of Christ.

1. ALthough the free, and saving Covenant of God hath beene onely one from the beginning, yet the manner of the application of Christ or of administring this new Covenant, hath not alwayes beene one and the same, but divers, according to the ages in which the Church hath been gathered.

2. In this variety here hath beene alwayes a progresse from the more imperfect, to the more perfect.

3. First therefore the mystery of the Gospel was manifested generally and more darkly, and then more specially and more cleerly.

4. This manner of administring is double: one of Christ to be exhibited, and the other of Christ exhibited.

5. For the old and New Testament are reduced to these two primary heads: the old promiseth Christ to come, the New testifieth that he is come.

6. For

6. Whilest Christ was to be exhibited, all things were more outward and carnall, afterward more inward and spirituall. *John* 1. 17. The Law was delivered by *Moses*, grace and truth came by *Christ*.

7. Yet at that time there was a double consideration of the Church. 1. As an heire, and 2. as it was an infant. *Galatians* 4.1. and following: So long as the heire is an infant, hee nothing differs from a servant, though hee bee Lord of all.

8. As an heire it was free: as an infant it was in a certaine manner servile. There.

9. As an heire it was spirituall: as an infant carnall, and earthly. *Heb.* 9. 10. *Rom.* 9. 7.

10. As an heire it had the spirit of adoption, as an infant the spirit of feare, and bondage. *Rom.* 8. 15. Yee have not received the spirit of bondage againe to feare, but yee have received the spirit of Adoption.

11. The manner of administration which respects Christ to be exhibited was one before *Moses*, and another from *Moses* to *Christ*.

12. Before *Moses* the polity of the Church was rude and loose as being in infancy: there were so many visible Churches as there were Families of godly persons: the Ministery was almost alwayes extraordinary by Prophets: the maisters of Families, and first borne had right to administer some holy things, as ordinary Ministers, according to that direction which they receaved from the Prophets.

13. Yet there were some difference of the dispensation from *Adam* to *Abraham*, and from that which was after *Abraham* untill *Moses*.

14. From *Adam* to *Abraham*, First, Redemption by Christ, and the application of him was promised in generall, to be performed by a seed of the Woman, to loose the workes of the Devill, that is, sin and death. *Gen.* 3. 15. *Rom.* 16. 20. 1 *John* 3. 8. The seed of the Woman shall breake the Serpents head. The God of peace shall tread Satan under your feet shortly. The Son of God was manifested to dissolve the works of the Devill.

15. 2. Calling was exercised in that distinction which

was between the seed of the Woman and the seed of the Devill, between the sons of God and the sons of men, *Gen.*6. 2.3. The way of justification was set forth by expiatory sacrifices offered and accepted for sins. *Eph.* 5. 2. Christ hath loved us and given himselfe for us, an offring and sacrifice to God for a sweet smelling savour.

16. 4 Adoption was declared both by the title of sons at that time common to all the faithfull, and by the translation of *Enoch* into the Heavenly inheritance, *Gen.* 5. 24. *Hebr.*11.5.

17. 5. Sanctification was both expresly inculcated by the Prophets and typically shadowed out by oblations and rites of sacrifices. *Jud* 14. *Rom.*12.1.

18. 6 Glorification, was publickly sealed both by the example of *Enoch*, and conservation of *Noach* with his family from the flood. 1 *Pet.*3.20, 21.

19. In this period of time the building and conserving of the Arke in the flood, was an extraordinary Sacrament. *Heb.* 11. *Vers.*7. 1 *Pet.* 3. 20 &. 21. There was no ordinary Sacrament: but that in many sacrifices here was something that had the respect of a Sacrament: for in that those that did sacrifice for the most part were made partakers of their sacrifices in an holy banquet, in an holy place with joy before God. *Exod.*18.12. This did seale to them in some sort that grace of the Covenant which is exhibited in the Sacraments.

20. From the time of *Abraham* the Church did chiefly consist in his family and posterity.

21. In that period of time all the benefits of the new Covenant were more cleerly and distinctly set forth then before.

22. 1. Election was represented in the persons of *Isaac* and *Jacob*, beloved before *Ismael* and *Esau*. *Romans* 9. 11,12,13.

23. 2. Redemption togethrr with the application of it was most excellently exhibited in the person and blessing of *Melchisedeck*, also in the promise and covenant of blessing to come to all Nations by the seed of *Abraham*.

24. 3. Calling was exercised by leading forth *Abraham*

out

out of *Ur* of the *Caldees* to a certaine new and heavenly Countrey, *Heb.* 11.8.9.10.

25. 4. Justification was illustrated by the expresse testimony of God, that Faith was imputed to *Abraham* for righteousnesse, as the Father and patterne of all that should believe, and by the Sacrament of circumcision, which was a seale of the same righteousnesse.

26. 5. *Adoption* was set forth by calling of the Name of God upon *Abraham* and all the sons of the promise, and by assiguing of the inheritance to the sons of the promises begotten of the free Woman, through grace. *Galatians* 4. 26.28.31.

27. 6. Sanctification was figured by circumcision which did set forth the taking away and abolishing of the corruption of sin and of the old man, that a new Creature might be settled in its place. *Col.* 2.11. *Deut.* 30. 6.

28. 7. Glorification was shewed in the blessing promised, and in the Land of *Canaan*, which was a type of the Heavenly Country.

29. From the time of *Moses* unto *Christ*, all these same were further shadowed, by meanes both extraordinary, and also ordinary.

30. Redemption and the application hereof was extraordinarily signified. 1. By the deliverance out of *Egypt* by the Ministery of *Moses* as a type of Christ. *Mat.* 2.15. And by the bringing into the Land of *Canaan* by the Ministery of *Josuah*, as of another type of Christ. 2. By the brasen Serpent, by the beholding whereof, men that were like to dye were restored to health. *John* 3. 14. 12. 32. 3. By the cloud, whereby the *Israelites* were covered from all the injuries both of their enemies, and of the Heaven. And moreover they had light, together with refreshing of their strength administred by day and by night. 1 *Cor.* 10.2. *Esay* 4.4. 4. By passing thorough the red Sea, whereby they had a way cast up to the Land of promise, their enemies being overwhelmed and destroyed. 1 *Cor.* 10. 2. 5. By *Mannah* from Heaven, and Water out of the Rock, whence they received continuall nourishment, as it were out of Gods Hand. 1 *Cor.* 10.3. & 4. *Iohn.* 6.32.33.

31. Ordinarily Christ and redemption by him was shaddowed out by the high preist, the authors, and sacrifices for sinnes.

32. Justification was shewed in many sacrifices, washings, and the Sacrament of the Passeover.

33. Adoption was shewed in the first borne, who were dedicated to God.

34. Sanctification, in all the offerings and gifts, and in those observations which had any shew of cleanlinesse.

35. Glorification, by the inheritance of the promised Land, and by that communion which they had with God in the most holy place.

36. The Church of the *Iewes* instituted by *Moses*, in respect of the outward gathering together was only one, because all that solemne Communion, which was at that time prescribed did depend upon one Temple, and there it was to be exercised by publick profession and with certaine rites.

37. The Synagogues were not compleate Churches, because the whole worship of God and the whole holy Communion at that time prescribed could not be exercised in them.

38. Therefore the Church of the *Jewes* was a nationall Church, and in some respect catholick, or universall, as the believing *Proselytes* of every Nation under Heaven, were bound to joyne themselves to that one Church. *Acts* 2.5,6,8.9,10, 11.& 8. 27.

39. The primary Ministers were the Priests, of the family of *Aaron*, in a continued line of succession, to whom were joyned the other *Levites*. *Num.*3.6,7 8 9.10.

40. Yet neither Priests nor *Levites* were admitted to Minister, unlesse they were first tried, and that as they were able in body, age, and the gifts of the mind.

41. The Discipline of that time that was merely Ecclesiasticall was for a great part ceremoniall, yet so as all kind of holy things were to be preserved pure.

CAP. XXXIX.

CHAPTER XXXIX.

Of the administration of the Covenant from Christ exhibited to the end of the World.

1. THe manner of administration now Christ is exhibited is double, one until the end of the world, and the other in the end it selfe.

2. From Christ to the end of the world, there is an administration of one manner, and that altogether new: whence also it is called the New Testament.

3. It is of one manner without end or alteration, because it is perfect, so that there is not another to be expected, to which it should give place as to the more perfect.

4. It is the New Testament, in respect of that which was from the time of *Moses*, and in respect of the promise made to the Fathers: not in respect of the essence, but in respect of the manner; because in them in respect of the manner of administring, there was some representation of the Covenant of workes, from which this Testament doth essentially differ; and so seeing there did not appeare an integrall difference, of the New Covenant from the Old, but in that administration which is most properly called the New Covenant and Testament.

5. But it differs from the former administration, in quality and quantity.

6. That wherein it differs in quality is either cleerenesse, or freedome.

7. Cleerenesse consists in this, first that the doctrine of grace and salvation by Christ and Faith in him, together with those things annexed to it, is more distinct and expresse, then before it was: Secondly, that it is not declared in types and shadowes, but in a most manifest manner.

8. In both these respects, Christ before is said to be propounded before under a vaile, but now to be offered with open and unvailed face. 2 *Cor.* 3. 12. We ule great evidence

in speaking; neither are we as *Moses* who put a vaile over his face, that the children of *Israel* could not see to the end of that which now as unprofitable is taken away.

9. Freedome doth consist in this. First, that the government of the Law, or mixing of the covenant of workes, which did hold the ancient people in a certaine bondage, is now taken away: whence also the spirit of adoption, although it was never wholy denyed to the faithfull, yet most properly it is said to be communicated under this New Testament, in which the most perfect state of believers doth most cleerly appeare, *Gal.*4.5. After the fulnesse of time came, God sent forth his Son—that we might receive the adoption of sons, &c. Secondly, it consists in this, that the yoke of the ceremoniall Law, as it was an hand-writing against sinners, as it did forbid the use of things in their nature indifferent, as it did command many burdensome observations of them, and as it did vaile the truth it selfe with manifold and carnall ceremonies, is now wholy taken away, *Col.* 2. 14. 17. Which are a shadow of things to come, but the body is of Christ.

10. They therefore offend against that liberty which Christ hath obtained for us, who obtrude upon the Christian Churches either *Iewish* ceremonies, or other of the like nature with them, religious, and mysticall. For divine ceremonies are not taken away, that humane should succeed in their roome; neither is it likely, that Christ would leave such mysteries to the will of men, after his comming, when he permitted no such thing to his people of old, especially seeing he might so easily in this kind provide for us, if he had judged any religious and mysticall ceremonies necessary or profitable for his, besides those very few which he did by name prescribe, or at least shew in certaine Tables, to whom he did grant such an authority, which he no where did. *Gal.*5.1. Stand fast therefore in the liberty wherewith Christ hath made you free, and going back againe be not entangled with a yoke of bondage.

11. In quantity this administration differs from the former, both intensively and extensively.

12. Intensively, first, in that the application by the spirit

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is more effectuall, and the gifts of the spirit are more perfect, then ordinarily they were under the Old Testament, whence the old administration is comparatively called the Letter, and the new the spirit. 2 *Cor.* 3. 6. Secondly, in that it begetteth a more spirituall life. 2 *Cor* 3. 18.

13. Extensively, first in respect of place, because it is not contracted to some one people, as before, but is diffused through the whole world. Secondly, in respect of time, in that it hath no terme of duration before the consummation of the whole mysticall Church. 2 *Corinthians* 3. 11. *Eph.* 4. 13. That which remaineth, untill we all meet unto a perfect man, unto the measure of the full stature of Christ.

14. But because this new administration is so perfect, therefore it is meete also, that the communion of Saints in the Church under the New Testament bee ordained most perfect.

15. Therefore in every Church of the New Testament the whole solemne and ordinary worship of God and all his holy ordinances may and ought to be observed, so that all the members of that Church may ordinarily exercise communion together in them.

16. For it is not now as it was ordained of God in the Church of the *Iewes* that some more solemne parts of Divine worship may be exercised in one place, & other in other places, but one particular Church is ordained, in which al holy offices are to be performed.

17. Hence all Christian Churches, have altogether one and the same right, that one doth no more depend upon another, then another upon it.

18. Hence also it is most convenient that one particular Church doe not consist of more members then may meete together into one place to heare the Word of God, celebrate the Sacraments, offer prayers, and exercise Discipline, and performe other duties of Divine polity, as one body.

19. For it is an Aberration not void of all confusion, that in some greater Cities, although there be more believers then that can exercise that Communion together, yet they are not distributed into divers Churches, but doe make one

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so to abound, that the edification of every one cannot be rightly taken care for and furthered.

20. Therefore the Church instituted since Christ exhibited, is not one catholick Church, so as all the faithfull throughout the world should be joyned together in one and the same outward band among themselves, and should depend upon one and the same visible pastor, or company of pastors. but there are so many Churches as there are companies, or particular Congregations, of those that professe the Faith, who are joyned together by a speciall band for the constant exercise of the communion of Saints.

21. For although the mysticall Church, as it is in its members, is no other way distributed then into the adjuncts, and subjects, in which respect we call the Church of *Belgia*, of *Britany*, of *France*, as we call the Sea according to the shores which it washeth to, the Belgick, British, French Sea, although it be one and the same Sea: yet the instituted Churches, are divers most speciall Species, or Individualls, partaking of the same common nature, as divers fountaines, divers Schooles, divers Families: although many or all peradventure might be called one Church in respect of some one affection which they have in common, as many Families of some noble stocke, are often set forth by the name of one Family, as the Family of the House of *Nassou*, &c.

22. Neither is this Church that is instituted by God properly nationall, provinciall, or Diœcesan. which formes were brought in by men from the paterne of civill government, especially the Romane: but it is Parochiall, or of one congregation, the members whereof are combined among themselves, and doe ordinarily meete into one place to the publick exercise of religion.

23. For such a company, and not larger, is properly signified by the word Ἐκκλησία *Church*, neither hath it a larger signification in the New Testament when it is referred to any visible and designed company, neither also among prophane authors who are the more ancient.

24. Hence divers fixed Congregations, of the same Countrey, and Province are alwayes called Churches in the plurall

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number not one Church, even in *Judæa*, which was all before one nationall Church. 1 *Thess.* 2. 14. *Acts* 14. 23. & 15. 41. *Romans* 16. 4. 5. 16. 1 *Cor.* 16. 1. 19. 2 *Cor.* 8. 1. 18. 19. *Gal* 1. 2. 12.

25. Also those particular Churches which are reckoned up in the New Testament were wont to meete together Ἐπὶ τὸ αὐτὸ into one. *Acts* 2. 46. & 5. 12. & 14. 27. & 15. 25. & 21. 22. 1 *Cor.* 5. 4. & 14. 23. 26. & 11. 17. 23.

26. Neither is there any thing read in all the New Testament of the institution of any larger Church upon which lesser congregations should depend, neither is there any worship or holy ordinance prescribed which is not to be observed in every Congregation, neither is there any ordinary Minister made, who is not given to some one such company.

27. Yet particular Churches, as their Communion doth require, the light of nature and equity of rules and examples of Scripture doe teach, may and oftentimes also ought to enter into a mutuall confederacy and fellowship among themselves in Classes, and Synods, that they may use their common consent and mutuall helpe as much as fitly may be, in those things especially, which are of greater moment; but that combination doth neither constitute a new forme of a Church, neither ought it to take away, or diminish any way, that liberty and power which Christ hath left to his Churches, for the directing and farthering whereof it onely serves.

28. The ordinary Ministers doe follow the forme of the Church instituted, and are not Oecumenicall, Nationall, Provinciall, or Diœcesan Bishops, but Elders of one Congregation, who in the same sence are also called Bishops in the Scriptures.

29. Those transcendent members of the Hierarchy were meerly humane Creatures brought into the Church without any Divine precept or example: They cannot fulfill the office of a Pastor in so many Congregations. They rob the Churches of their liberty, whilst they exercise as it were, a regall, or rather tyrannicall dominion over the Churches themselves; and their Pastors, they have brought in with them the Roman Antichrist himselfe, as the head, and Chan-

cellors, Suffraganes, Arch-deacons, Officialis and the like props of the Hierarchy, as the taile of the same sort, (whose very names are Apocryphall, and altogether unknowen to the first Churches) to the utter oppressing of the Churches of GOD.

30. The right of calling an ordinary Minister is in the Church it selse to whom he must serve. *Acts* 14.23.

31. Yet here they need the direction and helpe of the Elders, both of the same Church, and very often also of the neighbour Churches.

32. The essence of the calling is in election of the Church, and acceptation of the elected.

33. An antecedent adjunct of it is, examination, or triall.

34. A consequent, and consummating adjunct is ordination, which is nothing else then a certaine solemne entrance of the Minister already elected, into the free execution of his function: whence it comes to passe that χειροτονία, ordaining by election, and χειροθεσία Imposition of hands doe often signifie the same thing among the ancients.

35. The Episcopall ordination of a Minister without title, that is, without a Church to which and in which he should be ordained, is as ridiculous as if any should be fained to be a husband without a wife.

36. A Minister so called to some one Church, can neither forsake it at his own will, or be cast out from it without just cause: neirher can another undertake the like care of the Church, or neglect that which he hath undertaken, by voluntary non-residency, without sacrilegious breaking of his covenant.

37. Ordinary Ministers are either Pastors and Teachers, or ruling Elders, to whom are joyned those that take care of the poore, that is Deacons, Diaconesses or Widowes.

38. By these offices Christ hath sufficiently provided for all the necessities of the members of the Church, namely that they may be chiefly instructed in the knowledg of the truth by Teachers, stirred up chiefly to the practise of piety by Pastors, preserved in that course of life, and called back to repentance for sins, by them and the Rulers, and be helped against poverty by Deacons.

CAP. XL.

CHAPTER LX.

Of Baptisme and the Supper of the Lord.

1. AFter the nature of the New Testament, the Sacraments of the same doe follow, for they are for number few, to be obtained, and observed easy, and in their signification must perspicuous.

2. They were sanctified and instituted by Christ himselfe: for although the one Sacrament was first used by *Iohn Baptist*, yet in that very thing he was the forerunner of Christ, that he might shew, what Christ himselfe afterward would allow and institute, neither had it the respect of an ordinary institution by the Ministery of *Iohn*, but by the institution of Christ himselfe.

3. These Sacraments are Baptisme, and the Supper of the Lord, for neither were there either other Sacraments or sacramentall signes delivered to the Church by Christ or his Apostles: neither can there other be appointed by men in the Church.

4. In respect of Gods Institution, there lieth greatest necessity upon the faithfull to use these Sacraments, diligently, and religiously, yet they are not so absolutely necessary to salvation, that the absence, or meere privation of them doth bring a privation of this institution: neither ought they in that respect, to be celebrated either of those that are not lawfull Ministers, or out of a Church assembly.

5. Baptisme is the Sacrament of Initiation or Regeneration.

6. For although it doth seale the whole covenant of grace together to the faithfull, yet by a speciall approbation it doth represent, and confirme our very ingrafting into Christ. *Rom.*6.3. We are baptised into Christ Jesus, and *Verse* 5. Being planted together with him. And 1 *Cor.*12.13. We are baptised into one body.

7. But because upon our first ingrafting into Christ by

Faith, there doth immediatly follow a relation of our Justification and Adoption: therefore Baptisme as the Sacrament of the ingrafting it selfe, is unto remission of sins. *Marc.* 1. 3. And it is also a representation of adoption, whilst that by it wee are consecrated to the Father, Sonne, and holy Spirit, and their names are called upon the baptised.

8. Because also holinesse is alwayes derived from Christ into whom we are ingrafted, unto all the faithfull, therefore Baptisme also is the seale of our sanctification. *Tit.* 3.5. He hath saved us by the laver of regeneration, and the renuing of the holy Spirit. *Rom.* 6.4,5 6.

9. And because Glorification cannot be separated from true holinesse therefore it is withall the seale also of eternall glory. *Tit.* 3.7. That we might be made heires, according to the hope of eternall life. *Romans* 6.8. If we be dead with Christ, wee believe that wee shall also live together with him.

10. But because those benefits are sealed according to the measure of initiation in Baptisme, hence, First, Baptisme is but once to be administred, because there is but one beginning of spirituall life by regeneration, as there is but one beginning of naturall life by generation.

11. Hence also, Secondly, Baptisme ought to be administred to all those to whom the covenant of grace pertaines, because it is the first sealing of the covenant it selfe now first begun.

12. But that the infants of the faithfull are not to be forbidden this Sacrament, it appeareth. 1. Because if they be partakers of any grace, it is by vertue of the covenant of grace, and so both the covenant, and the first seale of the covenant also doth pertaine to them. 2. In that the covenant in which the faithfull are now contained, is the same with that covenant which was made with *Abraham*. *Rom.* 4.11. *Gal.* 3.7,8,9. But that did expressely extend unto Infants. 2. This covenant which is now administred to the faithfull, doth bring more large and full consolation to them, then of old it could before the comming of Christ. But if it should pertaine onely to them, and not to their Infants, then the grace of God and their consolation should be more narrow, and contracted

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after Christ is exhibited then before it was. 4. Because baptisme succeeded in the place of circumcision. *Col.* 2. 11. 12. And so doth pertaine as well to the children of believers as circumcision it selfe. 5. *Because* in the very beginning of regeneration, whereof baptisme is a seale, man is meerely passive; whence also there is no outward action required of a man either to be circumcised or baptised, as in other Sacraments, but only a passive receiving: therefore Infants, are as capable of this Sacrament in respect of the chiefe use of it, as these of age are.

13. Faith and repentance doe no more make the covenant of God now then in the time of *Abraham* (who was the Father of the faithfull) therefore the want of those acts ought no more to hinder baptisme from Infants now, then it did forbid circumcision then.

14. The signe in this Sacrament is water, not simply, but as it purgeth the uncleane, either by dipping or sprinkling.

15. But therefore water was chosen, because there is nothing in use that doth more fitly represent that spiritual washing, which is performed by the blood or death of Christ, neither is the sprinkling or application of the blood of Christ, so fitly expressed by any thing, seeing that now since the death of Christ, there ought to be no use of naturall blood in holy things.

16. The supper of the Lord is the Sacrament of the nourishing and growth of the faithfull in Christ.

17. Hence it ought oftentimes to be administred to the same person.

18. Hence also the supper is onely to be administred to those, who are visibly capable of nourishment and growth in the Church: and so not to Infants, but onely to those of age.

19. But because most full and perfect nourishment is sealed in Christ therefore here is used not some one and simple signe of nourishing, but of a double kind, as the nourishment of the body doth require, namely *B*read and Wine.

20. They therefore who take away one of these signes from the faithfull in the administration of the supper, doe de-

tract from the wisdome of God, make lame the institution of Christ, and grievously lessen or take away the consolation of the faithfull.

21. But bread and wine are therefore used, because except the eating of flesh (which hath no place in holy things now the sacrifice of Christ is finished) and the drinking of blood, from which not only religion, but mans nature abhors: there is nothing doth more conveniently expresse that neerest union which by degrees wee enjoy with Christ, which is founded in the sacrificing of his body and shedding of his blood.

22. To faigne any transubstantiation, or consubstantiation in this Sacrament more, then in baptisme, is a cerraine blind and stupid superstition.

23. For it is not required to spirituall nourishment in this Sacrament, that the bread and wine be changed into the body and blood of Christ, nor that Christ be corporally present with them, but only that they be changed relatively in respect of application and use, and that Christ be spiritually present with them who receive in Faith.

24. This transubstantiation, and consubstantiation is against the nature of a Sacrament in generall, against the analogy of our other Sacrament, or baptisme, against the most usuall phrases in the Old Testament against the humane nature of Christ against his state of Glorification, and against the revealed will of God, which saith that Christ shall remaine in Heaven untill the day of judgement.

25. As touching the words of Institution, This is my body, they are necessarily to be understood, as other sacramentall phrases, which every where we meete with in the holy Scriptures, of which we have God himselfe a cleere interpreter, *Gen.* 17. 10, 11. *This is my Covenant.* That it may be a signe of the Covenant betweene me and you.

26. As touching the manner of opening the words of this phrase according to art, learned men doe differ among themselves. Most of our interpreters would have a trope in the words, that is, a metaphor or a metonymy.

27. The *Lutherans* contend that here is no trope to be found, but only an unusuall predication.

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28. There are not a few, and those new Interpreters, who deny, that there is either any proper trope, or unusuall predication, but they make it an improper and mysticall predication.

29. But no sufficient reason is brought why we may deny that there is a trope in the words: which may be thus demonstrated. If it be an improper or unusuall predication as they would have it, this unusuall or improper way ought to be shewed in some word: which if it be done, then of necessity it is that that word be some way translated from his naturall signification and use: if that be so, the word takes the nature and definition of a trope.

30. But the trope is neither in the Article going before, nor in the proper *Copula*, as in the word *is*; but in that which followes, that is, in the word body, for body is put for a signe of the body, not that a true and proper body is excluded out of that sentence, but rather included, by a relation, which the signe hath to the thing signified.

31. But there is not onely one trope, but threefold in this word, the first is a metaphor, whereby one thing like is put for another unto which a metonymie of the adjunct adheres, and is mingled. For the bread is not onely like the body of Christ, but also by Gods institution it is made an adjunct of it: the second is a Synechdoche of the part for the whole, whereby the body of Christ is put for whole Christ; the third is a metonymy of the subject for the adjuncts, in that Christ is put for all those benefits also which are derived from Christ to us. In the other part of the Wine, there are other tropes sufficiently manifested.

CHAPTER XLI.

CHAPTER XLI.

To the end of the World.

1. THus far of the administration which is before the end of the World: in the end it selfe that application shall be perfected, which is onely begun in this life.

2. Then the end of calling shall be present to all the called: for we are called to the eternall glory of God. 1 *Pet.* 5.10. Wherein also the end of Faith is said to be contained, that is, the salvation of soules. 1 *Pet.* 1. 9.

3. Then that declaration of Justification and Redemption, which is by the effects, shall be compleat, in respect whereof the faithfull are said in this life, to expect Redemption. *Luc.* 21.18. *Rom.* 8.23. *Eph.* 1. 14.

4. Then all the adopted shall enter into the possession it selfe of the inheritance, in which sence the faithfull are said in this life to expect their adoption. *Rom.* 8.23.

5. Then the Image of God shall be perfected in all the Saints. *Eph.* 5.27. That he might present it to himselfe glorious, not having spot, or wrinckle, or any such thing, but that it might be holy and unblameable.

6. Finally then the glory and blessednesse hoped for, shall shine in all kind of fulnesse, not only in the soule, but also in the very body. *Philippians* 3.21. Hee shall transfigure our meane body, that it may be made conformable to his glorious body.

7. But because the state of the Church at that time shall be a state of perfection, and not of edification, therefore the Ministery, Sacraments, and Discipline, together with the instituted Churches themselves shal cease, and the mysticall Church shall remaine in immediat communion with God.

8. Hence also this end of the World ought with desire to be expected of all the faithfull. *Phil.* 3.20. *Tit.* 2.13. We expect a Saviour, Jesus Christ. Expecting that blessed hope, and

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that glorious comming of the glory of the great God and our Saviour.

9. The perfection of this finall administration doth require the comming and personall presence of Christ himselfe. *Acts* 10.42.

10. The second comming of Christ in this shall be like the first, that it shall be reall, visible and apparent. *Acts* 1.11. But in this unlike, that it shall be. 1. With greatest glory and power. *Mat.* 24.30. *Tit.* 2.13. 2. It shall be with greatest terror in respect of the ungodly, and with greatest joy of all the godly. 2 *Thess.* 1.7,8,9 10.

11. Hence there are two Acts, that serve for the last discerning between the godly and ungodly; Resurrection and the last judgement, 2 *Cor.* 5.10.

12. Resurrection is of that which fell: but because man fell from life, by the separation of the soule from the body, therfore that he may rise againe, it is necessary that the same soule be againe reunited to the same body, that by the restored union of both, the same man may exist.

13. That such a Resurrection is possible to God it appeares: because such a reparation of man doth not exceed that power which was manifested in his first Creation. *Phil.* 3.21. According to that effectuall power whereby he is able to subdue all things to himselfe.

14. But that this Resurrection shall actually be, it cannot bee certainly demonstrated by any naturall reason, neither, *A priori*, nor *A posteriori*, but it is properly of Faith.

15. Neither the nature of the soule, nor of the body, can be the cause of Resurrection: for the forming againe and raising up of the body, out of the dust, is against the wonted course of nature, which when it is perfectly destroyed, is not wont to be repaired by nature: and the inseparable union of the soule with the body by which man is made immortall, is above the strength of nature.

16. Therefore the raising up of the dead doth properly agree to Christ God-man: the principle of it is the Divine omnipotency of Christ, whereby it may easily be accomplished, even in an Instant.

17. The Ministery of the Angels, shall not be properly to raise the dead, but together the parts to be raised, and to gather them together being raised.

18. But although all shall be raised by Christ, yet not in one and the same way: for the Resurrection of the faithfull is unto Life, & it is accomplished by vertue of that union, which they have with Christ, as with their Life. *Col.* 3 4 1 *Thess.* 4. 14. And by the operation of his quickning spirit which dwels in them. *Rom* 8.11. He shall also quicken your mortall bodies, by his spirit dwelling in you: but the Resurrection of others, is by that power of Christ, whereby he executeth his revenging Justice.

19. Therefore the Resurrection of the faithfull is from the Life of Christ, as from a beginning unto their life, as the fruit and effect: and therefore it is called the Resurrection of life: and the raising up of others is from the sentence of death and condemnation, to death and condemnation it selfe, and therefore it is called, the resurrection of condemnation. *Iohn* 5.28,29.

20. The last judgement is exercised by Christ as by a King: for the power of Judging is part of the office of a King.

21. In respect of the faithfull it comes from grace, and is an office of the Kingdome of grace, essentiall to Christ the Mediator: but in respect of unbelievers, it is an office of power onely and dominion, granted of the Father, belonging to some perfection of mediation, but not essentiall to it.

22. Hence the sins of the faithfull shall not come into judgement: for seeing that in this life they are covered and taken away by the sentence of Justification, and that last judgement shall be a confirmation and manifestation of that sentence, it would not be meete, that at that time they should againe be brought to light.

23. The place of this judgement shall bee in the Ayre. 1 *Thess.* 4.17.

24. The day and yeare of it is not revealed in Scripture, and so may not be set down by men.

25. The sentence presently to be fulfilled, shall be given,

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of eternall life or death, according to workes foregoing.

26. But the ſentence of life, in reſpect of the elect, ſhall be given according to their workes, not as meritorious cauſes, but as effects teſtifying of true cauſes.

27. But the ſentence of death in reſpect of the reprobate, ſhall be given according to their workes, as the true cauſes.

28. Chriſt God-man is the Judge, as it were delegated: yet in reſpect of that Divine authority and power which he hath, and upon which depends the ſtrength of the ſentence, here is the principall Judge.

29. The faithfull alſo ſhall judge with Chriſt, aſſiſting; not conſulting, but approving, as well in their judgment and will, as by compariſon of their life and workes.

30. Judgement ſhall be given not onely of wicked men, but alſo of evill Angells. Therefore the raiſing up, and judging of wicked men to be done by Chriſt, doth no more argue the univerſall redemption of ſuch men, then of the Devills.

31. The fire that is appointed to purge and renew the World, ſhall not goe before the judgemeut, but ſhall follow.

32. Purgatory is no more neceſſary before the day of judgement then after: ſeeing therefore there ſhall be none afterward, by the confeſſion of the Papiſts themſelves, neither is there any now before.

33. The elements ſhall not be taken away, but changed.

34. Chriſt alſo after the day of judgement ſhall remaine King and Mediator for ever.

THE SECOND BOOKE OF SACRED THEOLOGY.

CHAPTER I.

Of Obſervance in generall.

Thus much of the firſt part of Theology, or of Faith in God: the other part followes, which is Obſervance toward God.

1. OBſervance is that whereby the Will of God is performed with ſubjection to his glory.

2. It reſpects the Will of God as a patterne, and a rule, as appeares by the thoſe words of Chriſt, wherein alſo he deſcribes our obedience; let thy Will be done as in Heaven, ſo alſo in Earth; and did alſo explaine his own obedience, *Mat.* 26, 39. Not as I will, but as thou

thou wilt, and *Verſe* 42. Let thy will be done, ſo *Pſal.* 40. 9. I delight to doe thy will, O my God: and thy Law is written in my bowells.

3. But it reſpects the Will of God not as it is ſecret, and powerfully effectuall, or ordaining: for ſo even all other Creatures and ungodly men, and the very Devills alſo themſelves doe performe the Will of God, with that obedientiall vertue which is common to all Creatures: but it reſpects that Will of God which preſcribes our duty to us. *Deut.* 29. 29. Things that are revealed, are revealed, that wee may doe them.

4. It reſpects that will with ſubjection. *Rom.* 8.7. Becauſe it applies our will to fulfill the Will of God, as it commands us any thing according to his authority. *Rom.* 8.7. It is not ſubject to the Law of God.

5. Hence it is called obedience: becauſe it makes the will ready to commit the command of God to execution, being heard, and in ſome meaſure perceived.

6. Hence alſo it hath in it ſelfe ſome reſpect of Service toward God; whence it comes to paſſe, that to obey God, and to ſerve him, ſound one and the ſame thing. *Luc.* 1.74. *Rom.* 6.16. And to ſerve God is altogether the ſame with ſerving of obedience and righteouſneſſe. There *Verſe* 16. 18. 22. Becauſe that to doe the Will of God with ſubjection, is to ſerve God. *Eph.* 6 6, 7. As ſervants of Chriſt, doing the Will of the Lord from the heart, with good wil doing ſervice, as to the Lord.

7. For our obedience toward God, although in reſpect of readineſſe of mind it ought to be the obedience of ſons: yet in reſpect of that ſtrict obigation to ſubjection, it is the obedience of ſervants.

8. From this ſubjection to the Will of God, there doth neceſſarily follow a conformity betwixt the Will of God and ours. *Rev.* 2.6. This thou haſt, that thou hateſt the deeds of the *Nicolaitans*, which I alſo hate. And a certaine expreſſe reſemblance of that Divine perfection which God hath revealed and propounded to be imitated by us. 2 *Pet.* 1.4. That we might be made partakers of the Divine nature, for he that doth truth, his workes are ſaid to be done according to God. *Iohn* 3.2.

9. Hence the same obedience which is called obedience, because it respects the Will of God with subjection; and righteousnesse, because it performes that subjection which is due; is also called holinesse because it respects the same wil with conformity and pure likenesse. 1 *Pet.* 1. 14. 15. As obedient children——as he that hath called you is holy, be ye also holy in all manner conversation.

10. Obedience lookes to the glory of God. 1 *Cor.* 10. 31. Doe all to the glory of God: as it doth acknowledge his chiefe authority and power in commanding. 1 *Cor.* 6. 20. Yee are bought with a price: therefore glorifie God, &c. And also as it hath in part relation to, and doth represent the perfection of God. 1 *Pet.* 2. 9. That yee may set forth his vertuesr in the manifestation of which things consists that glory which may be given to him of us.

11. Also in this subjection there is a respect of feare, as the Authority and Power of God is acknowledged: whence also the feare of the Lord is in Scripture often put for whole obedience. *Psalme* 34. 12. I will teach you the feare of the Lord.

12. It is therefore said to be toward God, both as God is the Rule of it, and as hee is the Object of it, and also as hee is the End.

13. The principall efficient cause of it by way of an inward and inherent principle, is mediatly Faith, and immediatly sanctifying Grace.

14. For Faith doth both prepare a way for us to God. *Heb.* 10. 22. Let us draw nigh by assurance of Faith; and Power to goe to him. 2 *Cor.* 1. 24. By Faith yee stand, whence obedience is called the obedience of Faith. *Rom.* 1. 5. And the faithfull are called the children of obedience, 1 *Pet.* 1. 14.

15. Now Faith doth bring forth obedience in a threefold respect. 1. As it doth apprehend Christ who is the Founraine of Life, and the Spring of all power to doe well, and 2. As it receives and rests in those arguments, which God hath propounded to us in Scripture to perswade obedience namely by promises and threatnings. 3. As it hath power to obtaine all grace, and so that grace whereby obedience is performed.

16. But

16. But ſanctifying grace is that very power whereby we are lifted up, to apply our will to the will of God. Whence alſo new obedience is alwayes included and underſtood, in Scripture, when there is mention made of the new man, and the new creature. *Eph.* 4.24. *Gal.*6. 15.

17. For nothing can be performed by man, ſince ſinne is entred, acceptable to God, as it comes from him, or as a worke of ſpirituall life: unleſſe, it be performed in Chriſt by Faith and the grace of ſanctification. *John* 15.4, 5. Without mee yee can doe nothing.

18. Yet theſe duties are not therefore to be omitted by a man that doth not yet believe; becauſe they are in themſelves good, they hinder the increaſe of ſinne, and puniſhments of ſinners, nay they are often recompenſed with divers benefits from God, although not by force of any determined Law, but by a certaine abundant and ſecret kindneſſe of him.

19. The adjuvant cauſe by moving is. 1. The dignity and majeſty of God in it ſelfe to be obſerved. *Deut.*31.3. Aſcribe yee greatneſſe to our God. *Pſal.*29. 2. Give unto the Lord the glory of his name. 2. The kindneſſe of God toward us, in which reſpect we owe to him whatſoever is in us. 1 *Cor.* 6.20. Know yee not that yee are not your owne——which are Gods. *Rom.*12. *By* the mercy of God, whence alſo it is, that our obedience is nothing elſe then thankfulneſſe due to God, and it is rightly explained by Divines under that name. 3. The authority of God commanding, which hath univerſall and full dominion over us, *James* 4.22. There is one Law-giver who can ſave and deſtroy. 4. The equity and profit of the things commanded, which doe both agree with greateſt reaſon, *Rom.* 2. 15. Their conſcience together bearing witneſſe, and alſo pertaine to our perfection and bleſſedneſſe. *Deut.*32.47. It is your Life. 5. The reward and promiſes by which obedience is perſwaded. 2 *Cor.*7. 1. Seeing we have theſe promiſes, let us purge our ſelves, &c. 6 The miſery which they that doe otherwiſe doe incurre, *Deut.* 28. 16. *Heb.*12. 26. Curſed ſhalt thou be. For our God is a conſuming fire.

20. The matter of obedience is that very thing which is comman-

commanded by God, and so is summarily contained in the Decalogue: for otherwise the Law of God should not be perfect.

21. Therefore the Law of God although in respect of the faithfull it bee as it were abrogated, both in respect of the power of justifying which it had in the state of integrity, and in respect of the condemning power which it had in the state of sinne: yet it hath force and vigor, in respect of power to direct, and some power also it doth retaine of condemning, because it reproves, and condemnes sinne in the faithfull themselves, although it cannot wholy condemne the faithfull themselves, who are not under the Law, but under Grace.

22 The forme of obedience is our conformity to the Will of God, therefore revealed that it may be fulfilled by us. *Mich.* 6.8. He hath shewed thee O man, what is good.

23. For neither is the secret Will of God, the rule of our obedience, nor all his revealed will, for *Jeroboam* sinned in taking the Kingdome of *Israel*, although the Prophet told him that God did in some sort will it. 1 *Kings* 11.31. with 2 *Chron.* 13.5,6,7. But that revealed will, which prescribeth our duty is therefore revealed, that it may be fulfilled by us.

24. But this Will of God in this very respect, is said to be good, perfect and acceptable to God. *Rom.* 12.2. Good, because it containes in it selfe all respect of that which is honest: perfect, because there is nothing to be sought further for the instruction of life: acceptable to God, because obedience performed to this will, is approved and crowned of GOD.

25. The knowledge of this will is necessary to true obedience. *Prov.* 4.13. Take hold of instruction, and let her not goe: keepe her, for shee is thy life, and *Vers.* 19. The way of the wicked is darkenesse, they know not at what they stumble.

Therefore the desire of knowing this will of God is commanded to us, together with obedience it selfe. *Prov.* 5.1.2. Attend to wisdom, incline thine eare to understanding: whereof a great part also is, when it respects practise, as on the contrary

contrary, all ignorance of those things which we are bound to know and doe, is sinne. 2 *Thess.* 1. 8. Rendring vengeance to those that know not God, and obey not the Gospell of our Lord Jesus Christ.

26. With knowledge of the will of God in this life, there ought to be joyned a trembling and feare to transgresse it. *Pro.* 8.12.13 & 14.16. I wisdome, have with me the feare of the Lord. The wise man feareth and departeth for evill. Chiefly indeed in respect of offence: but also in respect of the anger and punishment most of all as it separates from God. Neither ought such feare to be called servile, when it respects not punishment only.

27. The chiefe end is Gods glory; for we tend unto him by obedience, upon whom we leane by Faith: otherwise obedience should not flow from Faith. Seeing also that Faith is our life, as it doth joyne us to God in Christ, it is necessary that the actions of the same Faith, which are contained in obedience, should bee caried also to God, that is, to his Glory.

28. The lesse principall end is our own salvation and blessednesse. *Rom.* 6. 22. Being made servants to God, yee have your fruit in holinesse, and the end eternall life. *Heb.* 1.2.2. For the joy that was set before him he endured the Crosse.

29. For although that obedience which performed onely for feare of punishment or expectation of reward, is rightly called mercenary: yet that any should be secondarily stirred up to doe his duty, by looking on the reward, or for feare of punishment also, this is not strange from the Sonnes of God, neither doth it in any part weaken their solid obedience.

30. But our obedience is not the principall or meritorious cause of life eternall. For we do both receive the priviledge of this life, and also the life it selfe, by grace, and the gift of God for Christs sake apprehended by Faith. *Rom.* 6. 23. The gift of God is eternall Life in Jesus Christ our Lord. But our obedience is in a certaine manner, the Ministring, helping and furthering cause toward the possesson of this life, the right whereof we had before; in which respect it is called the way wherein we walke to Heaven. *Eph.* 2.10.

31. But it furthers our life, both in its own nature; becauſe it is ſome degree of the life, it ſelfe alwayes tending to perfection: and alſo by vertue of the promiſe of God who hath promiſed life eternall to thoſe that walke in his precepts. *Galatians* 6. 8. Hee that ſowes to the ſpirit, of the ſpirit ſhall reape life eternall.

32. For although all our obedience whilſt wee live, here is imperfect and defiled with ſome mixture of ſinne. *Gala.* 5. 17. the fleſh luſteth againſt the ſpirit, yet in Chriſt it is ſo acceptable to God, that it is crowned with the greateſt reward.

33. Therefore the promiſes made to the obedience of the faithfull, are not legall, but evangelicall, although by ſome they are called mixt. *Mat.* 5.3.

34. The manner of obedience is in ſubjection or humility largely takē, wherby the creature doth ſubmit himſelf to God, to receive and execute his commands: unto which there ought alwayes to be joyned. 1. Sincerity, whereby all mixture of a ſtrange intention and affection is removed, ſo that the whole man is applied to this duty. 1 *Theſſ.* 5. 23. 1 *Cor.* 6.20. And 2. Zeale, that is, the higheſt degree of a pure affection. *Gal.* 4. 18. It is a good thing to love fervently, ζηλοῦσθαι in a good thing alwayes.

35. The chiefe ſubject of obedience as alſo of lively Faith is the will. *Pil.* 2.13. It is God that worketh in you both to will, and to doe.

46. But becauſe the ſincerity of the will approving doth moſt appeare in readineſſe, alacrity or cheerfulneſſe, of mind, therfore that cheerfulnes doth moſt of all pertaine to the very eſſence of obedience. 2 *Cor.* 9. 7. *Deut.* 28. 47. God loves a cheerfull giver: becauſe thou didſt not ſerve thy God in joy and cheerfulneſſe of heart. So as often it is pleaſing and acceptable to God, although the worke it ſelfe that is propounded, be not performed. 2 *Cor.* 8. 12. For if there be firſt a ready mind, one is accepted according to that he hath.

37. And becauſe the zeale of the will doth chiefly conſiſt in love and hatred, therefore alſo there is neceſſarily required to obedience acceptable to God, a love of the good, and hatred of evill. *Pſ.* 45. 8. Thou haſt loved righteouſneſſe, and hated iniquity.

38. The

38. The effect and fruit is not onely a declaration, but also a confirmation of Faith and Hope. 2 *Tim.* 1.19. Keeping Faith and a good conscience, which being put away, some have made Shipwrack of Faith.

39. An adjunct that accompanies it is a conscience quiet, joyfull and glorying. *Heb.* 13.18. 2 *Cor.* 1.12. 1 *John* 3.19.21. For we trust that we have a good conscience, desiring to behave our selves well in all things. 1. Our glorying is this, the testimony of our conscience, by this we shall assure our hearts.

CHAPTER II.

Of Vertue.

1. THere be two parts of obedience. Vertue, and the action of Vertue. 2. *Pet.* 1.5. Ad to your Faith Vertue, &c: For if these things be with you and abound, they will make you that yee shall neither be barren nor unfruitfull in the knowledge of our Lord Jesus Christ.

2. This distribution is of the whole into members: for these two are in their own nature joyned together, and doe make one and the same obedience.

3. Hence both vertues and their actions are set forth by the same name, and are explained also by the same definition, because they are altogether of the same nature: even as arguments of Logicke, are of the same name and nature, whether they be considered alone and by themselves, or in Axioms, and Syllogismes.

4. Vertue is an habit whereby the will is inclined to doe well.

5. It is called an habit, not as it is distinguished from disposition, and signifieth a confirmed and perfect constitution of mind: for such a degree of vertue is scarse granted to men, while they live heere: but generally, as it containes both a perfect and also imperfect degree of Vertue, and state of the mind.

6. But it is called an habit, not onely becauſe it is had, but alſo becauſe it maketh the ſubject which it is in to have it ſelfe in a certaine manner, that is, it determines the faculty to good, which otherwiſe is not determined, in which ſence this word is found, *Hebrewes* 5.14. Who by reaſon of habit, have their ſences exerciſed to diſcerne good and evill.

7. It is in the will. Firſt, becauſe the will is the proper ſubject of Theology as it is the proper principle of life, and of morall and ſpirituall actions. 2 Becauſe the will is that faculty which is properly carried unto good that is honeſt, *Rom.* 7.19.21. 3. Becauſe vertue is an habit that is προαιρετικὸς or elective, the proper, and immediate operation whereof is voluntary election. 4. Becauſe the will doth commend the other faculties, and ſo Vertue doth moſt agree to it, that all may be directed aright. 5. Becauſe the will is neither by it ſelfe, nor by reaſon ſufficiently determined to good actions, and ſo it hath need of its owne and internall diſpoſition to worke aright. 6. *B*ecauſe the other faculties may be compelled, and by conſequence one may whether he will or no loſe vertue, if it ſhould have the proper and fixed ſeat, in them. 7. Becauſe that praiſe is moſt properly due to the actions of the will, and to the operations of the other faculties, ſo far forth as they flow from and depend upon the will; but that it is proper to vertue to be praiſe-worthy, not onely the Philoſophers teach, but alſo the Apoſtle, *Philippians* 4. 8. If there be any vertue, if any prayſe. 8. *B*ecauſe neither the underſtanding can be the ſubject of vertue, becauſe intellectuall habits, although they bee moſt perfect, yet they doe not make a man good: nor any ſenſitive appetite, becauſe true vertue is found in Angels, and the ſoules being ſeparated from bodies, which are void of this appetite: yet there are often in the ſenſitive faculties ſome diſpoſitions, which cauſe that the will commanding aright is more eaſily obeyed, and in that reſpect they have a certaine reſemblance of Vertue.

8. Vertue is ſaid to incline to God Firſt, that it may be diſtinguiſhed from a vitious habit whereby men are inclined to evill. *Ro.* 7.17.20.23.2. That it may be diſtinguiſhed alſo from thoſe

perfections

perfections of the mind, which indeed doe bring light, whereby the will may direct it selfe as well doing, but not incline it to doe right.

9. Hence, First, true and solid vertues, doe alwayes make him good in whom they are: not that the very dispositions that doe inhere in us, are the grace making us first accepted with God, as the Schoolemen speake, for that pertaines to Faith; but because they are reciprocated with a good man, and goodnesse is derived from them into our actions.

10. Hence also none can use vertue amisse, as being the principle of action; when notwithstanding men may, and are wont to abuse any habit of the mind.

11. Therefore those vertues which are wont to be called intellectuall, have not an exact respect of vertue.

12. Moreover vertue is said to incline not onely to good, but also to well doing: because the manner of action doth, chiefly flow from vertue.

13. But as the rule of well-doing, so also the rule of vertue is the revealed will of God, which only hath the force of a certaine rule in those things which pertaine to the direction of life.

14. That is a *Lesbian* rule of vertue which *Aristotle* puts to be the judgement of prudent men: for there are never such wise men, to whose judgement wee may alwayes stand: neither if there were, they could not bee alwayes knowne or consulted with by those who exercise themselves in Vertue.

15 That which is said to be right reason, if absolute rectitude be looked after, it is not else-where to be sought for then where it is, that is, in the Scriptures: neither doth it differ from the will of God revealed for the direction of our life. *Psal.* 119. 66. Teach me the excellency of reason and knowledge: for I believe thy precepts. But if those imperfect notions concerning that which is honest, and dishonest, be understood, which are found in the mind of man after the fall; seeing they are imperfect and very obscure, they cannot exactly informe vertue; neither indeed doe they differ any thing from the written Law of God, but in imperfection and obscurity only.

16. Therefore there can be no other diſcipline of vertue then Divinity, which delivers the whole Will of God revealed, for the directing of our reaſon will, and life.

17. They that thinke otherwiſe, doe bring no reaſons, which may move an underſtanding and ſound man. They ſay the end of Divinity is the good of grace: but the end of *Ethicks* is a morall or civill good. As if no morall or civill good were in any reſpect, a good of grace and ſpirituall. As if the proper good, bleſſedneſſe, or end of man, were manifold, or as if that ſhould be a vertue of a man, which doth not lead a man to his end, and chiefe good. They ſay that Divinity is exerciſed about the inward affections of men; but *Ethicks* about the outward manners. As if either *Ethicks* (which they define a prudence to governe the will and appetite) did not reſpect the inward affection: or that Divinity did not teach as well outward, as inward obedience.

They would have it that *Ethickes* are concluded in the bounds of this life, but that Divinity extends to a future. As if a bleſſed life were not one; or that of one and the ſame life, there were one rule, as it is preſent, and another as it is to come. They ſay the ſubject of *Ethickes* is a man, approved, good and honeſt: but the ſubject of Divinity is a godly and religious man; when notwithſtanding the Apoſtle doth expreſly teach that Divinity inſtructs us to live not only piouſly and religiouſly, but alſo temperatly, and juſtly, that is, approvedly and honeſtly, *Tit.* 2. 12. Ad to theſe, that the moſt eager defenders of the contrary opinion, doe acknowledge and contend, that morall vertues are the image of God in man, and ſo a degree of Theologicall vertue; and that morall virtue compared to ſpirituall is as warmth to heat, and the morning light to the noone light. As therefore warmth and heat, morning, and noone light are taught in the ſame act: ſo alſo vertue morall and ſpirituall.

18. Therefore that judgement, and wiſh of that greateſt 'maſter of arts, *Peter Ramus*, was no leſſe pious then prudent: 'If I ſhould wiſh for that which I would obtaine, I had ra-'ther that this learning of philoſophy were delivered to chil-'dren out of the Goſpell, by ſome Divine that is learned,

and

'and of approved manners, then out of *Aristotle* by a Phi-'losopher. A child will learne many impieties out of *Ari-'stotle*, which it is to be feared, that he will forget too late. 'That the beginning of blessednesse, doth arise out of men; 'that the end of blessednesse is bounded in man: that all ver-'tues are wholy contained in mans power, that they are 'obtained by mans nature, art, and industry. That though 'these workes, are great and Divine, yet that God is never 'used to them, either as an aider, or workeman: that Divine 'providence is removed from this theatre of humane life: of 'Divine Justice, that there is not a word spoken: that mans 'blessednesse is placed in this frail Life, &c.

19. But the same habit which is called vertue, as it doth incline in his manner unto God, is also called a gift, as it is given of God, and inspired by the holy Spirit: and it is called grace, as it is freely bestowed, by the speciall favour of God upon us; also in respect of the perfection which it hath, together with the profit and sweetnesse, which is perceived from it, it is called fruit: and in respect of the hope it brings of life eternal, it is called blessednesse by some.

20. They therefore doe weary themselves in vaine, who make seven gifts of the spirit out of *Isay* 11. 2. Upon whom the spirit of *Jehova* shall rest. The Spirit of wisdome and understanding, the spirit of counsell and of might, the spirit of knowledge and of the feare of *Jehova*: and doe carefully distinguish them from vertues, and have enough to doe to demonstrate the proportion of every of them to some vertue. For neither are there only seven gifts of the spirit, although there are no more (nay but six) reckoned up there: because there only the chiefe and most kingly gifts in respect of the subject are remembred, (for it is there spoken of Christ) other gifts by a Synecdoche being understood: neither those gifts themselves whereof there is mention made there, are in very deed distinguished from vertues, but they doe by a metonymy, set forth all vertues by their causes.

21. For although those χαρίσματα Graces, whereof there is mention, 1 *Corinthans* 12.4. are in very deed distinguished from virtues: yet Grace when it notes an inherent perfection in us, doth either set forth some one vertue, or joyntly as it were in his roote.

22. In

22. In vaine alſo are there twelve fruits of the ſpirit gathered out of *Gal.*5.22. The fruit of the ſpirit is Love, Joy, Peace, Long-ſuffering, Kindneſſe, Goodneſſe, Faith, Meekneſſe, Temperance, together with the addition which is found in the common tranſlation : and they are compared to vertues, as is aforeſaid of gifts; for neither are they only the fruits of the ſpirit, which are there expreſſed upon the preſent occaſion, and are explained in that place with the names of the vertues themſelves : becauſe vertues are fruits, ſuch as are required and expected by the husband-man, and doe agree to the nature of the ſeed which he did ſow, and alſo bring profit and ſweetneſſe, with them, when they are perceived: all which doe agree to virtues, and their actions in a certaine manner in reſpect of God; but the profit chiefly in reſpect of us: whence alſo it is that holineſſe with all vertues is not only called a fruit of the holy Spirit, but alſo our fruit, *Rom.*6.22. But this profit together with the ſweetneſſe is ſhewed in that place to the *Galatians*, in as much as joy, and peace are reckoned up, as fruits of the fruits.

23. They alſo uſe the ſame judgement, who thinke they have found eight beatitudes in the Sermon of Chriſt. *Mat.* 5. For there is but one beatitude, but ſeeing it hath divers ſignes, namely all ſolid vertues, together with the operations of them; the Lord doth propound certaine ſingular virtues, or operations of vertues, which doe moſt agree to his Kingdome, and are very remote from humane ſence, and doth partly perſwade them by the promiſe of bleſſedneſſe, and doth partly alſo deſcribe bleſſedneſſe, or bleſſed men, by the ſtudy and profeſſion of them.

24. The common affections of vertue, are thoſe foure which are wont to be called Cardinall vertues.

25. For they doe not make foure kinds of vertues, as the moſt have hitherto thought, who doe manifeſt violence both to vertue and reaſon it ſelfe, whileſt they will conſtrainedly refer all ſingular vertues to thoſe heads : but they are foure conditions, which are neceſſarily required in that diſpoſition which deſerves the name of vertue.

26. The firſt of theſe is called Juſtice in that generall ſenſe, whereby it ſets forth an inclination to doe rightly, giving every

every man his own, and it may be called the rectitude of vertue: for in that deſcription of vertue which the Apoſtle doth propound in a certaine heap of words, *Phil.*4.8. Whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any vertue, and if any praiſe, although truth, Juſtice, purity doe ſet forth one and the ſame nature of vertue, yet Juſtice doth moſt intimately ſet forth the eſſence of it.

27. The ſecond is Prudence, whereby all the ſtrength of reaſon is uſed to find out that which is right, and to direct a right all the meanes of it: it is therefore the alone diſcerning of thoſe things which pertaine to right doing: and it containes in it ſelfe the force of underſtanding, knowledge and and wiſedome: ſo that all thoſe perfections of the mind which are wont to be called intellectuall vertues, in this reſpect alone doe pertaine to vertue, ſo far forth as by the power of them the wil is directed in doing well.

28. It is called in the Scripture Spirituall underſtanding and wiſedome, *Col* 1.9. Where underſtanding doth ſeeme to ſet forth a generall perceiving of good, and evill; and wiſdome notes out the ſame perceiving as it is applied to ſeverall things conſidered with their circumſtances, wherewith they are clothed: ſo that underſtanding conſidering doth as it were ſay, It is lawfull: wiſdome ſaith, It is expedient; according to that diſtinction which is, 1 *Corinthians* .6. 12. & 10. 23. To this is oppoſed, Fooliſhneſſe. *Epheſians* 5.17. Be not therefore unwiſe, but underſtanding what the Will of the Lord is.

And Ignorance, *Eph.* 4. 18. Being ſtrangers from the Life of God, by reaſon of the ignorance that is in them. It is alſo called Judgement. 1 *Cor.* 2.15. And Diſcerning, *Phil.*1.10. To which is oppoſed vanity of mind, *Eph.*4.17. And a mind voyd of all Judgement, *Rom.*1.28.

29. This Prudence ought to be exerciſed, 1. With circumſpection, taking heed and due diligence, which are often in the Scripture commended under the name of watchfulneſſe. *Marc.*13.33. Take heed, watch and pray: unto which

is oppoſed that drowſie ſleepineſſe which is ſaid to have ſeiſed upon the fooliſh Virgins. *Mat.* 25. 5. 13. Secondly, with election upon a due proportion; ſo as the greater duties be preferred before the leſſer, and in every one a covenient meaſure be kept according to the intending of affections and ſtrength. *Mat.* 6. 33. 1 *Cor.* 12. 31. & 14. 1. Seeke firſt the Kingdome of God and the righteouſneſſe of it. Affect the greater gifts: but rather that yee may propheſie.

30. The third generall affection of vertue is fortitude, which is a firme perſiſting in doing rightly, enduring and overcomming all thoſe difficulties which may ariſe either from the continuance of the act which is required, or from other impediments whatſoever. Hence it is that vertue in the *Hebrew* is ſet forth by the name Chriſt, even when it is aſcribed to Women. *Prov.* 31. 10. And a mighty ſtrengthning is required in every vertue. *Eph.* 3. 16. It containes therefore. 1. That confidence which is commended. *Acts* 4. 29. To which feare is oppoſed, *Phil.* 1. 14. That they are bold to ſpeak the word without feare. Secondly, preſeverance and conſtancy, *Revel.* 2. 26. Whoſoever ſhall overcome, and keep my workes unto the end. To which is oppoſed a fainting of mind and wearineſſe of weldoing, 2 *Theſſ.* 3. 13. *Gal.* 6. 9. *Hebr.* 12. 3. 12. Let us not be weary. Be not weary. Leaſt ye faint in your minds. Raiſe up the weake hands, and feeble knees. Thirdly, It containes ſufferance or patience. *Iames.* 5. 7. 8. *Heb.* 10. 36. Be of a patient mind, and ſtabliſh your hearts. For ye have need of patience.

31. The fourth is Temperance, whereby all thoſe deſires which divert men from wel-doing are aſſwaged and reſtrained: and ſo it makes vertue undefiled. 2 *Tim.* 2. 4. None that goeth a warfare entangleth himſelfe. 1 *Pet.* 1. 13. Gird up the loynes of your mind, be ſober, &c. It is often called in Scripture Sobriety when that word is uſed in a more generall ſence, as 1 *Pet.* 1. 13. & 5. 8. And purity or cleanneſſe of heart. 1 *Tim.* 1. 5. 1 *Peter* 2. 22. And alſo ſincerity, as it doth exclude pollution of any mixture. This force of the word is ſhewed. 2 *Cor.* 1. 12. With ſimplicity and ſincerity of God, not with fleſhly wiſdom.

32. Of theſe foure conditions of vertue, the firſt doth order

order and as it were constitute vertue : the second doth direct and free it from error : the third doth strengthen it against inconveniences : the fourth makes it pure, and defends it against all allurements which doe seduce it.

33. All these vertues doe seeme to be prescribed, and explained together and almost by name. 2 *Pet.* 1.4.& 6. Ad to Faith Vertue : that is Justice or an universall rectitude : to vertue knowledge, that is, Prudence directing aright all your wayes : to Prudence continence, that is, that temperance whereby ye may containe your selves from all allurements of pleasures, wherewith men use to be fleshed, and drawen away from the right way : to continence patience, that is fortitude, whereby ye may endure any hardship for righteousnesse sake. But that which followes there of piety and charity doth containe a distribution of vertue, to be propounded in his proper place.

34. Yet because every of those affections doe more appeare in some vertues then in other, therefore some speciall vertues doe take both their name and definition from them : for because an accurate rectitude doth most appeare in the number, measure, weight, and valew of those things which are mutually received and given by man, therefore Justice, in a certaine speciall manner is wont to be placed in things of such sort. And because those inconveniences are held most terrible, which are wont to happen in warre and such like dangers, therefore the name of fortitude is wont to be restrained to such things. Because the pleasures of the sences are wont most to tickle, therefore temperance is for the most part placed in them only ; although those three together with Prudence taken in a generall sence, are tied and folded together among themselves, as that Philosopher did observe ; who did first almost propound those foure heads of vertues.

35. Whereas the forme of vertue is placed by many in a certaine mediocrity between two vices in the extreame, that can be defended by no reason. 1. Because privation is not the forme of an habit ; but mediocrity, is nothing else then a privation of a defect and an excesse. 2. Because the forme of vertue is to be sought in that conformity which it hath to his

rule : But this conformity doth neither only, nor chiefly, nor ſometime at all conſiſt in mediocrity. 3. Becauſe vertue in its formall reſpect cannot be too much intended, and ſo doth not admit exceſſe, but either in that materiall thing which it hath common with vices, or in the circumſtances of operations, as when ſome of them are exerciſed when they ought not, or are not exerciſed when they ought.

36. That meane which is found in all vertues, is no other thing then a conformity to their rule, or meaſure: for by this they have certaine meaſures and bounds in which their nature is as it were contained, ſo that they may not decline to the right hand or to the left, but by this reaſon mediocrity is no more the forme of vertues, then of all other things which are diſtinguiſhed from other things by certaine formes and differences.

37. But thoſe vertues which conſiſt in the middle betwen two vitious habits, are not therefore vertues becauſe they conſiſt in the middle, but becauſe they doe in that manner conſiſt in the middle as their rule preſcribes; in which manner, mediocrity whether of participation or negation, *Rei vel rationis*, of the thing, or of a reſpect, is to be conſidered rather as a ſubject matter, then as a perfecting forme.

38. But it is manifeſt that ſuch mediocrity hath no place in ſome vertues: for the love of God is not in that reſpect praiſed that it is not too much, but that it is moſt ardent, here the meaſure is without meaſure.

39. There is the like reaſon of all vertues in reſpect of their proper and ſpecificall nature. Hee that giveth when he ought not, is not too liberall: but he is too much in giving, ſo that in that reſpect he ceaſeth to be liberall, and in the ſame act he may be as much defective in not doing that which he ought.

40. The wiſeman indeed admoniſheth, *Eccleſ.* 7. 16. That we be not juſt overmuch, but this is not at all to be underſtood of Juſtice in its nature (for it followes *Verſe* 20. That there is none juſt upon Earth who doth good and ſinneth not) but as it is in opinion, whereby many doe challenge

too

too much to themſelves, and would have it attributed to Juſtice: but in true vertues we ought alwayes to endeavour to this, that we may more and more abound, as in the holy Scriptures we are often admoniſhed.

41. There be no degrees in vertue of one and the ſame kind, if it be conſidered in it ſelfe in the extent. For there is no vertue which at leaſt in diſpoſition doth not extend it ſelfe to all thoſe things which are contained in the compaſſe of its object. He is not temperate which doth moderate himſelfe in one luſt, and favours himſelfe in others; but in reſpect of the ſubject ſome vertue is more ſtrong in one then it is in another, either by reaſon of a more apt diſpoſition by nature, or becauſe of greater accuſtoming, or becauſe of a more perfect judgement of reaſon, or finally becauſe of a geater Gift of GOD.

42. That which is wont to be ſaid, that vertues are increaſed by daily uſe and exercile, that muſt be ſo underſtood in ſolid vertues proceeding from ſanctifying grace, that dayly exercile is the diſpoſing cauſe, and by vertue of the promiſe of God in ſome ſort the procuring cauſe, not principally or properly effecting ſuch an increaſe of vertue.

43. But vertues are leſſened by the oppoſite vitious acts, and in reſpect of the diſpoſition which they bring, and by reaſon of the merit that is in them.

44. By how much the acts of vertues, or contrary vices are more intent, more frequent and more continuall, ſo much the more they prevaile, either to the increaſing or diminution of vertues.

45 Hence is that diſtinction of vertues into humane and heroicall; into vertues purging, purged and exemplary: and of thoſe that are endued with vertue, into Infants, and men of ripe age. *Heb.* 5 13, 14.

46. The communion of vertues is both in the connexion and ſubordination of them among themſelves.

47. For connexion is that whereby all vertues which are ſimply neceſſary, doe cleave together among themſelves. 1. In reſpect of the beginning from whence they flow: For every good giving, and every perfect gift deſcends from the Father of lights; By the ſpirit of grace. *Iames* 1. 17. 1 *Cor.* 12.

2. In respect of the end and intention, which is to the same thing in generall; for all vertues doe so respect God, that if his authority be violated in one, it is withall virtually violated in all. *James* 2.10. 3. In respect of that helping indeavour which they performe mutually one to another. For one vertue doth dispose to the act of another, and also doth defend and confirm the same with the act.

48. Yet vertues are not so essentially and intrinsecally knit together, that every one is of the essence of the other, or doth necessarily depend upon it as upon a procreating cause.

49. Subordination of vertues is that whereby the act of one vertue is ordered to the act and object of another, either as a meanes to an end which is the command of a superior upon an inferior vertue, as Religion commands Justice temperance, and the like, when it refers their acts to the furthering the worship and glory of God; or as a cause to its effect, which belongs to every vertue in respect to every one: for so Religion it selfe is ordained to bring forth and conserve Justice.

50. Whensoever the act of one vertue is ordered to the end of another vertue, this ordination although in respect of the direction it depends upon Prudence, yet in respect of the effectuall force and authority, it depends upon a superior vertue.

CHAPTER III.

Of good Workes.

1. AN action of vertue is an operation flowing from a disposition of vertue. *Mat.*12.35. A good man out of the good treasure of his heart bringeth forth good things.

2. In the same sence it is called an action or worke that is good, right, laudable, and pleasing to God.

3. Unto such an action there is required first a good efficient

or

or beginning, that is, a will well disposed, and working from true vertue; for good fruits doe not grow but out of a good Tree. *Mat.* 12. 33. Secondly, a good matter or object, that is something commended by God. *Mat.* 15. 9. In vaine they worship me, teaching doctrines which are the Commandements of men. Thirdly, a good end, that is the glory of God, and those things which tend unto his glory. 1 *Cor.* 10. 31. Doe all to the glory of God.

4. But the end and the object are oftentimes all one, both in good and evill actions, especially in the intention and election of the will, where they end it selfe is the proper object. For those acts are either conversant in the end it selfe, as in the matter or object, as the acts of desiring, willing, wishing, loving, injoying; or in those things which tend to the end as they are such, so as the goodnesse or deformity is properly derived from the end.

5. For although that good intention or intention of well-doing which is generall and confused doth not make a particular action good, if other conditions be wanting: neither doth a speciall intention of good suffice for it, if the meanes be evill: as if any intending to bestow any thing on the poore or upon pious uses should to that end take to himselfe other mens goods: yet an evill intention doth alwayes make an action evill, and a good intention with other conditions doth make very much to the constitution of a good action.

6. But there is required to an action truly good, that at least virtually it be referred to God, as to the chiefe end.

7. In the fourth place also, there is required a forme or a good manner, which is placed in the agreeing of the action to the revealed Will of God.

8. Moreover this will of God doth informe an action of man, as far forth as it is apprehended by reason. Hence the very conscience of man is the subordinate rule of morall actions: so as every action must agree with a right conscience, and an erring or doubtfull conscience is first to be laid down before a man may doe against it; although a lighter scruple or sticking of conscience must not any way put off any action otherwise approved.

9. But

9. But that this forme or manner be good it requires all the circumstances to be good, for a singular action is alwayes clothed with its circumstances, upon which the goodnesse or evillnesse of it doth not a little depend.

10. But those circumstances being referred to the act of the will, doe passe into the nature of an object. For the will whiles it willeth some worke, willeth all that which is in it, and so all the known circumstances either expressly or implicitely; and a knowen circumstance being changed, oftentimes the act of the will is changed.

11. But the same circumstances being referred to the act of any other faculty besides the will, are only adjuncts.

12. So the end it selfe is rightly reckoned among the circumstances, although not in respect of the will, yet in respect of the faculties and other Acts.

13. By reason of these circumstances it comes to passe, that although many Acts in the generall or in their owne nature are indifferent, yet there is no singular Act that is morall, and deliberate, but it is either good or evill.

14. An Act in its kind indifferent is, when the object of it includes nothing which pertaines to the will of God, either commanding or forbidding, yet such acts being in exercise, severally considered, if they be properly humane proceeding of deliberate reason, are either directed to a due end, and have conformity to the will of God, and so are good: or they are not rightly directed, but dissent from the will of God, and in that respect are evill.

15. Besides actions good, evill, and indifferent, some doe observe that there are some acts that do *Sonare in malum*, have an evill sound, that is being absolutly considered they doe impart a certaine inordinateneſſe, but by some circumstances comming to them they are sometimes made good, as to kill a man, and the like: but even those acts ought to be referred to indifferents; for they only seeme to have some evill in themselves: as also to free a man from danger of death seemeth to have some good in it selfe, with which shew also many that are not evill are deceived: but the true goodnesse, or pravity of these actions depends upon the object, and

other

other circumstances: to slay the innocent or set at liberty the guilty is evill; to slay the guilty justly, or deliver the innocent upon just reason is good.

16. The goodnesse of all these causes and conditions is collectively required for an action absolutely good, but the defect of some one makes the action so far forth evill.

17. Hence our good workes, whilest we live here, are imperfect and impure in themselves.

18. Hence they are not accepted before GOD, but in Christ.

19. Hence in the workes of the regenerate there is not that respect of merit whereby any reward is obtained by Justice.

20. Yet that reward which is imputed not of debt, but of grace. *Rom.* 4. 4. is sometime assigned to those imperfect indeavours, *Mat.* 5. 12. Because although all our blessednesse is the meere gift of God, *Rom.* 6. 23. Yet the fruits of grace abounding in us, are put upon those accounts whereby we doe get the certainty of that gift. *Phil.* 4. 17. I require that fruit abounding which may be put on your accounts.

21. The action of vertue is either inward, or outward. 2 *Cor.* 8. 10. 11. To will, to doe, to performe.

22. The internall action is properly of the will it selfe.

23. The externall action is of another faculty distinct from the will; whether it be of the understanding, or of the sensitive appetite which is commonly called internall, or of the executive power which is usually called externall.

24. The internall action of the will hath goodnesse or evillnesse so intrinsecall, that an act cannot remaine the same in the nature of it, but it must be the same in manners; but an outward act may remaine the same in nature, and yet become another in manners: namely of good may become evill, and of evill good: As if any one beginning to walke out of an honest purpose, doe persist in his journey for an evill end.

25. There is one and the same goodnesse or evillnesse of an internall act, and an externall commanded by it: for it is the same act in kind of manners; For to will to worship God, and from that will towards God, are not two acts of obedience, but two degrees of one and the same act, so that

the goodneſſe of the one is perfited in the other, 2 *Cor.* 8.11. Performe to doe that very thing: that as there was a readineſſe to will, ſo there may be a performance.

26. The outward act without the inward is not properly, good or evill: but the inward is good or evill, without the externall; becauſe the goodneſſe of an action depends firſt and chiefly upon the will, which is often accepted with God, although the outward work it ſelfe be abſent. 2 *Cor.* 8. 13. If there be firſt a ready mind, one is accepted according to that he hath.

27. But as vertue in its own nature tends to an act (for it is a diſpoſition to doe well, neither is it idle) ſo the internall act of it tends to an externall, and produceth it, and in it is lead to its end. *James* 2.22. Thou ſeeſt that Faith was the helper of his workes, and by works Faith was brought to its end.

28. Yet the externall act joyned with the internall doth not properly and by it ſelfe increaſe the goodneſſe, or evillneſſe of it in reſpect of the intention only; but by accident it doth increaſe it, as it doth continue or increaſe the act of the will it ſelfe.

29. The goodneſſe and evillneſſe of any act, which depends upon the object and the circumſtances of the act, is in reſpect of its nature in the externall act, before it be in the internall, although in order of exiſtence it is firſt in the internall. For to will to give every one his owne is therefore good, becauſe this thing, to give every one his own is good: yet the goodneſſe doth exiſt in the act of willing before in the act of giving. So to will to ſteale is evill, becauſe to ſteale is evill. The reaſon is, becauſe the exterior act is the cauſe of the inward, in order of intention, and the inward act is the cauſe of the outward in order of execution.

30. But that goodneſſe or evillneſſe which depends upon the end, is firſt in the inward act, and after in the outward, becauſe the very intention of the end is the inward act of the will; ſo to forſake the World for righteouſneſſe ſake is good, becauſe to will righteouſneſſe is good, and to give almes for vaine glory is evill, becauſe it is evill to will vaine Glory.

31. Obedi-

31. Obedience that appeares in outward actions, without the inward is hypocrisie, and so is not in deed obedience, but a certaine shadow of it.

32. Yet inward obedience without outward, although it be incompleat, yet it is true: and if there be an effectuall will present, so that opportunity, or ability of executing is only wanting, it is no lesse acceptable to God, then if it had an externall act joyned with it. 2 *Cor.* 8. 12.

33. Therefore we must not judge of actions good or evill by the event. For although it is equall, and God himselfe willeth, that he that is judge of offences among men, doe incline to the more favourable side, if the event it selfe doe favour. *Exod.* 21. 21. and so forward: yet before the tribunall of God; the inward sin is as great *cæteris paribus* other things answerable, when neither event nor outward act followes, as if both should follow. *Mat.* 5. 28. Whosoever lookes on a woman to lust after her, hath committed adultery already with her in his heart.

34. Yet inward obedience is not of it selfe sufficient, because the whole man ought to subject it selfe to God: our bodies are to be offered to God, *Rom.* 12. 1. He is to be glorified in our bodies. 1 *Cor.* 6. 20. Neither is that true inward obedience which doth not incline to externall.

35. The workes which are called workes of supererogation, whereby the Papists doe boast that some of theirs doe performe more excellent workes then are commanded in the Law of God, by the observation of certaine counsells which they faigne doe not command, but counsell only a singular perfection, are the dotings of idle men which know neither the Law nor the Gospell.

36. Unto the best workes of the faithfull there adhereth that imperfection which hath need of remission: yet the workes themselves are not sins.

CHAPTER IIII.

Of Religion.

1. OBſervance is either Religion, or Juſtice.

2. This diſtribution as touching the thing it ſelfe is made by God in the diviſion of the decalogue, as it is enfolded by Chriſt. *Mat.*22.37. Alſo the ſence of the ſame diſtribution is expreſſed in other words, *Rom.* 1. 18. Where all diſobedience of man is diſtributed into impiety and injuſtice, which could not ſtand unleſſe all obedience alſo were converſant in Piety and Juſtice: which is alſo more plainly opened. *Tit.*2. 12 Where of thoſe three things propounded, Righteouſneſſe and Piety, doe make the parts of new Obedience, and Temperance notes the manner or meanes of performing the ſame, namely denying worldly luſts.

3. Unto the ſame alſo that diſtribution of a Chriſtian life tends, which is more frequently uſed, into holineſſe and righteouſneſſe. *Luc.*1.75. *Eph.*4.24. And the ſame is the meaning of that diſtribution which is of love towards God, and love towards our neighbour.

4. Yet we uſe the names of Religion and Juſtice, becauſe Religion is a word moſt generall, containing all thoſe duties which are owing to God, and it is moſt emphaticall, becauſe it expreſſeth that proper and diſtinct way whereby they are due to God. *Acts* 26 5. *Iames* 1.26,27. And often in the Epiſtle to the *Hebrewes*.

5. Religion is Obſervance, whereby we performe thoſe things which doe directly pertaine to the bringing of honour to God. *Romans* 1. 21. When they knew God, yet they glorified him not as God, neither were they thankefull.

6. Therefore this name is not amiſſe by ſome ſaid to be derived *à Religando* from binding againe, becauſe in this part of obedience we doe directly and immediatly tend unto God,

God, that we may cleave, and as it were, be tied to him.

7. It hath the first place in obſervance, 1. Becauſe obedience towards God muſt neceſſarily begin, from God himſelfe, and from thoſe affections, and acts whereby we are caried towards him. 2 *Cor.* 8. 5. They gave themſelves firſt to the Lord, and then to us by the Will of God. 2. Becauſe Righteouſneſſe towards men, muſt be performed by force and vertue of Religion, that it may be true obedience towards God, for it would not be obedience towards God, unleſſe it did bring honour to God: neither could it bring honour to God, unleſſe it ſhould proceed from a religious affection. 1 *Cor.* 10.31. Doe all to the glory of God: whereunto that phraſe alſo belongeth. In the Lord, in the Name of the Lord. *Col.* 3.17. And as to the Lord, and not to men. There *Verſe* 23. 3. Becauſe Religion hath command over the acts of Juſtice, and is the cauſe of them not only virtually effecting, but alſo directing and ordering. *Iames* 1. 26. If any ſeeme to be religious among you, not refraining his tongue, but deceiving his own heart, this mans religion is vaine. 4. Becauſe religion is in a certaine manner the end of all the acts of Juſtice, as far forth as they diſpoſe to the act of religion, as a certaine greater thing.

8. Hence Juſtice it ſelfe is ſometime called religion in the Scriptures. There *Verſe* 27. *But* religious worſhip, pure, and without ſpot before God, and the Father is to viſite the fatherleſſe, &c. Not only becauſe it is a ſigne which is not ſeparated from true religion, but alſo becauſe it ought to be exerciſed by the command of religion, and have its beginning from it.

9. Hence the offices of religion are the firſt and chiefeſt. *Mat.* 6.33. & 22.37. Firſt ſeeke the kingdome of God. The firſt and great Commandement.

10. They are the firſt in order, ſo that they ought to be taken care for in the firſt place, There.

11. Hitherto pertaines that phraſe, which every where we meete with in the *Pſalmes*, of ſeeking God early in the morning.

12. Alſo they are the chiefe indignity, and ſo chiefly to be cared for. *Mat.* 10.37. He that loveth father or mother above me, is not worthy of me.

13. Hence the duties of religion ought to be performed with more intent and ſtirred up forces then the duties of Juſtice, for that rule pertaines properly to them, not to theſe, to love with all the heart, all the ſoule, and all the thought. *Mat.* 22.37.

14. Which yet muſt not be ſo underſtood, as if all the ſtrength were not alſo required in performing and fulfilling the duties of the ſecond table, but. 1. Becauſe this is principally required in the duty of Religion. 2. *B*ecauſe it is not required in the other duties in reſpect of our neighbour, whom they doe immediatly reſpect; but in reſpect of God, and by vertue of religion. 3. *B*ecauſe one may love his neighbour with too much intention as touching the very materiall act of loving, although this cannot be done under the reſpect of vertue and love, but we can no way love God with too much intenſion.

15. Hence, if ſome duties of piety and juſtice cannot be performed together, an equall and prudent compariſon being uſed, the duties of piety are to be preferred. *Mat.* 12,46, 47, 48. *Luke* 2.49. *B*ehold my mother and my brethren, why did ye ſeeke me? knew ye not that I muſt goe about my fathers buſineſſe?

16. But an equall compariſon is, when a juſt proportion is obſerved of the greateſt to the greateſt, and of the leſſer to the leſſe.

17. But becauſe God is more worſhipped with the inward affection then with the outward worke, but men doe more need the outward worke: therefore the outward worke of religion may ſometime be omitted, that a neceſſary worke of Juſtice, and mercy may be fulfilled. *Matthew* 12. *Verſe* 1. 3,4.7.10.12. I will have mercy and not ſacrifice, &c.

18. Neither yet is religion in the meane while by this meanes violated, becauſe religion it ſelfe doth command to omit an externall worke, that a neceſſary may be performed.

19. The immediate object of religion unto which it is caried, is God: and that ſo adequate, that no duty of religion may be referred to any other object without greateſt injury to God; hitherto pertaines that title of God whereby he is ſaid to be *Zelotes*, *Zelotypus*, zealous or Jealous.

20. But

20. But that respect, under which religion doth consider God, is that Divine excellency, which shines forth in his sufficiency & efficiency; it is not some one attribute, but a perfection arising of all his attributes. *Ex.* 34.6,7,8. *Jehova, Jehova* the strong God, mercifull and gracious, long-suffering, and full of loving kindnesse and truth, &c. Therefore all the attributes of God have some power to beget religion in us, and and so, in the Scriptures, the speciall respect of it is referred, sometime to mercy. *Psal.* 130. 4. with thee is pardoning, that thou mayest be reverently worshipped: sometime to Justice. *Deut.* 4.24. *Heb.* 12 29. Let us have grace, by which we may so serve God, that we may be accepted of him with reverence and feare. For our God is a consuming fire. And so also to all the other attributes.

21. Hence religion doth immediatly flow from that Faith wherewith we believe in God, as in the sufficient, and efficient cause of life.

22. So is that to be understood which is wont to be said, that religion respects God as the first beginning and supreame Lord of life. And so that distinction of the Papists is too empty whereby they confesse, that those acts of religion which respect God as the first beginning of life, are to be performed only to God, but they contend that other acts of religion may be communicated to the Creatures also, when there is no act of religion which doth not belong to God, as the first beginning of life.

23. The proper act of religion is to bring honor to God, and it is called worship. *Exod.* 12.25,26. and adoration, *John* 22.23. For it must containe in a certaine manner good unto God, otherwise it should not be obedience towards him, but there can be no intrinsecal good added to God, but an outward good which is honor, that is, a testification of the vertue of another to further his glory or estimation, and this is all that which the Creature can performe unto God.

24. Therefore an agreeable or worthy estimation of God, and other acts wherby an estimation is manifested, doe make as it were, the next matter of religion. And every humane honest act, as far forth as it may be referred to the honour and glory of God, may be the matter, or materiall object of religion;

ligion. Alſo one and the ſame act which in reſpect of ſubjection to the precept is called obedience, in reſpect of the honour which it brings to God is called religion and worſhip.

25. The proper manner of honour, or religious worſhip is to ſubject the ſoule it ſelfe, and the inward affections and acts of the will to another.

26. For in reſpect of the ſoule and inward acts of it, man is not ſubject directly and *Per ſe* to any Creature, although as the ſoule is knit to the body, and the inward acts to the outward, his, as it were neceſſary, condition doth command that ſubjection which is due to the Creature as a ſuperior.

27. This honour is due to God, not only according to the agreement of the thing, in which ſence we ſay, thoſe things are due which we give of liberality; but alſo according to the right of the perſon to whom it is given, and that by ſo ſtrict a right, that in reſpect of the debt it exceeds all Juſtice, although in reſpect of equality it is much exceeded by Juſtice.

28. Therefore all worſhip which either by its nature or condition, or by Law, and common cuſtome, or by the mind and inſtitution of him that gives it doth give religious honour to another beſide the true God, it doth ſo far forth at leaſt faine to it ſelfe a new and a falſe GOD.

29. He that doth not give this religious worſhip to God is prophane, he that gives it to another beſides to the true God is an idolater, *Acts* 10. *Revel.* 19. 10. & 22. 8.

30. But becauſe greateſt care ought to be had in Divine worſhip, therefore among the Latines the word religion is ſometime metaphorically uſed to ſet forth any anxious care, even in things that were not ſacred. By which appeares that the Heathens themſelves by the light of nature did ſee, that the care of Religion is to bee prefered before all other things.

31. Alſo becauſe the feare of conſcience pertaines to the worſhip of religion, therefore alſo every ſcruple of conſcience is wont to be called religion, whence alſo we may gather, that nature it ſelfe doth dictate that the conſcience of a man doth firſt and moſt properly reſpect religion.

32. The

32. The generall ſtate of the Church, as it doth profeſſe a right manner of worſhipping God, is rightly wont to be called the Chriſtian Religion, becauſe ſuch a relation of a ſtate or profeſſion, ariſeth from vertue and the act of Religion.

33. Thoſe things which by a ſpeciall inſtitution are deſtinated to religious uſes as the inſtruments of religion, are alſo by reaſon of their ſtate or fixed relation which they have, called religious.

34. That peculiar manner of living which the Monkes have choſen to themſelves to exerciſe a certaine fained perfection, without any reaſon, and not without wrong to other Chriſtians, is wont to be called religion by the Papiſts, and ſuch Monkes religious perſons.

35. He that is not religious, is not a Chriſtian.

36. The true religion is onely one.

CHAPTER V.

Of Faith.

1. THE parts of religion are two; naturall worſhip, and voluntary or inſtituted worſhip.

2. This diſtinction is grounded on *Exod.* 20. 6. Thoſe words of the ſecond Commandement: who love me, and keep my Commandements.

3. Naturall worſhip is that which depends upon the nature of God: ſo that although we had no Law revealed, and preſcribed by God, yet if we did rightly perceive and know the Nature of God, by a meet contemplation of it, we might, the grace of God helping us, perceive al thoſe things which in this behalfe pertaines unto our duty.

4. For there is no body who underſtands the Nature of God rightly, but withall he doth alſo neceſſarily acknowledge, That GOD is to be believed and hoped in, that God is to be loved, called upon, and to be heard in all things.

5. Hence this naturall worſhip is ſimply neceſſary to ſalvation. *Pſal.*79. 6. *Jerem.* 10. 52. 2 *Theſſ.*1. 8. Powre out thy wrath upon thoſe Nations that know thee not, and upon the Kingdomes that call not upon thy name. For although we obtaine eternall life neither by merit, nor by any vertue of our obedience; yet this part of obedience hath ſuch an eſſentiall connexion with that Faith whereby we reſt upon Chriſt to life eternall, that in exerciſe it cannot be ſeparated from it.

6. Hence alſo this worſhip hath been, is, and ſhall be one and the ſame, or immutable. 1 *John* 2. *Verſe* 7. The old Commandement which ye had from the beginning.

7. Naturall worſhip is commanded in the firſt precept, not only as it is internall, but alſo as it is externall.

8. For. 1. All obedience is the ſame inwardly and outwardly: therefore the ſame inward and outward worſhip is contained in the ſame precept. 2. In thoſe precepts which pertaine to the ſecond table, inward and outward obedience is together commanded in every one, Chriſt himſelfe being interpreter. *Mat.*5. Much more therefore in the precepts of the firſt table, and in the firſt and chiefe of them. 3. If that diſtinction were lawfull, that the firſt precept would command only inward worſhip, and the ſecond only outward, then the firſt Commandement ſhould bind the inward man, and the ſoule only to obedience, and the ſecond only the outward man and the body, which is contrary to all reaſon.

9. Naturall worſhip tends unto God, either as our good, or as good in himſelfe.

10. The worſhip which tends unto God, as unto our good, doth either reſpect him as he is in preſent ours, as Faith: or as hereafter he is to be ours, as hope.

11. Faith is a vertue whereby we cleaving to the faithfulneſſe of God, doe leane upon him, that we may obtaine that which he propounds to us. He that receiveth his teſtimony hath ſealed that God is true. *John* 1. 12. As many as received him, who believe in his Name.

12. Theſe five things concurre to make a Divine Faith. 1. A knowledge of the thing teſtified by God. 2. A pious affection towards God, which cauſeth that his teſtimony doth

doth most prevaile with us. 3. An assent which is given to the thing testified, because of this affection towards God who is the witnesse of it. 4. A resting upon God for the obtaining that which is propounded. 5. An election or apprehension of the thing it selfe, which is exhibited to us in the testimony.

13. The first of these is in the understanding: but it doth not make Faith, because it is common to us with unbelievers, hereticks, apostates, and the devills themselves.

14. The second, fourth and fift are in the will, and doe make Faith as it is a vertue, and act of religion.

15. The third as in the understanding, but as it is moved by the will; neither is it properly the vertue of Faith, but an effect.

16. But the perfection of Faith is not but in election or apprehension, and so is to be defined by it.

17. Hence the nature of Faith is excellently opened in Scripture, when the faithfull are said to cleave to God. *Iosh.* 23.6. *Acts* 11.23. 1 *Corinthians* 6.17. And to choose the way of truth, and to cleave to the testimony of God. *Psal.* 119.30. 31.

18. For by Faith we first cleave to God, and then afterward consequently we cleave to those things which are propounded to us by God: so that God himselfe is the first Object of Faith, and that which is propounded by God the secundary Object.

19. But because Faith as it joynes us to God is our life; but as it is a vertue and our duty towards God, it is an act of life, therefore in the former part we have defined it only by that respect which it hath to obtaine life and salvation; but here we have defined it by that generall respect which it hath to all that which God propounds to us to believe. Hence Faith cannot exercise all its act about the threatnings of God considered in themselves, because they doe not propound the good to be received by us: nor about the precepts of God simply considered, because they declare the good to be done, not to be received; nor about meere predications, because under that respect they propound no good to us. But it is perfect in the promises, because in them there is pro-

pounded good to be embraced: whence alſo it is, that our Divines are wont to place the object of Faith chiefly in the promiſes.

20. They who place Faith in the underſtanding: doe confeſſe that there is ſome neceſſary motion of the will to the yeilding of that aſſent: even as in humane Faith it is ſaid to be a voluntary thing to give credit to one. But if Faith depend upon the will, it muſt needs be that the firſt beginning of Faith is in the will.

21. The *Objectum quod*, or materiall object of this Faith is whatſoever is revealed and propounded by God to be believed, whether it be done by ſpirit or by word; publickly or privatly, *Acts* 24.14. I believe all things that are written in the Law and the Prophets. *Iohn* 3.33. He that receiveth his teſtimony.

22. Hence the propounding of the Church is not abſolutly neceſſary, no not in reſpect of us, to make an object of Faith, for then *Abraham*, and other Prophets had not given aſſent to thoſe things which were revealed to them from God, without any helpe of the Church comming between, which is both againſt the Scriptures and all ſound reaſon, and yet is neceſſarily admitted and defended by the moſt learned of the Papiſts, that they may defend the fained authority of their falſe Church from ſuch arguments.

23. This object is alwayes immediatly ſome axiom or ſentence under the reſpect of truth: but that in which Faith is principally bounded, of which, and for which aſſent is yielded to that axiom by Faith is, *Ens incomplexum* under the reſpect of ſome good. *Rom.* 4. 21. Being fully perſwaded, that he who had promiſed was able alſo to doe it. *Heb.* 11. 13. Not having received the promiſes, but ſeeing them a far off, after they had bin perſwaded of them, and had embraced them.

24. For the act of the believer is not bounded in the Axiom, or ſentence, but in the thing, as the moſt famous Schoolemen confeſſe. The reaſon is; becauſe we doe not frame axioms, but that by them we may have knowledge of things. Therfore the principall bound unto which the act of the believer tends, is the thing it ſelfe, which is chiefly reſpected in the Axiom.

25. The

25. The *Objectum Quo*, or formall object of Faith is the *Truenes* or faithfulneſſe of God. *Heb.*11.11. Becauſe he judged him faithfull who had promiſed. For the formall, and as they ſay, the ſpecificative reaſon of Faith is truth in ſpeaking, that is, the *Truenes*, or faithfulneſſe of God revealing ſomething certainly, becauſe it is a common reſpect of Faith that it leaves upon the authority of him that witneſſeth, (in which thing Faith is diſtinguiſhed from opinion, ſcience, experience, and ſight or ſence) but the authority of God is his *Truenes* or faithfulneſſe. *Tit.*1.2. God that cannot lie had promiſed. Hence that propoſition is moſt true, whatſoever we are bound to believe (with a Divine Faith) is true. For becauſe nothing ought ſo to be believed, unleſſe God doe witneſſe the truth thereof: but God teſtifieth as he is true, but *Truenes* in a witneſſe that knoweth all things, cannot be ſeparated from the truth of the teſtimony; therefore it muſt needs be, that all that which we are bound to believe with a Divine Faith, is true. This whole demonſtration is manifeſtly confirmed and uſed by the Apoſtle *Paul.* 1 *Cor.*15.14.15. If Chriſt be not raiſed, our preaching is vaine: your Faith alſo is vaine; we are alſo found falſe witneſſes of God: becauſe we have witneſſed of God, that he raiſed up Chriſt. That is, If the teſtimony be not true, the witneſſe is falſe. Unleſſe this be admitted, that whatſoever God witneſſeth is true, that conſequence which is moſt firme, ſhould availe nothing at all, God doth witneſſe this or that, therefore it is true. Hence Divine Faith cannot be a principle or cauſe, either directly or indirectly, either by it ſelfe or by accident, of aſſenting to that which is falſe, or of a falſe aſſent.

26. Hence alſo the certainty of Faith in reſpect of the object is moſt firme, and by how much more it is confirmed in the heart of him that believeth, ſo much the more glory it giveth to God. *Rom.*4.20. But he doubted not at this promiſe of God through unbeliefe: but he was ſtrengthend in Faith, giving glory to God, and being fully perſwaded that he that had promiſed, was able alſo to doe it. But in that ſometime our Faith doth waver in us, that is not from the nature of Faith, but from our imperfection.

27. A ſufficient and certaine repreſentation of both ob-

jects, that is, both of those things which are to be believed, and of that respect under which they are to be believed, is propounded to us in the Scripture. *Rom.* 16. 26. It is made manifest, and by the Scriptures of the Prophets according to the Commandement of the everlasting God, made knowen to all Nations for the obedience of Faith. 2 *Tim.* 5. 15. The holy Scripture can make thee wise to salvation, by Faith which is in Christ Jesus.

28. For although in the subject, that is, in our hearts, the light and testimony of the holy Spirit stirring up Faith in us is necessary; yet in the object, which is to be received by Faith there is nothing at all required, either in respect of the things to be believed, or in respect of the cause and way of believing, which is not found in the Scripture.

29. Therefore Divine Faith cannot be reduced or resolved into the authority of the Church, or into other simple externall arguments which are wont to be called *Motives* by perswading and inducing things preparing to Faith; but it is to be resolved into the Scripture it selfe, and that authority which it hath imprinted upon it from the author God, as into the first and proper cause which causeth the thing to be believed; and into the operation of the holy Spirit, as into the proper cause of the act it selfe believing.

30. Hence, that principle from which Faith doth first begin, and into which it is last resolved, is, that the Scripture is revealed from God for our salvation, as a sufficient rule of Faith and manners. 2 *Pet.* 1. 19. 20. If you first know this, that no prophecy of the Scripture is ἰδίας ἐπιλύσεως, of a private interpretation.

31. Faith is partly Implicite, and partly Explicite.

32. Implicite Faith is that whereby the truths of Faith are believed, not distinctly in themselves, but in their common principle.

33. That common principle wherein all things to be in this manner believed are contained, is not the Church, but the Scripture. *Act.* 24. 14. Who doe believe all things which are written in the Law and in the Prophets.

34. He that believeth that the Scripture is every way true, he doth implicitly believe all things which are contained in the

the Scriptures, *Pſal.*119.86. compared with *Verſe* 28.33. All thy precepts are truth it ſelfe; opē mine eyes, that I may ſee the wonders of thy Law. Teach me the way of thy ſtatutes, which I will keepe unto the end. *David* did believe that thoſe were wonderfull, and to be holily kept, which he did not yet ſufficiently underſtand.

35. This implicite Faith is good and neceſſary, but it is not of it ſelfe ſufficient to ſalvation; neither indeed hath it in it ſelfe, the true reaſon of Faith, if it ſubſiſt by it ſelfe: for it cannot be that the will be effectually affected, and embrace that as good, which it doth not at all diſtinctly know. *Rom.* 20. 14. How ſhall they believe him of whom they have not heard?

36. Explicite Faith is that whereby the truths of Faith are believed in particular, and not in common only.

37. Explicite Faith muſt neceſſarily be had of thoſe things which are propounded to our Faith as neceſſary meanes of ſalvation. *Heb.*6. 1. 2 *Cor.* 4.3. The foundation of repentance from dead workes and of Faith in God. If our Goſpell be hid, it is hid to them that periſh.

38. There is required a more explicite Faith now after the comming of Chriſt, then before, 2 *Cor.*3.18. Of thoſe who are ſet over others in the Church then of the common people *Heb.*9. 12. Laſtly, of thoſe who have occaſion to be more perfectly inſtructed, then of others. *Luc.* 12. 48. To whom much is given, of him much ſhall be required.

39. The outward act of Faith is confeſſion, profeſſion, or manifeſtation of it, which in its order, and in its place is neceſſary to ſalvation, *Rom.* 10. 9. 10. Namely in reſpect of the preparation and diſpoſition of minde alwayes neceſſary. 2 *Peter* 3. 15. And in reſpect of the act it ſelfe, when the glory of God and edification of our neghbours ſhall require it.

40. Perſiſting in confeſſion of the Faith with loſſe of temporall life, doth give teſtimony to the truth and doth bring moſt honour to God, and ſo by an excellency is called Martyrdome, and they who doe ſo are called witneſſes, μάρτυρες Martyrs. *Revel.* 2. 13. But this is as neceſſary in its place as confeſſion of Faith, ſo that it cannot be refuſed without denying of Chriſt. *Mat.*10. 33. 39. & 16. 25.

41. There

41. There are opposed to Faith. Infidelity, Doubting, Error, Heresie, Apostasie.

42. Infidelity is a dissenting of a man from the Faith, who never professed the true Faith. 1 *Cor.* 14. 22. 23.

43. Doubting in him who made profession, doth either diminish or take away assent.

44. Doubting that doth diminish only assent may stand with a weake Faith. 1 *Cor.* 8. 10. 11. But not that doubting which takes away assent. *Iames* 1. 6, 7, 8.

45. An error in Faith doth put some opinion contrary to Faith: 1 *Cor.* 15.

46. Heresie addeth stubbornesse to error. *Titus* 3. 10, 11.

47. Apostasie addes unto heresie universality of errors contrary to Faith, 1 *Tim.* 1. 19. 20. 2 *Tim.* 1. 15.

48. These are opposed to Faith not only as they take away that assent of the understanding which is necessary to Faith, but also as they bring and include a privation of that election and apprehension of Faith, which is in the will.

CHAPTER VI.

Of Hope.

1. HOpe is a vertue, whereby we are inclined to expect those things which God hath promised us. *Romans* 8. 25.

2. This Hope respecteth God. 1. As the object which it doth expect, for the principall object of Hope is God himselfe, and those acts whereby he is joyned to us, 1 *Peter* 1. 13. Hope in the grace which is brought to you. Hence God himselfe is called the Hope of *Israel*. *Jer.* 1. 4. 8. And *Rom.* 15. 13. The God of Hope: not so much becaus he is the Author and Giver of hope, as becaus it is he, upon whom we hope. 2. It respects God as the Author and Giver of all the good it doth expect. *Psal.* 37. 5, 6. Roll thy way upon the Lord,

Lord, and truſt in him, for he ſhall bring it to paſſe: For as it tends unto God to attaine good, ſo alſo it reſpects him as to be obtained by his owne Grace. *Jeremiah* 17.7. Bleſſed is the man who truſts in the Lord, and whoſe hope the Lord is.

3. But the proper reaſon why we may not truſt upon the Creatures, in that manner as we truſt in God, is becauſe the formall object of Hope is not found in the Creatures. *Pſal.* 146. 3. Truſt not in Princes, nor in any ſonne of man, in whom there is no ſalvation. For although ſome power of doing us good and helping us, is placed by God in the Creatures, yet the exerciſe of this vertue doth alwayes depend upon God. *Pſal.* 107. Sending his word he healed them. And *Pſal.* 137.1. Unleſſe the Lord build the houſe, in vaine they labour that build it, unleſſe the Lord keep the City, the watchmen watcheth in vaine.

4. Therefore when one ſaith, I hope this or that of ſuch a man, doth either ſignifie that he hopes for that from God by that Creature, or it ſets forth a humane hope, not Divine, or finally it is not Chriſtian.

5. But as Faith, ſo alſo Hope in God doth reſpect the grace of God, and Chriſt only as cauſes of good to be communicated. 1 *Pet.* 1.13. *Col.* 1.27. Hope in the grace. Chriſt the hope of glory.

6. Yet Divine Hope doth not only reſpect God and eternall bleſſedneſſe, but in God, and from God it reſpects all thoſe things which faith apprehends in the promiſes of God, although in their own nature they be temporall things. *Heb.* 11. 1. 2 *Cor.* 1. 10. Although it doth chiefly reſpect eternall life: whence alſo it is, that Hope in Scripture is often by a metonymy of the adjunct, put for ſalvation it ſelfe or life eternall hoped for. *Gal.* 5. 5. *Rom.* 8.24. *Tit.* 2.13. And ſalvation alſo is ſometime put for Hope of ſalvation, by a metonymy of the ſubject. *Eph.* 6. 17. Compared with 1 *Theſſ.* 5.8. The helmet of Salvation, for the helmet of the Hope of ſalvation. Alſo uſually this object is put as proper to Hope. 1 *Theſſ.* 5.8. *Tit.* 3.7. The hope of eternall life. *Rom.* 5. 2. The hope of glory.

7. Thoſe conditions which are wont to be required to

the object of Hope, as that it bee good, to come, difficult, probable, are all found in the promiſes of GOD, who promiſeth alwayes the greateſt good things which cannot bee had without his helpe, but by vertue of the promiſe will come to paſſe, not only probably, but certainly.

8. The act wherewith it is converſant about its object is called expectation, becauſe it is not of uncertaine or probable conjecture only, as humane Hope, but of moſt certaine expectation. *Rom.* 8.25. *Phil.* 1.20. If we hope for what we ſee not, we doe with patience expect it. According to my earneſt expectation and hope, and every where in the old Teſtament, where the word *Mikueh* which is wont to be turned, Hope, doth properly ſignifie expectation.

9. This certainty is derived to Hope from Faith: for Faith is the foundation of Hope; neither is any thing hoped for, which is not before believed by Faith. *Galatians* 5.5. For, we through the ſpirit, wait for the Hope of righteouſneſſe by Faith.

10. For ſeeing Faith apprehends that which is promiſed, and Hope expects that which is promiſed; the whole difference between Faith and Hope, is the reſpect of that which is preſent, and that which is to come.

11. Therefore that diſtinction of the Papiſts is empty and vaine, who granting that the faithfull may be certaine of their ſalvation with certainty of hope, yet doe deny, that they can ever by ordinary meanes be made certaine of it with certainty of Faith, when there is one and the ſame certainty altogether of Faith and Hope: for which reaſon alſo it is, that Hope in Scripture, eſpecially in the old Teſtament, is often put for Faith.

12. Therefore that expectation of good things to come which is in the Angells, and the ſpirits of juſt men in Heaven, doth not in that differ from our hope, becauſe one is certaine, and the other incertaine: but in theſe. 1. That our hope is grounded upon Faith, which beholds God in the promiſes, as through a glaſſe, and darkly, 1 *Cor.* 13.12. But their expectation is grounded upon open ſight. 2. In that our hope is with labour and contention, but their expectation is without

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all difficulty. 3. In that our hope is an imperfect expectation, and their expectation is perfect.

13. Therefore although Hope together with Faith is wont to be said to be abolished in the life to come: yet this is not so to be understood, as if they ceased to be in respect of their essence, but only in respect of the measure and degree of imperfection. 1 *Cor.* 13. 10. So that the imperfection only is properly to be abolished: but Faith and hope it selfe are to be perfected in respect of their essence.

14. Hence Christian confidence as it respects good to come, is nothing else then Hope confirmed. For it must necessarily be referred to some one of those theologicall vertues which are reckoned up by the Apostle. 1 *Cor.* 13. 13. That is, either to Faith, or to Charity, or to Hope. But it can neither be referred to Faith, because Faith apprehends a thing as now present, which it maketh also to subsist. *Heb.* 11. 1. Nor to Charity, because Charity doth not respect good that is ours. 1 *Cor.* 13. 5. Therefore to Hope.

15. Hence the naturall fruit of Hope is Joy, and delight in God, *Heb.* 3. 6. The hope whereof we rejoyce. 1 *Pet.* 1. 3. 6. A lively hope, wherein yee rejoyce. Because it doth respect the greatest good things, not only as possible and probable, but also as certainly to come, and so doth make the possession of them in a certaine manner to subsist, whilest it doth assure us of that which at length shall in very deed subsist. *Ro.* 8 24. We are saved by Hope.

16. The manner of this act depends upon that respect of the object, whereby it is said to be, to come, and promised. So that in its formall reason, it is not of those things which are seene. *Romans* 8. 24. Hope if it be seene, is not Hope; for why doth a man hope for that which hee seeth?

17. Hence the fruit and companion of Hope is patience towards God, whereby we doe constantly cleave to him in seeking and expecting blessednesse, although we doe in this present life conflict with divers evills, even without that consolation we doe desire, *Esay* 8. 17. Waiting upon the Lord who hath hid his Face, and looking for him. *Rom.* 8. 25. But if we hope for that we doe not see, we doe with pa-

tience expect it. 2. *Theſſ.*3. 5. That patient expectation.

18. A fruit of this patience is ſilence, whereby we reſt in the will of God, and doe repreſſe all thoſe carnall things whereby we are ſtirred up to make haſt, or to reſiſt him. *Pſal.* 37. 7. Be ſilent to *Iehovah,* and without ceaſing waite on him.

19. Hope is ſtrengthened and increaſed, by all thoſe arguments, whereby we are aſſured that the good hoped for pertaines to us. *Rom* 5.4. Experience cauſeth Hope.

20. Among theſe arguments the inward ſignes of Divine grace have the firſt place. 1 *Iohn* 3.14.19. We know that we are tranſlated from death to life, becauſe we love the brethren.

21. Therefore although it is moſt falſe which the Papiſts ſay, that our hope is grounded partly upon the grace of God, and partly our own merits, it may be moſt truly affirmed, that hope is ſtrengthened, increaſed and ſtirred up, by Faith, repentance, workes and a good conſcience. So that true and lively hope doth exiſt by thoſe as it were antecedent arguments. *Heb.* 10.22.23. 1 *Pet.*3.23.

22. The effect of hope is the confirmation of the ſoule as an anchor, ſafe, and firme. *Heb.*6.19. Whereby we poſſeſſe our very ſoules. *Luc.*21.19.

23. There followes alwayes from this confirmation of mind a ſtudy of holineſſe. 1 *Iohn* 3.3. Whoſoever hath this hope in him, keepeth himſelfe pure, even as he is pure.

24. There is oppoſed to hope by way of defect. 1. A feare of the evill of puniſhment, *Pſal.* 27. 3. For as Hope is the expectation of good, ſo this feare is an expectation of evill.

25. But this feare, if it be moderate and tempered by Faith, although it be alwayes materially oppoſed to Hope, yet in man that is a ſinner, it is not ſo formally oppoſed to Hope and vertue, that it is ſimply a vice, but rather puts on the conſideration and nature of a vertue, 2 *Chron.* 34.27. Becauſe thy heart was tender, and thou didſt caſt down thy ſelfe before the Face of God, when thou heardeſt his words againſt this place, &c. The reaſon is becauſe the oppoſition is not, *Secundum idem, & ad idem,* according to the ſame, and

unto

unto the ſame; for hope reſpects the grace of God, and feare reſpects the deſerts of our ſins.

26. Alſo deſperation is more directly oppoſed to hope, in the defect, which is a meere privation of hope joyned with a ſence of that privation, and apprehenſion of the thing hoped for, as of a thing impoſſible, or at leaſt as to come, ſuch as was in *Kaine*. *Gen.*5.13,14. And in *Iudas*. *Mat.* 27. 4. 5.

27. This deſperation is alwayes a grievous ſin: becauſe it is not a privation of that hope which men are wont to have in themſelves or other Creatures, which is wont to be a laudable introduction to Divine hope, but it is a privation of Divine hope, having its beginning alwayes from unbeliefe, as hope hath its beginning from Faith.

28. Yet deſperation in the Devills and damned, hath not the conſideration of a ſin, but of a puniſhment. For deſperation may either be taken privatively when one doth not hope that which he ought to hope, and when he ought, or negatively for a meere ceſſation of hope. In the former ſence it is alwayes a ſin, becauſe it is contrary to the Law, but in the latter ſence not ſo.

29. The reaſon of deſpairing may be divers, either becauſe the grace of God is not accounted ſufficient to communicate that good to us, or becauſe God will not communicate it. As deſperation is grounded on the former reaſon, it is alwayes a ſin, but in the latter ſence it is not a ſin, if ſo be any be certaine of that will of God.

30. But becauſe it is ſeldome or never manifeſt to any one by ordinary meanes before the end of this life, that God will not make him partaker of grace and glory: Therefore there is no deſperation of men in this life which is not a ſinne.

31. By way of exceſſe preſumption is oppoſed to hope, whereby wee doe expect ſome good raſhly. *Deut.* 29. 19. *Jer.*7.4.8 9 10. Let there not be any man, when he hath heard, &c.

32. This raſh preſumption doth in expectation of good ſometime leane upon the Creatures. *Ierem.*17 5. 1 *Tim.*6. 17. Sometime alſo it doth leane on God in ſome ſort, but

perverſly without a promiſe, and Faith, as when any lookes for pardon and ſalvation, although he remaine impenitent, or retaine a purpoſe of living in his ſins, or expect ſome other thing of God which doth not agree to his nature or revealed will.

33. But one doth not therefore ſin in this preſumption, becauſe he hopes too much upon God, namely with a true and religious hope, for this can in no wiſe be done: but becauſe he hopes too lightly and raſhly without any ground, or hopes thoſe things alſo which are not to be hoped.

34. Alſo ſhame of face, or confuſion is oppoſed to hope, in reſpect of the event. *Pſ.* 25. 2, 3.

CHAPTER VII.

Of Charity.

1. CHarity is a vertue whereby we love God as the chiefe good. *Pſal.* 106. 1. And 118. 1. & 136. 1. Praiſe the Lord, becauſe he is good, for his mercy endures for ever. The joy of praiſing (which is an effect of Charity hath the ſame primary object with Charity its proper cauſe. Therefore the goodneſſe of God which doth ſpecially ſhine forth in the effects of kindneſſe, is the proper object of Charity (as it is of praiſing.)

2. It followes Faith and Hope in order of nature, as the effect followes its cauſes: for we therefore love God out of Charity, becauſe by Faith and hope we taſt in ſome meaſure how good God is, and his love ſhed abroad in our hearts. 1 *Iohn* 4. 16. 19. We have knowen and believed the love which God hath towards us, we love him becauſe he loved us firſt.

3. Therefore not love, but Faith is the firſt foundation of the ſpirituall building in man: not onely becauſe then the building begins, but alſo becauſe it ſuſtaines, and containes all the parts of it, as alſo it hath the nature of a roote, as it doth confer power to fructifie.

4. A confuſe and remote inclination towards God goeth before Faith (a certaine ſhadow whereof is found in a certaine manner in all Creatures) *Acts* 17. 27. That they might ſeeke the Lord, if happily they might find him by ſeeking him, but it is rather an ineffectuall *Velleitas* woulding (as they call it) to love God, then a true love.

5. That diſtinction of the *Schoolemen*, betweene the naturall and ſupernaturall love of God, that is, whereby they make one love of God, as it is the beginning and end of nature, and another as it is the beginning and end of grace, is an idle figment. Neither indeed can a man ſince the fall, by the ſtrength of nature without Faith, love GOD above all, no not with that love which they call naturall.

6. The love of Charity is of Union, well-pleaſedneſſe, and good will: for thoſe are as it were the parts of Charity, and they are alwayes contained in it, if it be true, namely deſire of Union, wel-pleaſedneſſe of enjoying, and affection of good will.

7. Love of Union is that affection, whereby we would be joyned together with GOD. 2 *Corinthians* 5.8. It is our deſire to be abſent from the body, and to be preſent with the Lord.

8. There is alſo love of Union, in GOD towards us. *Eph.*2.4.13. He loved us with much love. You who were far off, are made neere. But his love is out of the abundance of goodneſſe, becauſe he expects no profit out of us: for we are unprofitable ſervants to GOD. *Luc.* 17.10. *John* 22.2. 23. But our love towards him is out of the want of goodneſſe, becauſe we ſtand in need of God. 2 *Cor.*5.4. We groane being burdened——that mortality may bee ſwallowed up of life.

9. Therefore our love as it is love of Union with God, is in part, that love which is called love of concupiſcence or deſire: becauſe we doe properly deſire God to our ſelves, becauſe wee hope to have profit from him and our eternall bleſſedneſſe.

10. Yet the higheſt end of this love ought to be God himſelfe.

11. Love of wel-pleaſedneſſe is that affection, whereby we doe

doe approve of all that that is in God, and reſt in his moſt excellent goodneſſe. *Rev.* 7. 12. Bleſſing and glory, and wiſdom, and thanksgiving, and honour and power, and ſtrength unto our God for ever, and ever, *Amen.*

12. God alſo hath love of wel-pleaſedneſſe towards us, *Heb.* 13. 16. But his wel-pleaſedneſſe is in thoſe good things which are communicated by him to us: but our wel-pleaſedneſſe is in that goodneſſe, and Divine perfection which in no ſort depends upon us.

13. Love of good will, is that affection whereby we yield our ſelves wholy to God, and we will, and endeavour that all things be given to him which pertaine to his glory. *Revel.* 4. 10, 11. They fell downe and caſt their crownes before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power. 1 *Cor.* 10. 31. Doe all to the glory of God.

14. God in bearing us good will, doth make us good, by conferring that good which he willeth: but we cannot properly beſtow any good upon him, but only acknowledge with the heart, publiſh by words, and declare in ſome meaſure by deeds that goodneſſe which he hath.

15. That mutuall Charity which is between God and the faithfull, hath in it ſelfe ſome reſpect of friendſhip. *John* 15. 15. I have called you friends, becauſe I have made knowen all things which I have heard from my Father.

16. In this friendſhip although there is not found that equality which is among men that are friends, yet that equality which is poſſible doth appeare in a certaine inward communion which is exerciſed betweene God, and the faithfull: in which reſpect God is ſaid to reveale his ſecrets to the faithfull. *Pſal.* 25. 14. *John* 15. 15. And to be as it were familiarly converſant with them. *Revel.* 3. 26. If any ſhall heare my voyce and ſhall open the doore, I will goe in to him, and ſup with him, and hee with me. *John* 14. 23. If any love me, hee will keepe my Word; And my Father will love him; and we will come to him, and dwell with him.

17. Charity doth implicitly containe in it the keeping and fulfilling of all the Commandements of God. *Rom.* 13. 10.

1 *John*

1 *Iohn* 2.5. & 3. 18. For he cannot truly love God who doth not ſtudy to pleaſe him in all things, and to be like him. 1 *Iohn* 4.17. Herein is our Charity made perfect — that as he is, ſuch alſo are we.

18. The manner of our Charity towards God is that it be caried to him, as to that which is ſimply the higheſt good and end; ſo that neither God, nor the love of God is principally and laſtly to be referred to any thing elſe: becauſe ſuch love ſhould be mercenary. *Iohn* 6.26. Ye ſeeke me, becauſe yee eate of the loaves and were filled.

19. Yet wee may love God as our reward. *Geneſies* 15. 2. And with reſpect of other good, things as of a reward. *Gen.* 17.2.

20. The degree of Charity towards God ought to be the higheſt, firſt in reſpect of the object, or as they ſay objectively, that is, willing a greater good to him then to any. 2. In regard of eſteeme, or as ſome ſpeake, appretiatively, that is, preferring him and his will before all other things, even our own life. *Mat.* 10.37. *Luc.* 14 26. So that we rather chooſe to die then to tranſgreſſe even the leaſt of his Commandements. 3. Intenſively, that is, in reſpect of the vehement indeavour, in the application of all the faculties to the loving of God. *Deut.* 6. 5. Thou ſhalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy ſtrength.

21. According to this deſcription of Charity it is rightly ſaid of ſome Divines, that God is only to be loved: that is, ſimply, by it ſelfe and according to all the parts of Charity (namely with affection of good will, deſire of Union, and wel-pleaſednеſſe of enjoying in the higheſt degree) although our neighbour alſo is to be beloved in a certaine reſpect, for another thing, in part and in a lower degree.

22. To this Charity is oppoſed that feare which hath torment, by the preſence of God and feare of puniſhment to be inflicted by him, 1 *Iohn* 4.18. Perfect love caſteth out feare: becauſe feare hath torment.

23. Hence Charity being perfected caſteth out feare. *Ibid.* Becauſe that feare is an horror ariſing from the apprehenſion of evill, by reaſon of the preſence of God: and ſo is oppoſed

to Charity, which is caried unto God, as unto that which is absolutly good.

24. Secondly, there is opposed to it an enstranging from God, which is called by some hatred of abomination. *Psal.* 14.3. *John* 3.20. They are all gone out of the way. He hates the light, for as Charity consists in affection of union, so this enstranging is in disiunctio-. But that hatred of God is most contrary to the love of God, which is called hatred of enmity. *John* 13.23, 24, 25. They have hated both me and my Father. For as the love of Charity is in good will: so this enmity against God, is in that that ungodly men doe desire and wish ill to him if it might be, that he were not, or at least that he were not such an one as he is.

25. For although if God be apprehended so as he is in himselfe, he cannot be the object of hatred; yet as he is apprehended as one that taketh vengeance on sinners, so far forth he is often hated of the same sinners: because in that respect he is most contrary to them, *Joh.* 3.20. Whosoever evill doth, hateth the light, neither commeth to the light, least his deeds be reproved. For as the love of God is in the godly the cause that they hate impiety contrary to God; so the love of iniquity in the ungodly causeth that they hate God as contrary to their iniquity.

26. But the degrees by which men ascend to this height of ungodlinesse are these. 1. Sinners love themselves inordinately. 2. They will that which pleaseth themselves, although it be contrary to the Law of God. 3. They hate the Law: because it is contrary to this desire. 4. They hate God himselfe who is the giver and author of such a Law.

27. The love of this world also is opposed to the Charity towards God. 1 *John* 2.15. Because this world agreeth not with God and his will. There *Verse* 16. If any love the world, the love of the Father is not in him. Because whatsoever is in the world is not of the Father.

28. For as the perfection of Charity is in this that the mind doth rest in God, so it must needs be against Charity that the minde doth rest in that which is contrary to God.

29. Charity is no more the forme of other vertues, then

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any vertue commanding or ordering the acts of another is the forme of it: but because those acts which in their nature doe not respect God are referred to him by Charity, and in him such acts are perfected, therefore by a metaphor it is not amisse called the forme of those acts, and of the vertues also from which they come.

30. But Charity cannot be the intrinsecall forme of Faith: because in its nature it followes Faith as an effect followes the cause; it doth not goe before as a cause doth the effect.

31. Neither is faith extrinsecally directed toward God by love; but in its proper and internal nature it respects God as its object.

32. Justification of Faith doth in no sort depend upon Charity (as the Papists will have it) but upon the proper object of Faith.

33. Where Faith is said to worke by love. *Gal.* 5.6. It is not because all efficacy of Faith depends upon charity as upon a cause: but because Faith doth shew forth and exercise its efficacy in the stirring up of Charity.

34. The particle, by, doth not there shew a formall cause: but as it were an instrumentall: as when God is said to regenerate us by the word.

35. That Faith which is without works is said to be Dead. *Iames* 2.26. Not because the life of Faith doth flow from workes: but because workes are second *Acts*, necessarily flowing from the life of Faith.

36. Faith is said to be perfected by workes. *Iames* 2.22. Not with an essentiall perfection, as the effect is perfected by the cause: but by a complemental perfection, as the cause is perfected, or made actually compleat in the producing of the effect.

37. Because the object of Charity is the very goodnesse of God, as it is in it selfe, but Faith and Hope doe respect God as he is propounded to us to be apprehended: therefore that inclination of the mind toward God which belongs to Charity, doth more evidently and constantly appeare in weake believers, then the speciall acts of Faith or Hope: because the goodnesse of God is more manifest in it selfe, then the way of apprehending it, which is represented to us in this life, as it were darkly.

CHAPTER VIII.

Of hearing of the Word.

1. FRom these vertues of Religion towards God, Faith, Hope, and Charity, there ariseth a double act of Religion which respects that spirituall communion which is exercised betweene God and us: Hearing of the word, and Prayer.

2. The reason or foundation of this destribution is in this, that we doe affect God with religious worship, when we yeild him due honour, whether this be by receiving that which he himselfe propounds to us, or by offering that which may be received by him according to his perfection; for in both respects we doe that which is immediatly, and directly honorable to God.

3. The first act of Religion therefore is about those things which are communicated to us from God: and the other is about those things which are yeilded to God from us.

4. Hearing the word is a religious receiving of the will of God.

5. Therefore hearing is here taken for any receiving of the words of God, whether they be communicated to us by preaching, or by reading, or any other way, because God is wont to worke in a singular manner, and by his own institution in the preaching and hearing of the Word.

6. Therefore this word ought not to be taken so strictly, that it should either chiefly, or necessarily include alwayes the outward sence of hearing: but that it may note any percieving of the will of God, and chiefly set forth an inward receiving and subjection.

7. The receiving of the Word consists of two parts. Attention of mind, and intention of will.

8. Attention is an applying of the understanding to perceive the revealed will of God. *Acts* 16.14. The Lord opened the heart of *Lydia*, that she might attend to the things which were

were ſpoken by *Paul.* It is often called in the Scripture, eſpecially in the Old Teſtament, A ſeeking of the will of God, or of God himſelfe, to ſet forth that great deſire wherewith we ſhould be carried to know Gods Will, as to the finding out of ſome thing which we can by no meanes want. *Eſay* 58. 2. Yet they ſeeke me dayly, and delight to know my wayes; as a Nation which doth righteouſneſſe and doth not forſake the judgement of their God, they inquire of me the ordinances of Juſtice, they delight in approching to God.

9. In this attention there needeth that prodence whereby we may diſcerne, what that is that God willeth. *Rom.* 12. 2. That yee may prove what is that good, pleaſing, and perfect Will of God: which when it is perceived, we muſt not deliberate further, whether it be good, or to be obſerved or no: for the will of God it ſelfe is the laſt bound of all religious inquiry. *Gal.* 1. 15. 16. When it pleaſed GOD to reveale his Sonne in mee, I did not conſult with fleſh and blood.

10. Intention is an applying of our wil to a religious obſervance of the will of God already perceived. *Pſal.* 119. 106. I have ſworn and will performe it, that I will keepe thy righteous judgement.

11. The purpoſe of the intention ought to be ſo ſtrong and firme, that without all exception we be ready to obſerve whatſoever God will command. *Ier.* 42. 5, 6. The Lord be a true and faithfull witneſſe betweene us, if we doe not even according to all things for the which the Lord thy God ſhall ſend thee to us: whether it be good, or whether it be evill we will obey the voyce of the Lord our God.

12. In reſpect of this intention the Law of God it ſelfe is ſaid to be in the heart of a believer, *Pſal.* 40. 9. & 119. 11. *Jer.* 31. 33. *Heb.* 8. 10.

13. This hearing that it may be right, ought to be from religious obſervance, bringing ſubjection of the inward acts, and inclinations of the mind. *Romans* 6. 17. From the heart yee obeyed that forme of doctrine to which yee were delivered.

14. But that it may be truly religious, It is requiſite, firſt that it ariſe from Faith, whereby we believe that to be the

word of truth which God reveales unto us, and also are accordingly affected toward it. *Hebr.*4. 2. The word being heard did not profit them, not being mingled with Faith in them that heard it. *Luc.*24.32. Did not our hearts burne in us whileſt he ſpake to us?

15. By this Faith we cleave to the word. *Pſal.*119.31. And the word it ſelfe cleaves unto, and is ingrafted in us, unto ſalvation, *Iames* 1.21. That ingrafted word.

16. Secondly the ſame hearing muſt flow from that hope, whereby we doe embrace that which God hath promiſed as the word of life, alſo expecting life by it, *Deut.* 32. 47. *Iohn* 5. 39. It is your life, yee looke in them to finde eternall life.

17. By this hope it comes to paſſe that the faithfull bring forth fruit with patience. *Luc.*8.15.

18. In like manner it muſt have love joyned with it, whereby we cleave to the ſame word, or to God revealing himſelfe to us in that word as ſimply good. *Pſal.*119.97. How doe I love thy Law. 1 *Theſſ.*2.10. They received not the love of the truth, that they might be ſaved.

19. In reſpect of this love the Word of God doth dwell plentifully in the faithfull, *Coloſſians* 3. 16. So as they are alſo transformed into the forme and faſhion of it, *Romans* 6. 17.

20. Such an hearing of the Word of God is the true, and proper worſhip of God. 1. Becauſe it doth immediatly and directly bring ſpirituall honour to God, for although the act of hearing is moſt properly directed to our receiving of the Will of God, yet becauſe in the manner of receiving we doe ſubject our conſciences to God, therefore we give him that honour of power, and Divine truth in the acknowledgement whereof his religious worſhip is exerciſed. 2. Becauſe it containeth a direct, and immediate, exerciſe of Faith, Hope, and Love, in which the worſhip of God doth moſt eſſentially conſiſt.

21. Hence no word or ſentence of men, ought to be mingled with the word of God, and propounded in the ſame manner with it, leaſt by this meanes we doe in ſome ſort worſhip men inſtead of God.

22. Unto

22. Unto this hearing that pride is most formally opposed whereby one doth so affect his owne excellency, that he will not be subject to the Will of God. For although this pride is contrary to humility of religion, and obedience, or obedience in generall, yet it seemeth to be most properly opposite to them in this act of religion: because a proud man, as he is such, is so far from subjecting himselfe to the will of another, as to a Law, that he would have his own will in stead of a Law. *Ierem.* 13. 15. Heare and give eare: be not proud, for the Lord hath spoken. *Ier.* 5. 5. They have broken the yoke, they have burst the bonds.

23. The proper act as it were of this pride is that contempt whereby one doth set at naught either God or the Will of God and observance of it. 2 *Sam.* 12. 9. Why hast thou despised the Word of the Lord, in doing that which is evill in his Eyes.

24. Hence pride is said to be the cause of all other sins, for a double reason. 1. Because all other sinnes are referred in a certaine manner to that excellency which is seene in pride as to an end. 2. Because pride casteth away from it selfe in contempt the government of the word, by the power whereof alone sin is avoyded.

25. Hence there is in every sin found some respect of pride, but especially in those which are committed upon deliberate counsell.

26. Hence also all consultation with the world, flesh or wisdome of the flesh in those things which pertaine to religion, is opposed to the hearing of the Word. *Romans* 8. 7. *Gal.* 1. 16.

27. For as by pride men doe altogether refuse to subject themselves to the will of God: So by these consultations of those things which are not after God, they doe seeke to themselves as it were other Gods, to whom they may be subject.

28. The most accursed opposition to hearing of the word of God is in consulting with the Devills. *Esay* 8. 19. *Deut.* 18. 11. 12, 13, 14, 15. Where a certaine religious Faith, and Hope due to God only, is transferred either explicitly or implicitly to the enemies of God.

29. Hence

29. Hence it is that Faith is wont chiefly to be required in ſuch conſultations by thoſe who are the maſters of ſuch Arts.

30. By vertue of this Faith there is a certaine covenant entred into with the Devill, with ſome religion, if not openly and expreſſively, at leaſt ſecretly and implyedly.

31. But although one have not a direct intention to aske counſell of the Devill, yet if he doe that which either of its owne nature, or by uſe and application which it hath doth infer a compellation of the Devill to receive his helpe or counſell, he is made partaker of the ſame ſin.

32. Therefore all arts brought in by inſtinct of the Devill, for the knowing of ſecrets are in this reſpect to bee condemned.

33. All divination therefore which is neither grounded upon certaine revelation of God, nor the courſe of nature ordained by God in things created, is to be condemned.

34. All applying of things or words either to predictions, or thoſe operations to which they have no diſpoſition, either by their nature, or Gods Ordinance, is to be condemned.

35 As the helpe of the Devill is ſought by ſuch like courſes, they doe containe in themſelves a certaine invocation of him, and ſo and are oppoſed to calling upon God: but as certaine revelation is expected, or a ſubmiſſion of mind uſed to the receiving and executing his commands, ſo they are oppoſed to the hearing of the word of God.

36. This communion therefore with the Devill is not only in this reſpect unlawfull, becauſe it is joyned with fraud and ſeducing, but alſo becauſe of its own nature it is contrary to true religion.

37. For we have not civill communion or fellowſhip with the Devil: religious communion we cannot have, no not as ſome of old had with the good Angels, who are miniſtring ſpirits, for our good ſent of God for that purpoſe.

38. Whatſoever therefore we doe with the Devil beſides thoſe things which pertaine to the reſiſting of him as the enemy of our ſoules, it makes to the violating of true religion, and is a certaine perverſe religion.

39. If

39. If he ſeeme ſometime to be ſubject to the command of men, by vertue of certaine inchantements, it is only a ſhew of ſubjection, that by that meanes he may more eaſily rule over men: therefore he doth not hinder, but only colour that religious ſubjection which men performe to him in that communion.

40. All thoſe doe in part communicate with ſuch ſins, who by words, figures, and ſuch like things of no ſufficient vertue, doe deſire to cure diſeaſes in others, or ſuffer ſuch things in themſelves or others for that end.

41. Sympathies, and Antipathies, and ſpecifical vertues which are found in ſome things are hereby differenced from ſuch inchantments, in that the common experience of all men, doth acknowledge theſe: there is ſome Faith required in thoſe; but in theſe none.

42. A ſtrong imagination doth peradventure concurre in many to make theſe meanes effectuall; but that alſo doth often ariſe from a certaine religious Faith; neither can it effect any thing in parents for children, or in men for Cattell, without a certaine diabolicall operation accompanying it.

43. They that are moſt given to the hearing of the word, as they doe leaſt of all care for ſuch acts, ſo they doe receive the leaſt fruit by them.

CHAPTER IX.

Of Prayer.

1. PRayer is a religious repreſenting of our will before God, that God may be as it were affected with it.

2. It is an act of religion, becauſe of its own nature it yeildeth to him that is prayed unto that ſufficiency and efficiency of knowledge, power, and goodneſſe, which is proper to God.

3. Hence it cannot be directed to any other beſide God only, without manifeſt idolatry.

4. It ariseth first from Faith. *Rom.* 10. 14. How shall they call on him in whom they have not believed? Namely from that Faith whereby we doe believe, that God is first omniscient, who knoweth all things, and so the inward affections and motions of our hearts, for in them chiefly the essence of Prayer doth consist: secondly, that he is omnipotent, who can doe what he will in fulfilling our desires; thirdly, that he is the author and giver of every good thing: Fourthly, that he doth allow and accept our Prayer through Christ.

5. Hence all our Prayers are to be offered to God in the name and mediation of Christ, by the power of a justifying Faith. *Iohn* 14. 13. 14. & 16. 23. Whatsoever ye shall aske of the Father in my name.

6. It ariseth also from that hope whereby we expect the fruit desired from our prayers from God. *Rom.* 8. 23. 26. We groane expecting the adoption: The spirit maketh request for us with groanes that cannot be expressed.

7. Lastly, it ariseth from Charity, whereby we desire both to partake of and celebrate the goodnesse of God. *Psalme* 34. 4. 9. Magnifie the Lord with me, and let us extoll his name together. Tast and see that the Lord is good, blessed is the man that trusts in him.

8. Hence Charity to our neighbour also is necessarily required, that Prayer be accepted of God. The fift petition of the Lords Prayer.

9. Prayer differs from hearing the word, in that hearing is conversant about the will of God, but Prayer about our will: in hearing the word we receive the Will of God, but in Prayer we offer our wil to God, that it may be received by him.

10. But it is not a simple will or desire, but a representation of the wil, or the wil exhibited and represented before God. For it is not sufficient to prayer, that we desire to have something, for so prophane men, because they doe most desire to have, should pray most; but there is required also a desire to obtaine that of God, and a wil to seeke the same of him, and then a representing or insinuating of this desire before God.

11. But this representation is done first and essentially

in

in the will it selfe, as it being converted to God, doth as it were by an act stretched forth, represent unto him its inclination and desire.

12. Hence the Prayers of the godly are called in the Scriptures desires, *Psal.* 10. 17. And unspeakeable groanes, *Rom.* 8. 26.

13. In the second place and by way of signe, this representation is made in the understanding, as it conceiving an inward word, doth expresse the affections of the will before God.

14. Hence the prayers of the faithfull are also called words, and speeches whereby they speake to God, not first and chiefly outwardly, but inwardly. *Hos.* 14. 2. Take unto you words, and turne unto the Lord. Say unto him, pardon, &c.

15. Prayer therefore is formally an act of the will: yet withall there is required to it both an antecedent act of the mind whereby we understand, what, of whom, for what, and how we must pray; and a consequent act whereby we conceive and expresse with a certaine word of the mind, prayer it selfe.

16. Hence together with intention or the act of the will, there is also required attention in Prayer, both to God to whom we pray, and to the thing whereof we pray, and also to the Prayer it selfe; for we must not only pray with the Spirit, but with understanding also. 1 *Corinthians* 14. 15. I will pray with the spirit, but I will pray with understanding also.

17. This representation must be submisse and humble, for otherwise it would not be a religious praying directed from a subject Creature to the highest God and Creator, but either a command of a superior to an inferior, or a familiar conference as it were, such as is among equalls. *Gen.* 18. 27. Behold now I would speake unto the Lord, although I am dust and ashes. *Psalme* 95. 6. Come let us bow, and fall downe, and bend the knees before the Lord that made us.

18. The generall end of Prayer is, that we may as it were affect or move GOD; whence it is that the faithfull are

ſaid by their prayers as it were mightily to prevaile with God. *Geneſis.* 32. 28. *Hoſ.* 12. 4, 5. And as it were to ſtrike *Rom.*15. 30.

19. For although that difference is true which ſome put between thoſe prayers which are directed to men, and thoſe which are made to God: that they that pray to men doe affect thoſe to whom they pray, and in ſome meaſure diſpoſe them to that which they deſire: but thoſe who pray to God, doe not ſo much affect God as themſelves, and diſpoſe themſelves to thoſe things they deſire: yet God is pleaſed ſo to commend the force and efficacy of Prayer to us, that he declares himſelfe to be affected, and as it were moved with it. And that becauſe our prayer is the meanes, by the interceding of which, and no otherwiſe, God will Communicate many things unto us, whence alſo they who aske ſomething of GOD are ſaid to affoord helpe to effect it, 2 *Cor.*2.11.

20. For we doe not therefore pray to God that we may make knowne our deſires to him not knowing them, who underſtands alwayes a far off. *Pſal.*139.2. That is, when as yet they are not in our minds: neither that we may move him to our mind who was unwilling, with whom there is no change or ſhadow of turning. *Iames* 1.17. But that we may by our prayer obtaine that of him, which we believe he is willing to. 1 *John* 5.14. This is our confidence which we have towards God, that if we aske him any thing according to his will, he heareth us.

21. Hence the firme eſſe and unchangeableneſſe of Gods providence doth not take away, but eſtabliſh the prayers of the faithfull, and the moſt ſure apprehenſion of it by Faith, doth not make the true believers ſlothfull, but doth more ſtir them up to pray. 1 *Chron.*17.25 26, 27. Thou O my God, haſt revealed to the eare of thy ſervant, that thou wilt build him an houſe. Therefore hath thy ſervant been bold to pray before thee, &c.

22. Hence alſo we muſt pray inſtantly and continually; inſtantly, becauſe our prayer is a neceſſary meanes for Gods glory, and our good. Continually, becauſe ſuch a diſpoſition of will is never to be caſt off, and the act of it alſo is

daily

daily to bee exercised, as occasion is offered to us.

23. The adjuncts of Prayer are confession, and a promise made to God: for these two are alwayes either expressly or implicitly used in every acceptable Prayer to God, and in every part of it.

24. For because we doe by Prayer fly unto the mercy of God, as to the fountaine of all good, either communicated, or to be communicated to us, in so doing we confesse that we are miserable in our selves and destitute of all good, because also we endeavour as it were, to affect and move God by our desires; therefore also we professe that our minds are suitably affected about the same things, and doe promise them to be so affected for time to come; neither can such like affections be absent from our prayers, without a certaine mocking at GOD.

25. Confession is an humble and penitentiall acknowledgement of our offence, gultinesse and misery. *Psal.* 32.5.

26. Th end and use of this confession is. First, that God may be justified and may have glory in his judgements. *Psa.* 51. 6. Secondly, that we may be disposed to obtaine the glory of God. *Psal.* 3.25. Thirdly, that the grace that is granted, may more clearely appeare.

27. The manner is divers, according to the diversity of sinners. For sins not knowen, are to be confessed generally. *Psal.* 19. 13. But knowen sins specially, even according to the nature and grievousnesse of every one. *Ezra.* 9. 14.

28. A promise required in Prayer is a testifying of a purpose agreeable to Prayer.

29. This purpose is a determination of the will to prosecute that with an earnest endeavour, which we pray to God that it may be, *Psal.* 119. 106 112. Compared with the following verses.

30. But wee prosecute that wee pray for, both by those meanes which of their own nature are necessary to that end, and also by other meanes, the determination whereof depends upon contingent circumstances, and upon our election.

31. A promise of the latter kind made to God distinctly, and upon deliberate counsell, is by a certaine appropriation called a VOW.

32. Hence every vow must be, First, of a thing neither impossible, nor simplie necessary, but which may be freely performed according to our pleasure by the ordinary favour of God. Secondly, of a thing neither evill nor vaine, but lawfull and good in respect of all circumstances. Thirdly, it must be referred only to God as the object to whom we vow; and to his honour as the prime end, although it may be ordered to ours, and others edification and use.

33. Prayer in respect of the manner is either ejaculatory, or a short lifting up of the desire, where the mind doth either not wholy, or not long attend Prayer. *Psal.* 129. 8. *Nehem.* 2. 4. Or a continued order of Praying.

34. That ought to be more frequent, as that which cannot be hindered by ordinary businesses; but this must be at set times, as being more solemne, and not admitting the distraction of other thoughts.

35. But both of them is either mentall, or vocall.

36. Mentall is that which is performed in the will, mind, and affection, without any signe purposely adjoyned. *Nehem.* 2. 4. 1. *Sam.* 1. 13.

37. Vocall is that which draweth forth the inward desire of the mind even in words. *Hos.* 14. 2.

38. The voyce is oft times necessary in prayer to expresse, stirr up, continue, and increase the inward affection of the mind: for although the affection ought to goe before the voyce, and the voyce to be conformable to the affection; yet whilest that it is religiously expressed by the voyce, it hath a certaine reflexion upon the mind it selfe, whereby it is more enkindled, and getteth greater strength. The voyce also is necessary in its measure, that the body may together with the soule be exercised in this part of religion.

39. Hence therefore neither is that speech to be used which he that prayeth understandeth not, and whereby he cannot expresse his conceivings; for such a repeating of unknowen words is not properly the speech of a man, because it is no more formed of the inward conceivings then those words which are sometime uttered by a Parrot, and so it cannot distinctly expresse the inward conceivings of the mind, in which prayer doth primarily consist.

40. Neither

40. Neither also must the speech be long, or repeating the same thing often. *Matth.* 6. 7. Unlesse it be out of the abundance of the heart: for then neither long prayers, nor divers repeatings are vaine or to no purpose; but most acceptable to God: as doth sufficiently appeare by approved examples of such prayers which are mentioned in the Scriptures.

41. Neither finally ought there to be such care of words which may any way diminish due attention, either to God, or to the subject matter, or to the inward affection of the mind.

42. In vocall prayer if it be solemne, there are also those gestures required which become the majesty of God, our baseneſſe, and the nature of the matter it selfe.

43. Vocall prayer is either in prose, or in Meter.

44. In meter singing is joyned, and therefore there must be more care of the speech and tone, then in prose

45. But the melody of singing is ordained for a certaine spirituall delight, whereby the mind is detained in the meditation of the thing that is sung.

46. For there is a more distinct meditation comes between the word, and the lifting up of the heart, then in other prayers: so that the next and immediat fruit of a *Psalme*, is our edification in Faith and obedience.

47. Yet because the lifting up of the heart to God is together required, *Simul & consequenter*, and going along with the thing that is sung, and it is also the end of that meditation; therefore we are said to sing in our heart to the Lord, *Col.* 3. *v.* 16. And *Psalmes* that are sung have the consideration of Prayers.

48. But because this religious melody hath the respect of prayers: therefore it is not so fit, that the decalogue, and other such like which doe not partake the nature of prayer be turned into Meter, and be sung in stead of *Psalmes*.

49. But because singing doth immediatly respect our edification, and also doth set forth in its own nature, a certaine gladneſſe of the mind, *James* 5. 13. therefore the very same gestures which are meet in other prayers, are not required in such like exercises.

50. Secondly, prayer is either solitary, or with others.

51. In

51. In that which is had with others if it be prose, one goeth before in voyce, and the rest follow in affection, and Faith, which they ought to declare, in the end, by saying, *Amen. Nehem.* 8. 7. 1 *Cor.* 14. 16.

52. Hence, *Alternatio precum* enterchanging of prayers by Anthemes: distribution of parts betweene the Minister and People; and repeating of words propounded by the Minister, by the subsequent voyce of the people, is not to be approved.

53. But in the melody of singing, because it tendeth to our mutuall edification, attention, and stirring up of pious affections among us one toward another, *Col.* 3. 16. Therefore all doe joyne their voyces together. 1 *Chronicles* 16. 35. *Marc.* 14. 26.

54. In those prayers which are had with others, such speech must be used which is understood of others. 1 *Co.* 14.

55. Hence that broken musick which excludes understanding, must be absent from those sacred exercises of piety at least which we have with others.

56. The kinds of prayer are two. Petition, and thanksgiving. *Phil.* 4. 6. In every thing let your requests be made knowne to God in prayers, and deprecation, with giving of thankes.

57. Petition is a prayer of that which is wanting, that we may obtaine it. *Matthew* 7. 7. Aske, and it shall be given you: Seeke, and yee shall finde; Knock, and it shall be opened to you.

58. Alwayes that which we aske is wanting, either wholy, or in part, or in our feeling, or finally in respect of the act, or in respect of the continuance of it.

59. Hence, a sence of our emptinesse and want, together with an apprehension of sufficiency, whereby our insufficiency may be supplied, is necessarily required to make a petition aright.

60. The vertue and efficacy of petition is not in deferring, or in satisfying, as the Papists would have it, but in impetration onely.

61. To impetrate is properly to have the force of a meanes to obtaine some good freely from another.

62. There-

62. Therfore all good works, or all obſervance, although as it flowes from Faith, hath ſome power to obtaine bleſſings from God, by vertue of that promiſe, whereby he appointeth a free reward to them; whence alſo Reall Prayer diſtinguiſhed from vocall and mentall, is called by ſome a good worke, although very improperly: yet petition, doth obtaine in a ſpecial manner, not only as it is a chiefe part of obedience, but alſo becauſe it hath in its proper nature this end and uſe, as it is a formall act of Faith and hope, by which we receive all good things from God.

63. But this impetration doth not properly reſpect the juſtice of God, but his mercy and kindneſſe.

64. Hence we receive every good thing we aske, not from the hand of juſtice, but grace.

65. Petition, becauſe it doth moſt formally flow from Faith and Hope, therefore it is in the ſame manner converſant about good things to be asked as thoſe vertues are converſant about their ſecundary objects, that is, thoſe things which they apprehend, are to bee communicated to us from God.

66. Hence thoſe things onely are to be asked abſolutly which are neceſſary for Gods glory and our ſalvation: but other things with a ſecret ſubjection to the moſt wiſe diſpoſing of God.

67. Hence both the manner, and particular time to communicate this or that upon us, ought not to be preſcribed to God in our prayers; yet it is lawfull to pray God to heare us ſpeedily, *Pſalme* 102.3. Heare me ſpeedily. Becauſe hee hath promiſed to doe this, *Luke* 18. 8. Hee will avenge them quickly. Yet wee may not define the fit time of this haſtening.

68. But becauſe petition flowes alſo from Charity, hence thoſe things alſo are to be deſired, and asked in prayers, which doe moſt make to the celebration of the glory and goodneſſe of God.

69. Hence alſo we aske not only for our ſelves, but for all other alſo, who either are or may be partakers with us of the ſame goodneſſe of God. 1 *Tim.* 2. 1, 2, 3.

70. The Patriarchs and Prophets did not only in their bleſ-

ſings pray well when they uttered their deſires, but alſo did promiſe well in the name of the Lord; the *Hebrew* words are wont to containe both, Let God give, or God ſhall give. *Gen.*27.30.

71. Therefore although we may not peculiarly pray for the dead, becauſe ſuch prayer hath neither precept nor commendable example in Scriptures, nor finally any uſe or end: neither may we pray for all and every one living collectively that they may be ſaved; becauſe we know the contrary is determined by God; yet we ought not wholly to reject any man living in particular from the communion of our prayers, neither for any enmity, nor for conjectures, or probable ſignes of reprobation.

72. Petition is twofold according to the reſpect of the object or thing which is asked: for it is either Apprecation, or Deprecation.

73. Apprecation is petitioning for good things to be communicated.

74. Deprecation is petition for evill things to be removed. Interceſſion which is joyned to theſe two, 1 *Tim.*2. 1. is a peculiar manner of deprecation, namely, when that evill which we deſire to be removed is placed in ſome injury, done by men.

75. Unto deprecation there belongs, Complaints and lamentations, as adjuncts of it.

76. Complaint is a ſignification of our grieſe, of miſeries as they are injuriouſly inflicted by men.

77. Unto theſe complaints imprecation is ſometime joyned, whereby we wiſh ſome evill to thoſe who are authors of evill. But this is ordinarily no further lawfull, then as it hath the force of deprecation, for the removing ſome greater evill by that evill which we wiſh to them, but the prophetical imprecations were alſo predictions.

78. Lamentation is a ſignification of our grieſe, of thoſe miſeries as they are ſent by God.

79. Sometime faſting is added to deprecation as an outward adjunct.

80. Faſting is an abſtinence from the helpes and comforts of this life, whereby humility is ſhewed as it were in a reall confeſſion,

confession, and we are made the more fit to make more effectuall prayers. 1 *Cor.* 7. 5. *Joel*, 1. 14, 15, 16. *Dan.* 9. 2. 3.

81. Hence fasting considered by it selfe is not a good worke, and part of our obedience toward God, but as it disposeth us to make more free, ardent, and more continued Prayers.

82. Hence also the same measure and time of fasting is not equally profitable, and necessary to all and every one.

83. Finally hence that way of fasting is most religious, when the whole mind is so attent to seeke God, that thereby it is called away from the thought and care of those things, which pertaine to the life present.

84. Thanksgiving is prayer, of those things which we have received, that the honour may be given to God. *Ps.* 50. 15. 23. I will deliver thee, that thou mayst glorifie me. He that offereth praise doth glorifie me.

85. It is Prayer no lesse then petition, because whilest we give thanks to God, we doe represent our will with a religious submission before God, that he may be as it were affected or moved, although not properly, to that end that we may receive something from God, but rather that we may refer something we have received unto him.

86. It is most properly of those things which we have received: because we must first be affected with the sence of a benefit, before wee can give thankes to GOD in respect of it.

87. Yet thankes must be given, not only for those things which we have actually and really received, but also for those things we apprehend by Faith and Hope; partly because the promise it selfe of these things is a benefit, which in some sort is already said to be bestowed; and partly because the things promised are apprehended with that certainty, that they doe affect the mind as things present.

88. Also that celebration of the praises of God belongs to thanksgiving, which is exercised about those perfections which are in God himselfe, and doe shine forth in his works; but with a certaine respect to those things we have received, namely as those perfections are arguments that doe either illustrate that good which wee have received, or confirme

the bestowing of it. *Rev.*4.8,9. Holy, holy, holy, Lord God Almighty—the living Creatures gave glory, and honour, and thanksgiving to him who sate upon the Throne.

89. Hence for the right performance of thanksgiving there is required, 1. A knowledge of the blessings of God. 2. An applying of them to our selves by Faith and Hope. 3. A due estimation of them, together with an affection beseeming.

90. The proper end of thanksgiving is to give the honour to God, for all those things which we have received. *Psal.* 50. 15. For if we so thinke of the good things we have received, that we either rest in them, or glory in our selves, or ascribe them only to second causes, then thanksgiving is corrupted.

91. Hence thanksgiving is a secundary end of every religious petition: for he that doth rightly aske any thing of God, doth not only aske therefore that he may receive, much lesse that he may spend it upon his lusts, *Iames* 4.3. But that that which is received may be againe referred to the glory of God who gave it. 2 *Cor.*1.11. You helping together by prayer for us, that for the gift bestowed upon us by the meanes of many persons, thankes may be given by many on our behalfe.

92. Hence in every petition, thanksgiving for that benefit which is asked, is expresly or implicitly promised.

93. Hence thanksgiving in it selfe is more perfect and more noble then petition: because in petition ofttimes our good is respected, but in giving of thanks Gods honour only.

94. Hence thanksgiving is more attributed to the Angells, and to the blessed Spirits in the Scriptures, then petition.

95. By this act we are said not only to praise, and celebrate God, but also to extoll, blesse, magnifie, and glorifie him, and the like: all which are so to be understood, that they set forth only a declaration, uot a reall effecting of those things they make shew of.

96. If thanksgiving be more solemne, there must be sometimes a cheerfull solemnity joyned with it. *Esth.*9.19. For as a fasting when we deprecate a greater evill, doth both cause, and testifie our humiliation to be the greater; so in solemne joy for some speciall good communicated to us, outward

mirth

mirth if it be moderate, and within the bounds of Temperance, doth make and testifie the same to be the greater.

97. Evills, as evills can neither be the object of petition nor thanksgiving: yet afflictions as they are so directed by God, that they doe worke together for our good, may have the respect of both.

CHAPTER X.

Of an Oath.

1. THere be two manners of petition to be used upon occasion, which were brought in by reason of mans infirmity: an Oath, and a Lot.

2. But because these two manners are brought in upon such occasion, therefore they must not be usually frequented, but then only to be used where humane necessity requireth, and a waighty and just cause is in hand.

3. An Oath is a requesting of Gods Testimony to confirme the truth of our testimony. *Heb.*6.13.16. Men sweare by him who is the greater: and an Oath for confirmation is to them an end of all strife.

4. An Oath became necessary after the fall of man, because man by sin had lost both that credit which ought to be given to his simple testimony, and that also which he ought to have given to the testimony of others.

5. That infirmity of man in giving credit to the testimony of others, is so great that it was in a manner necessary for God himselfe also to demeane himselfe to confirme his testimonies, by the forme of an Oath. *Heb.*6.13.17. Which was more then needed in respect of Gods faithfulnesse, but not in respect of humane infirmity.

6. Yet God seeing he hath not any greater or superior Judge, *Heb.*6.13. He cannot properly sweare, but this is prescribed to him metaphorically: because all that perfection of confirmation which is found in the Oathes of men, doth most perfectly agree to those testimonies of God.

7. But Gods Testimony is worthily called upon to confirme truth; because he is the highest truth, who can neither deceive nor be deceived, *Heb.*6.18. It cannot be that God should lie.

8. Hence in an Oath the worship of religion is given to God, as he is both acknowledged the Author of truth, and to be conscious of all our thoughts, as to whose eyes those things are naked and open which are most secret to all Creatures, & the rewarder of truth and falshood, and who provides for all things by an admirable providence, as being the living God. *Deut.*6.13. Feare the Lord thy God, and worship him, and sweare by his name.

9. Hence we may not sweare by any Creature, but by God alone, who only is omniscient, the only law-giver, and rewarder of those things which pertaine to conscience, and finally to be only religiously worshipped. *Mat.*5.34.35.& 23.21.22, *Iames* 5.12.

10. Yet every thing considered in an Oath is not properly the worship of God, because it doth not directly tend to give honour to God: but to confirme the truth; but that request which is made in an Oath is worship, and in that respect to sweare by the true God, doth sometime in Scripture set forth true worship. *Deut.*6.13. *Esa.* 48 1. And an Oath it selfe is wont to be called worship.

11. In this requesting of the testimony of God, he who sweares doth make himselfe subject to Gods vengeance and curse, if he give false testimony, that is, if wittingly he deceive. Hence in every Oath there is implicitly or expresly an imprecation or cursing contained, *Neh.*10.30.2 *Cor.*1.23. Entred into a curse and an Oath. I call God to witnesse against my soule.

12. Hence is that forme of swearing, which is very frequent in the old Testament. So doe God to me, and more also: in which words there is a generall or indefinite curse contained, that the way of inflicting the evill may be committed to God.

13. Therefore there is so great religion of an Oath that it may admit no equivocation or mentall reservation; which things may have their place in play or ligher Jesting, but cannot

cannot be used in the worship of God without great impiety. For this is nothing else but to mocke at GODS Judgement.

14. Hence also there can no release, properly so called, commuting, or dispensation, and absolution from an Oath, come from man: although some oathes which were either unlawful from the beginning, or afterward become so, may be by men pronounced to be void.

15. Because it is a testimony of a thing done, or to be done, therefore an Oath that confirmes a testimony is distinguished into an assertory, and promissory Oath.

16. An assertory Oath is of a thing past, or present. 2 *Cor.* 1. 23. A promissory Oath under which a comminatory is contained, is of a thing to come. 1 *Samuel* 20. 12, 13, 14.

17. An assertory Oath, because it is of a thing already done, doth not bind to doe any thing, but doth only confirme the truth of the thing done.

18. But this assertion doth immediatly respect the judgement of him that sweareth, being grounded on those arguments which are wont to be called infallible, so as an Oath that agrees with such a judgement, is to be accounted for true, although it should differ from the thing it selfe: because it doth not respect the thing it selfe, but by meanes of such a judgement: whence also the *Romans* did use that most considerate word I thinke, even then when being sworne they spake those things which they were sure of.

19. A promissory Oath hath in it the force of an assertory Oath, as it testifieth a present firme intention of the mind, but it doth moreover bind to doe that which is declared to be intended.

20. But it binds so far only as one can bind himselfe, that is, to that which both *De facto & de jure* in deed and in right, he may performe, and so must be alwayes of a thing lawfull and possible.

21. Such an Oath bindeth to the fulfilling of it, although the Oath was unlawfull in respect of the manner, or the thing promised bring dammage with it to him that promised. *Jos.* 9. 19. *Ps.* 15. 4.

22. But

22. But if the Oath be against the Commandements of God, it doth not bind : because an Oath ought not to be a bond of iniquity.

23. Yet an Oath made in some manner against the command of God doth sometime bind, as when the *Iewes* to whom freedome was promised, did sweare to be subject to strangers into whose power they came.

24. A promissory Oath whereby something is promised to man only for his sake, doth cease to bind, if he to whom the promise is made, doth either remit or take away that foundation whereupon it was grounded.

25. An Oath is lawfull and honest for Christians. 1. Because it is of the Law of nature, or morall Law which is not abrogated. 2. Because it pertaines to Gods honour, and Charity to our neighbour. 3. Because there are commendable examples of Oathes used even in the new Testament. 2 *Cor.* 1. 23. *Rev.* 6. 10.

26. Christ in the fifth of *Matthew* doth not condemne every Oath, but such as are rash, indirect, and made by the Creatures.

27. *Iames. Chap.* 5. *Ver.* 12. Doth condemne the same abuse of an Oath, and not all swearing, where by his repeating the words of Christ he doth manifestly shew that those words of Christ sweare not at all, doe make one sentence with those that follow, neither by Heaven, &c. And so are to be understood as joyned together, not divided asunder.

28. Amen, amen is not a forme of swearing, but only of a grave asseveration. Those words, *Hebr.* 6. 14. Surely blessing I will blesse thee, doe not containe the forme, but the matter only of that Oath, which is, *Gen.* 22. 16. 17. neither doth the word, amen, appeare there, either in the *Greeke* or *Hebrew*, as some have rashly imagined.

29. The words of an Oath are to be interpreted in the Court of conscience, according to the meaning of him that swore, if he dealt simply and candidly : if not, then according to his meaning, whom he would deceive, or to whom he sware. But in the outward Court the words of them that sweare, are to bee taken as they are commonly understoood.

30. A perjured man is not to ſpeake properly but ſuch an one, that either ſweares againſt his conſcience, or wittingly and willingly departs from that which he did lawfully ſweare.

31. Faith that is confirmed by a lawfull Oath, is to be kept, the ſame circumſtances remaining, even to enemies, theeves, and Pirates: for if the reſpect of the perſons doth not make the Oath unlawfull: it cannot make it of no force.

32. An Oath that is extorted by feare, doth not ceaſe to bind in that reſpect: becauſe thoſe acts which are ſaid to be extorted from a man by feare, if they proceed from counſell, they are ſimply voluntary, although not abſolutly *Spontaneous*, or of good will.

33. They that doe not uſe reaſon ſo as they cannot underſtand the nature of an Oath, are not capable of an Oath.

34. To require an Oath of him who will ſweare by falſe Gods, is not of it ſelfe a ſin. *Gen.* 31. 53.

35. An Oath of a Chriſtian man given concerning his innocency, which cannot be reprehended by any certaine arguments, ought to put an end to controverſies pertaining thereto. *Ex.* 22. 11. *Heb.* 6. 16.

36. A ſimple Oath made only in words binds as much as the moſt ſolemne Oath.

37. That ſolemnity which is uſed in ſome places in touching and kiſſing a booke, is altogether of the ſame ſort with the lifting up or ſtretching forth of the hand, that is, it ſignifies a conſent to ſweare, and to the Oath it ſelfe.

38. The putting of the hand under the thigh of him that required an Oath, *Gen.* 24. 2. was not for any myſticall ſignification of Chriſt, but for a ſigne of ſubjection.

39. Adjuring is (to ſpeake properly) that whereby one doth draw another either to ſweare. *Gen.* 24. 8. Or to that religion which is in an Oath, *Numb.* 5. 21. *Matthew* 26. 63. 1 *Theſſ.* 5. 27.

40. Therefore it doth moſt properly pertaine to thoſe who have power to require an Oath of others, although in a certaine proportion it is alſo extended to that religious obteſtation, which inferiors ſometime uſe towards their ſuperiors, and equalls among themſelves.

41. To adjure the Devills, is to exercise command over them, and so it is not lawfull for any to exercise adjuration toward them, unlesse he have received speciall power from God to that purpose.

42. Those exorcismes which were used before Baptisme, even in the time of the Fathers, were superstitious.

43. The adjurings, or exorcisings of things without life, and consecrations of them to supernaturall operations and uses, such as the Papists use in their holy Water, Temples, Bells and the like, are superstitious inchantments.

44 The adjuring of a man to accuse himselfe for any crime objected (which is used in that Oath which is called the Oath of Inquisition, or *Ex officio*) hath neither ground in the Scriptures, and is against the law of nature.

45. Neither is an indefinite adjuring to answer to all such things, as shall be demanded simply to be admitted.

CHAPTER XI.

Of a Lot.

1. A Lot is a requesting of a Divine testimony to decide some controversy, by the determining of an event to be manifested in a meere contingency. *Pro.* 16.33. The Lot is cast into the lap: but the whole disposition of it is of the Lord. And 18.18. A Lot maketh contentions to cease, and decideth among the mighty.

2. We call it a request: because it hath that nature, that it expects that use to which it serves from God alone; and in that respect it hath an immediate respect to his providence.

3. We define it by contingency, that we may avoid the error of those, who place the common consideration of a Lot in that manner of the efficient cause, whereby it is said to work by fortune.

4. For there are many fortuitous causes which doe altogether differ from the consideration of a Lot: as when he finds gold, who digging sought for coles: also there are many

many Lots wherein fortune is no acting cause, as when the Lot depends upon the flying of birds, or some such like effects, which is produced by a cause that workes of its owne power.

5. Neither can it be Logically defended, that the very cast of a Die, or some such like effect upon which depends the consideration of a Lot, is alwayes beside the intention or scope of the agent, which yet is necessarily required, to fortuitous chance.

6. But we doe not place a Lot simply in contingency, but in meere contingency: because there are three degrees of things contingent: some often happening, some seldome, and some so far as we can understand, equally having themselves on either part: for in other Contingents there is some place left to conjecture by art: but in meere contingency there is none.

7. It is not therefore a fortuitous manner of the efficient cause which is said to rule in Lots, but either that blind fortune which was made a goddesse by profane men, and placed in Heaven, or the speciall providence of God, working that way that is hidden to us.

8. But seeing that in every Lot there is sought the determination of some question or controversy, and it is sought by meere contingency, in it selfe and in respect of us, altogether undetermined; it must needs be, that the very determination it selfe (whatsoever the actuall intention of men shall be) be from the nature of the thing alwayes sought from an higher power, having power to direct such contingencies, by certaine counsell: and so in very deed the use of a Lot is an appealing alwayes either to the true God, or to some faigned power, which is wont to be set forth by many by the name of fortune.

9. When therefore our Divines doe teach that there is a certaine extraordinary providence of God set over all Lots, they are not so to be taken, as if either those that used Lots did alwayes directly, and distinctly respect such a providence, or as if God did alwayes exercise such a providence: but that the Lot it selfe, of its own nature hath a certaine respect to the singular, and extraordinary providence of God

in directing of an event meerly contingent, and in this ſence their ſentence is moſt true.

10. For ſeeing that in a Lot ſome judgement is expected by the common conſent of all, and there is no power of giving judgement in contingent events, neither is there any other fortune judging then the certaine providence of God, it muſt needs be that this judgement be in a ſingular manner expected, from Gods providence.

11. Neither can meere contingency it ſelfe have the reſpect of a principall cauſe in deciding any queſtion: neither can man to whom the event it ſelfe is meerly contingent, direct it to attaine ſuch an end. It muſt needs be therefore that ſuch direction be expected of ſome ſuperior director.

12. Ad hereunto, that ſuch is the order of proceeding in mans inquiry, that when men deſire ſome queſtion to be determined, and they have not certaine meanes in their power for this determination, they ſeek it from ſome ſuperior power: unto which manner of proceeding the conſideration of a Lot doth altogether agree.

13. Neither can it ſtand, that he that worketh by counſell, intending a certaine end and ſcope, by certaine reaſon, can ſubject his action, either to fortune or meere contingency as it is ſuch: for ſo counſell ſhould be without knowledge, and indifferency undetermined ſhould bee a meanes of a cauſe determined.

14. Such an expectation and reſpect to the ſingular providence of God is manifeſtly taught. *Prov.* 16. *Verſ.* 33. Whileſt the action of every man about a Lot, is affirmed to be bounded in meere contingency. The Lot is caſt into the lap, and in accurate diſcerning the whole judgement is referred to GOD. But all the diſpoſition of it is from the Lord.

15. For although all things are otherwiſe referred unto Gods providence in the Scriptures: yet nothing is wont to be referred unto it with ſuch diſcerning, unleſſe it have a certaine ſingular reſpect unto it.

16. Neither doth it any thing hinder, that the *Hebrew* word *Miſchpath* is ſometime wont to ſignifie another thing beſide Judgement: becauſe it muſt alwayes be taken according

to

to the ſubject matter, and there is a certaine judgement given to Lots by all who deſcribe the nature of them.

17. Hence therefore a Lot ought neither to be uſed raſhly, nor in ſporting or lighter matters, nor in thoſe controverſies which are either vainer, or can be decided fitly by other ordinary meanes.

18. Neither therefore it is to be uſed ordinarily or without ſpeciall revelation, to divining, nor to conſult of a right, nor ordinarily of a deed that is paſt, but of a diviſion to be made, or of an election lawfull on both ſides, which cannot otherwiſe be ſo fitly determined, that they whom it concernes would be pleaſed.

19. The opinion of them who defend playing Lots is ſufficiently refuted by this one reaſon, that (by the conſent of all) a Lot hath a naturall fitneſſe to aske counſell of Gods providence in a ſpeciall manner. For it cannot be that one and the ſame action of its own nature ſhould be ſpecially apt to ſo ſacred an uſe, and yet withall ſhould be applied to jeſts, and playes.

20. That reaſon whereby it is contended, that the uſe of a Lot is lawfull in light and playing matters, becauſe it is lawfully uſed in thoſe civill controverſies which are of leſſer moment, hath no conſequence: for although thoſe civill controverſies in which a Lot hath place, of themſelves are not great, yet are made very great by the conſequences joyned with them or adhering to them: which cannot be affirmed of thoſe ſpirting contentions.

21. The tithes of the living Creatures. *Lev.* 27.32. The orders of prieſtly and Leviticall adminiſtrations, 1 *Chron.* 26. 13 14. &c. *Luc* 1.9. Might bring with them great inconveniences, unleſſe they had been determined by ſome Divine ſentence: and in that reſpect they were appointed by Lot by Gods inſtitution.

22. It doth not appeare from the nature of Lots, that they doe moſt agree to the lighteſt things: for although we may not expect Gods ſpeciall determination unleſſe we have before done ſo much as in us is to decide the queſtion, propounded by ordinary meanes, yet by that our indeavour waightineſſe is either not removed from the controverſie it ſelfe, or not to be committed to a Lot.

23. The very nature of a Lot is holy, as of an Oath: therefore there is no need that it ſhould receive ſpeciall ſanctification from any ſpeciall inſtitution. For although that contingency which is as it were the matter of a Lot, is not of its owne nature holy, as neither Bread nor Wine ought to be ſo eſteemed; yet in application to its uſe, it putteth on a certaine ſanctity, as the words of an Oath, and the elements in the Sacraments.

24. It is indeed free for Chriſtians to uſe the Creatures to thoſe ends to which they are naturally apt, or made apt. But meere contingency hath no aptitude of it ſelfe to determine any queſtion, neither doth it take any aptitude by the conſent of them who uſe it to that end. For in thoſe Lots which are called extraordinary, and are acknowledged to depend upon God, and not upon men; the ſame conſent is had in the ſame manner, and yet it addes nothing to a Lot.

25. None can ſhew that a Lot is indifferent, unleſſe he ſhall firſt demonſtrate that there is in it no ſpeciall appealing to Gods providence.

26. Although alſo the matter of ſporting things, is not tied to this or that kind of indifferent actions, yet it hath thoſe bounds ſet to it ſelfe, that it can have no place in thoſe things which doe ſingularly pertaine to communion with God.

27. It is altogether vaine which is objected, that a Lot often repeated will have a divers event: for neither is this likely, if a Lot can be rightly iterated, neither doth every appealing to Gods providence neceſſarily bring with it his ſpeciall operation: and yet God even out of order is read to have ſometimes anſwered diverſly to thoſe, by whom he was unſeaſonably tempted. *Numb.* 22. 12. 20. Goe not with them: Ariſe, goe with them.

28. But much vainer it is to object in ſtead of an argument, that God cannot be drawen by us at our pleaſure to exerciſe an extraordinary providence. For notwithſtanding this, we may appeale to his extraordinary providence, when it pleaſeth us.

29. Therefore playing at Dice is repugnant to religion, not

not only by the circumstances and by accident, but of its inward nature and in it selfe.

30. But under the name of the Dye are those playes also comprehended, which are grounded on mere contingency, although they be afterward governed by wit, industry or some art, as in Table, and Cards.

31. But those humane exercises which are grounded upon art, but are in part subject to casualty in the progresse, doe greatly differ from Dice.

32. Whereas men are wont, by playing at Dice to be stirred up to swearings, cursings, and blasphemies, more then in other exercises, this commeth partly from the nature of the play it selfe: because the Lot being often reiterated and often failing expectation, they thinke that that power which they imagine doth governe the Lot, is against them.

33. By the same reason also it comes to passe, that they that use those playes can scarse put an end or measure to them. because they who are inferior in the contention, have no reason to despaire of their Lot, and so do persist in a pertinacious expectation of their wished successe.

34. Hence also those losses and inconveniences, by which other playes are wont to be made extrinsecally vitious, in dice doe depend partly upon the very nature of the play.

CHAPTER XII.

Of tempting of God.

1. TEmpting of God is in a singular manner opposed to hearing the word and Prayer. *Psal.* 95. 7, 8, 9. To day if yee will heare his voyce, harden not your heart, as in the provocation, as in the day of Tentation in the Wildernesse: where your fathers tempted me, proved me, and saw my workes. For seeing that in hearing the word and godly Prayer, we have communion with God, according

to his will, if we seeke such like communion beyond his will, then we are properly said to tempt him.

2. To tempt God is to make triall of some Divine perfection in an unlawfull manner. *Psal.* 95. 9.

3. This triall is sometime of the power of God, *Psal.* 78. 18. 19. They tempted God in their heart — and speaking against God they said, Can God prepare a Table in the Wildernesse? namely, when it is circumscribed by men, and bounds are set to it at their pleasure: at if he shall doe this or that, which they would have him, then let him be accounted omnipotent, otherwise not. *Ps.* 78. 41. Who tempted God, and limited the holy one of *Israel*.

4. Sometime triall is made of the Knowledge of God, as when men privily doe something doubting whether God know it or no. *Ps.* 94. 7. saying, the Lord seeth not, neither doth the God of *Jacob* regard.

5. Sometime it is of the presence of GOD. *Exodus* 17. 7. They tempted God saying, Is the Lord among us or no?

6. Sometime it is of the providence of God, when men leaving ordinary meanes appointed by God, doe yet expect that God should provide for them, at their desire, although he promised no such thing. *Mat.* 4 7.

7. Sometime it is of the anger, justice and vengeance of God. 1 *Cor.* 10. 22. Doe we provoke the Lord to anger? which kind of tempting is in all murmuring, and strife against God or those sent by God. 1 *Cor.* 10. 9. 10. Neither let us tempt Christ. Neither murmur yee; whence *Massah* and *Meribah* were the names of the same place. *Exodus* 17. 7.

8. But tempting of God is sometime with an expresse intention to try God, as in unlawfull casting of Lots, and whensoever we presume that of God which he hath not promised.

9. Sometime it is with a secret and implied consent, namely when that is done which of it selfe and in its own nature tends to this, that God may be tried, although he that doth it thinke no such thing.

10. And this is done two wayes. First, when one willeth and expecteth any thing to be done, and in the meane while refuseth

refuſeth the meanes that are neceſſary for it: as they doe in naturall things who would have health or continuance of life, and reject medicines, or food: as they alſo in ſupernaturall things which would have grace and life, but neglect the Word of God, and Sacraments, with the like meanes of grace and ſalvation. Secondly, when one expoſeth himſelfe to danger without urgent neceſſity, from which he can in no wiſe or ſcarſly be delivered, except by a miracle from God: as they doe in naturall things often who ſeeke vaine glory in contemning death, and thoſe in ſpirituall things who ſeeme as it were to love the occaſions, and entiſements to ſinne.

11. This ſinne doth oft times flow from doubting or unbeliefe: becauſe he who ſeekes ſuch triall of God, doth not ſufficiently truſt the revealed word of God: but will undertake a new way to know the will of God; and ſo it is oppoſed to hearing the word, ſo far forth as it is to be received of us by Faith.

12. Sometime it flowes from deſpaire, when men not expecting the promiſes of God, by a diſorderly haſtening, will preſcribe God, when and how he may ſatisfy their expectation: and ſo it is oppoſed to the hearing of the word, as it cheriſheth divine hope in us.

13. Sometime alſo it flowes from a baſe eſteeme and contempt of God: as when one playing and jeſting will try whether God will manifeſt himſelfe according to his deſire: and ſo it is oppoſed to hearing of the word, as it hath in it a love, and fit eſteeme of God.

14. It flowes alſo from a certaine arrogancy and pride, whereby we refuſing to ſubject our wills to the Will of God, doe ſeeke to make his will ſubject to our luſt.

15. But it comes moſt often from preſumption, whereby one is confident that God will doe this, or that, which he no where promiſed, or at leaſt did not promiſe that he would doe in that manner and with thoſe meanes that they expect; whence alſo it is that every tempting of God is by ſome referred to preſumption: and in reſpect of arroganey it is oppoſed to prayer, wherein we doe humbly repreſent our will to God, that it may be performed by him as he pleaſeth.

16. But it is alwayes opposed to some act of religion, whereby wee depend upon the will of God : because when we tempt God, we doe it that God may as it were depend upon our will.

17. To desire some speciall signe of God, with some speciall reason, inspiration, or instinct, is to tempt God. *Mat.* 16. 1. The *Pharisees* and *Sadduces* tempting him, required him to shew them a signe from Heaven.

18. Yet to refuse a signe offered by God is to tempt or weary him. *Isa.* 7. 11, 12, 13. Aske a signe. I will not aske, neither will I tempt God. Yee weary my God. Humbly to seeke a signe of God about some particular necessary thing which otherwise is not sufficiently manifested, a believer may sometime doe without sin. *Gen.* 15. 8. How shall I know that I shall inherit the Land?

19. Proving or purging of a suspected offence by triall of hot Iron, scalding water and the like, are temptings of God : for there is a certaine miraculous shewing of the power of God expected or required in them to prove an hidden truth, without just cause : because there are other meanes appointed to find out mens faults, which also if they faile, such things may be unknowne without any fault.

20. Of the same kind are single Duells, or monomachies, which of old were permitted by publick authority, and are yet too much frequented: for in them the righteousnesse of the cause is committed to be decided by the singular providence of God from that successe which he is thought to give according to his Justice, without any certaine and just reason.

21. Beside these temptings which doe properly pertaine to triall, there is also a tempting as it were of inducement, towards God, when there is required, or expected helpe from him to commit some hainous wickednesse.

22. Yet those inducements may fitly enough be referred to temptation of triall : because the Will of God is tried in them. They differ from others in this only, that that object about which the Will of God is tried, is an action in it selfe unlawfull, in which respect, the honour of God is specially hurt and violated : because together with the temptation

there

there is joyned a certaine most foule mocking of God.

23. Tempting or proving of God is sometime taken in good part, and is commanded, *Mal.* 3. 10. Try me now in this, saith the Lord of Hosts.

24. But this tempting is an act of Faith leading us to obey and practise those things which God hath commanded; with expectation of that fruit and blessing which God hath promised.

25. This lawfull tempting of God doth put back all the tentations of the Devill.

26. That unlawful tempting of God doth lay us open to the tentations of the Devill, neither are wee ever overcome by any tentation of the Devill, unlesse wee doe in a sort tempt God.

CHAPTER XIII.

Of instituted worship.

1. INstituted worship is the meanes ordained by the Will of God, to exercise and further naturall worship.

2. All such like meanes ordained of God are declared in the second Commandement, by forbidding all contrary meanes of worship devised by men, under the title of Graven and Image: which seeing they were of old the chiefe inventions of men corrupting the worship of God, they are most fitly (by a Synechdoche frequent in the Decalogue) put instead of all devises of mans wit pertaining to worship.

3. This worship doth not depend *In specie*, and immediatly upon the nature of God, or upon that honour which by vertue of our Creation we owe to God, but upon the most free institution of God.

4. Hence this worship was divers according to the divers constitution of the Church; one before Christ exhibited, and another after.

5. It is a meanes having relation to the naturall worship, otherwise it were not worship, because one cannot give that

honour to God which is due to him, as touching the essence of the act any other way then by Faith, hope, and Love, whereby we doe receive from God with due subjection, those things he propounds to us to be received, and with the same subjection we offer to him those things which may be offered by us to his honour. But because the acts themselves are in a speciall manner exercised in those things, which God hath instituted for his honour, therefore there is in them a certaine secundary worship; and a certaine partaking of the former.

6. But it hath in respect to that naturall worship the affection of an effect, which existeth by vertue of the former: and of a meanes and instrument, whereby Faith, Hope, and Love, (in which that worship is contained) doe exercise their acts; and of an adjuvant cause whereby they are furthered, and also of an adjunct to which they are subjected.

7. But it is most properly called worship, as it is a meanes and helping cause of that primary worship.

8. But because, the command of God being put, it depends and flowes from the primary worship of God, therefore it is oft perswaded, and urged by those arguments which are taken from the inward and essentiall manner of worshipping God, as in the second precept. They that love me, and keep my Commandements. *Deut.* 10. 12, 13. What doth the Lord thy God require of thee, but that thou feare the Lord thy God, walke in all his wayes, and that thou love him, and worship the Lord thy God with all thy heart, and all thy soule: observing the precepts of the Lord, and his Statutes.

9. That rule therefore of interpreting the Scriptures which is wont to be delivered by some is not universally true; that all those duties morall and immutable, which have morall and immutable reasons joyned to them; except it be thus understood, that those duties doe follow upon those reasons, no speciall command comming betweene. *Lev.* 11. 44. I am the Lord your God, that sanctifie you, that ye may be holy, as I am holy: defile not therefore your selves with any creeping thing.

10. No

10. No worship of this kind is lawfull, unlesse it hath God for the Author, and ordainer of it. *Deut.* 4.2. & 12.32 Keep you all things which I shall command you; Ad not to the word which I command you, neither take from it, every thing which I command you observe to doe: ad not to it, nor take from it, every thing which I command you observe to doe; ad not to it, nor take from it 1 *Chron.* 16. 13. Our Lord broke in upon us, because we did not seeke him aright.

11. That is declared in those words of the Commandement. Thou shalt not make to thy selfe: that is of thine own braine or judgement, for although that particle *to thy selfe*, doth sometimes either abound, or hath another force: yet here the most accurate brevity of these Commandements doth exclude redundancy, and it is manifest that the vanity of mans cogitations is excluded by other places of Scripture pertaining to the same thing. As *Amos* 5. 26. Which yee made to your selves. *Numb.* 15. 39. That yee follow not after your own heart and your own eyes, which when yee follow; yee goe a whoring.

12. The same is also declared by that universality of the prohibition, which is explained in the Commandement by a distribution of the things which are in Heaven above, or in the Earth beneath, or in the Waters under the Earth.

13. For none beside God himselfe can either understand what will be acceptable to him: or can ad that vertue to any worship whereby, it may be made effectuall and profitable for us; neither can there be any thing honorable to God, which comes not from him as the author of it, neither finally doe we read that such a power was at any time given to any man by God, to ordaine any worship at his own pleasure. *Matthew* 15. 9. In vaine doe they worship me, teaching for doctrines the precepts of men.

14. Hence implicitly and by interpretation of God himselfe, we make him our God, and give the honour due to God to him, whose authority or ordinances we subject our selves unto in religious worship.

15. In this respect also men are sometime said to worship the Devill, when they observe those worships which the Devill brought in. 1 *Cor.* 10. 20. *Lev.* 17. 7. *Deut.* 32. 17.

16. But it is alwayes opposed to some act of religion, whereby wee depend upon the will of God : because when we tempt God, we doe it that God may as it were depend upon our will.

17. To desire some speciall signe of God, with some speciall reason, inspiration, or instinct, is to tempt God. *Mat.* 16. 1. The *Pharisees* and *Sadducees* tempting him, required him to shew them a signe from Heaven.

18. Yet to refuse a signe offered by God is to tempt or weary him. *Isa.* 7. 11, 12, 13. Aske a signe. I will not aske, neither will I tempt God. Yee weary my God. Humbly to seeke a signe of God about some particular necessary thing which otherwise is not sufficiently manifested, a believer may sometime doe without sin. *Gen.* 15. 8. How shall I know that I shall inherit the Land?

19. Proving or purging of a suspected offence by triall of hot Iron, scalding water and the like, are temptings of God : for there is a certaine miraculous shewing of the power of God expected or required in them to prove an hidden truth, without just cause : because there are other meanes appointed to find out mens faults, which also if they faile, such things may be unknowne without any fault.

20. Of the same kind are single Duells, or monomachies, which of old were permitted by publick authority, and are yet too much frequented : for in them the righteousnesse of the cause is committed to be decided by the singular providence of God from that successe which he is thought to give according to his Justice, without any certaine and just reason.

21. Beside these temptings which doe properly pertaine to triall, there is also a tempting as it were of inducement, towards God, when there is required, or expected helpe from him to commit some hainous wickednesse.

22. Yet those inducements may fitly enough be referred to temptation of triall : because the Will of God is tried in them. They differ from others in this only, that that object about which the Will of God is tried, is an action in it selfe unlawfull, in which respect, the honour of God is specially hurt and violated : because together with the temptation

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15. In this respect also men are sometime said to worship the Devill, when they observe those worships which the Devill brought in. 1 *Cor.* 10. 20. *Lev.* 17. 7. *Deut.* 32. 17.

16. But we must observe that worship which God hath appointed with the same religion, as we receive his word or will, or call upon his name. *Deut.*6.17,18.& 12.25.28. & 13. 18 & 28.14.

17. The meanes which God hath ordained in this kind, some of them doe properly, and immediatly make to the exercising and furthering of Faith, Hope and Charity; as publique and solemne preaching of the word, celebration of Baptisme, and the Lords Supper, and prayer.

And some of them are meanes for the right performance of those former, as the combination of the faithfull into certaine Congregations or Churches, Election, Ordination, and Ministration of Ministers ordained by God, together with the care of Ecclesiasticall Discipline.

18. Those former are most properly the instituted worship of God; yet the rest are also worship, not only in that generall respect, as all things are said to be acts of worship and religion, which doe any way flow from, or are guided by religion; but also in their speciall nature, because the adequate end and use of them is, that God may be rightly worshipped.

19. All these therefore both in generall, and in speciall ought to be observed of us as they are appointed by God; for God must be worshipped by us with his own worship, totally and solely, nothing must here be added, taken away or changed. *Deut.* 12.32.

20. That is a very empty distinction, whereby some goe about to excuse their additions. That only addition corrupting, and not addition conserving is forbidden; because every addition as well as detraction is expresly opposed to observation, or conservation of the commands of God, as being a corruption. *Deut.*12.32.

21. Of like stampe also is that evasion whereby they say there is forbidden only addition of essentialls, and not of accidentalls: for first although there be accidents or certaine adjuncts of worship, yet there is no worship to be simply called accidentall, because it hath in it the very essence of worship. Secondly, as the least commands of God even to *Iotaes* and Titles are religiously to be observed,

Mat.

*Mat.*5.18, 19. So additions which seeme very small, are by the same reason to be rejected. Thirdly, *Moses* doth seale up even those lawes of the place of Divine worship, of the manner, of abstinence from blood, and the like which must needs be referred to accidentall worship if any such be, with this very caution of not adding, or taking away. *Deut.* 12. 32.

22. This observation is in a speciall manner called obedience, because by it we doe that which seemes right in the eyes of the Lord, although some other may seem righter in our eyes. *Deut.* 12. 25. 28.

23. There is opposed unto this instituted worship, as unlawfull, that will-worship which is devised by men. *Mat.* 15. 9. *Col.* 2. 23.

24. The sin which is committed in will-worship, is by a generall name called superstition.

25. Superstition is that whereby undue worship is yielded to God.

26. For in superstition God is alwayes the object, and the end in some measure, but the worship it selfe is unlawfull.

27. It is called undue worship, either in respect of the manner or measure, or in respect of the matter and substance of the worship. In the former manner the *Pharises* offended about the Sabboth, when they urged the observation of it as touching the outward rest, above the manner and measure appointed by God. And they also offended in the latter manner, in observing and urging their owne traditions. *Marc.* 7. 8.

28. Hence superstition is called an excesse of religion, not in respect of the formall power of religion, because so none can be too religious; but in respect unto the acts and meanes of religion.

29. This excesse is not only in those positive exercises, which consists in the use of things, but also in abstinence from the use of some things, as from meats, which are accounted uncleane and unlawfull, and the like.

30. Yet every abstinence, even from things lawfull, although they be counted unlawfull, is not superstition, to speake properly,

perly, unlesse there be some speciall worship and honour intended to God by that abstinence.

31. This undue worship is either properly opposed to that worship, wherein instituted worship is directly put forth and exercised, that is, in hearing the word, celebration of the Sacraments, and prayer; or to that which respects the meanes of it.

32. Unto the hearing of the word is opposed, first, A teaching by images devised by men. *Dent.* 4. 15, 16. *Is.* 40. 18. & 41. 29. *Jerem.* 10. 8. 15. *Heb.* 2. 18. Secondly, a vanting of traditions as they are propounded as rules of religion, *Mat.* 7. 8.

33. Religious teaching by Images is condemned, first, because they are not sanctified by God to that end: secondly, because they can neither represent to us God himselfe, nor the perfections of God; thirdly, because they debase the soule, and turne away the attention from spirituall contemplation of the Will of God; fourthly, because if they be once admitted into the exercises of worship, the worship it selfe by the perversnesse of mans wit, at least, in part, will be transferred to them: as it is declared in those words of the Commandement. Thou shalt not bow downe to them, nor worship them.

34. Of like kind with Images, are all those ceremonies, which are ordained by men for mysticall or religious signification.

35. For such ceremonies have no determinate power to teach, either by any power put into them by nature, or by divine institution: but they can receive none by humane institution, because man can effect this neither by commanding, seeing it is beyond his authority, nor by obtaining, seeing GOD hath promised no such thing to him that asketh.

36. Neither can men take to themselves any authority in ordaining such ceremonies, from that, that it is commanded to all Churches, that all things be done decently, and in order. 1 *Cor.* 14. 40. For neither the respect of order nor decency requires, that some holy things should be newly ordained, but that those which are ordained by God, be used

used in that manner, which is agreeable to their dignity; neither doe order and decency pertaine to holy things only, but also to civill duties; for confusion and indecency in both are vices opposite to that due manner which is required to the attaining the just end and use of them.

37. To the Sacraments are opposed. 1. Sacrifices properly so called, whether they be bloudy or unbloudy, as the Papists faigne of their Masse: for after Christ exhibited, all old sacrifices are abrogated: neither is there any new ordinance, because the sacrifice of Christ being once offered we have no need of other types, then those which pertaine to the exhibition and sealing of Christ bestowed on us, which is sufficiently by Gods ordinance performed in the Sacraments, (without Sacrifices.)

38. Also the ordination and use of new seales, or ceremonies sealing some grace of God is opposed to the Sacraments: for it belongs to him to seale grace, to whom it belongs to give it.

39. Unto prayer is opposed that relative use of Images, whereby God is worshipped at them, or before them, although the worship is not referred to the Images themselves, as some say, subjectively, but objectively by them to GOD alone.

40. Superstition of this kind is called idolatry. *Exodus* 32. 5. *Psal.* 106. 20. *Acts* 7. 41.

41. If they be idolls, which are in themselves worshipped instead of God, it is that idolatry which is against the first Commandement; but when the true God is worshipped at an Image, or in an Image, this is idolatry, which is against the second Commandement.

42. For although in respect of the intention of him that worshippeth, he doth not offend in the primary or highest object, yet from the nature of the thing it selfe he alwayes offends against the formall worship of God, and interpretatively also a new God is faigned for the object, who is delighted with such worship, and religious worship is given also to the Image it selfe, although it be not done with that purpose that that worship be lastly bounded in the Image, but that it be by that directed also to God himselfe.

43. Hence we must not only shun this idolatry, as well as that absolute idolatry which is against the first Commandement: but also the very idolls, and idolothites, or the things that are dedicated to Idolls, and all the monuments properly so called of Idolls, 1 *John* 5.21. 1 *Corinthians* 8.10. & 10.18.19.21. 2 *Cor.* 12.6.26. *Numbers* 33.52. *Deut.* 12.2,3. *Exod.* 23. 13.

44. Superstition of the second kind is in humane formes of the Church, such as are Churches that are visibly integrally, and Organically, Oecumenicall, Provinciall, and Dioceſan, brought in by men; as also in the Hierarchy agreeable to them, and orders of religious persons, who are found among the Papists, and in functions, and censures which are exercised by them.

45. The audaciousnesse of those men is intolerable who either omit the second Commandement, or teach it ought to be so maimed, that it should be read now under the New Testament. Thou shalt not adore nor worship any likenesse, or Image.

CHAPTER XIIII.

Of the manner of Divine worship.

1. THE adjuncts of worship especially to be observed are two: The manner which is contained in the third Commandement, and the time which is commanded in the fourth Commandement.

2 But these two are so adjuncts of religious worship, as that in a certaine secundary respect they partake the definition and nature of it: because by the observation of them not only that honour of God, which consists in the naturall and instituted worship of God is furthered: but also a certaine speciall honour is yielded to him as far forth as they are joyned to the other, both by his command, and by a direct and immediate respect.

3 The manner of worship in generall is the lawfull use

uſe of all thoſe things which pertaine to GOD.

4. But the lawfull uſe conſiſts in this, that all things which pertaine to worſhip be ſo handled, as is agreeable to the Majeſty of God.

5. For whereas it is forbidden in the third Commandement, Thou ſhalt not take the name of God in vaine; by the Name of God all thoſe things are underſtood, whereby God is made knowne to us, or reveales himſelfe, as men are wont to be known one to another by their names: ſo that the Name of God containes all thoſe things which pertaine to the worſhip of God, whether naturall, or inſtituted. *Act.* 9. 15. That he may beare my name among the *Gentiles.* *Deut.* 12. 5. The place which the Lord ſhall chuſe to place his name there. *Mich.* 4. 5. We will walke in the Name of the Lord our God. *Mal.* 1. 11. 12. *My name ſhall be great among the Gentiles.*

6. But ſeeing to take this *Name in vaine* is either to take it raſhly, that is either without any end propounded, or without a juſt and fit end: or to take it in vaine, that is, notin that manner which is required to the juſt end, namely, the honour of God; there is withall commanded that we ſanctifie the Name of God, that is, that we uſe all holy things in that manner which is ſutable to their holineſſe and dignity. *Iſay* 1. 13.

7. That ſutable manner is, when thoſe circumſtances are uſed which the nature of religious things requires.

8. We define this manner by circumſtances; becauſe the eſſentiall manner of virtues, and of the acts of religion is contained in the virtues and acts themſelves, and is directly commanded in the ſame precepts with them; but that accidentall manner which is in circumſtances, ſeeing it is in ſome ſort ſeparable from the acts of Religion, and yet is neceſſarily required to them, that they may be acceptable to God, is in a ſpeciall manner commanded in this third Commandement.

9. Theſe circumſtances are either inward or outward.

10. The inward are either antecedent, or going before; concomitant or accompanying with; conſequent, or following after.

11. The circumstances going before are a desire, and stirring up of the mind, or preparation in a due meditation of these things which pertaine to that holy thing, which is to be handled. *Eccles.* 5.1.2. Take heed to thy feet when thou entrest into the House of God: Bee not swift with thy mouth, and let not thy mind hasten to utter a thing before God.

12. But this preparation doth most properly pertaine to those acts of religion, which are more solemne: for meditation it selfe whereby the mind is stirred up, is an act of Religion, but it doth not require another preparation also before it, for so we should proceed without end: but those acts which are of their nature lesse perfect, ought to make way for the more perfect and more solemne acts.

13. Hence before publick and solemne hearing the word and prayer, private prayer is required, and also before private prayer, if it be solemne, there is required some meditation also of those things which pertaine to our prayers, whether in respect of God whom we pray unto, or in respect of our selves who are about to pray, or in respect of the things themselves which are to be asked.

14. The circumstances that are concomitant or that accompany with, are Reverence, and Devotion.

15. A certaine generall reverence of God is necessary to all obedience, which respects the authority of God that doth command; but this reverence is proper to the acts of Religion, which hath respect to the holinesse of those things about which we are exercised.

16. This Reverence containes two things. 1. A due estimation of the excellency of such things. 2. A feare of too much familiarity namely, whereby such things might be unworthily handled by us.

17. Devotion also containes two things. 1. A certaine singular readinesse to performe all those things which pertaine to the worship of God. *Psal.* 108. 23. O God, I will sing with a fixed heart. I will awake right early. 2. A sutable delight in performing those things. *Is.* 58.13. If thou shalt call the Sabbath a delight.

18. Hence also a greater care and of another kind must be had

had in hearing the Word of God, then in receiving the Edicts of Princes; And in calling upon the Name of God then in supplications, which we make to men whomsoever.

19. The circumstances that follow after are two. 1. To retaine the force and taste as it were, of that worship in our minds. 2. To obtaine with all our endeavour the end, and use of it.

20. The outward circumstances are those which pertaine to order and decency. 1 *Cor.* 14.40. Let all things be done decently and in order.

21. But the generall rule of these is, that they be ordered in that manner which maketh most for edification. 1. *Cor.* 14.26.

22. Of this nature are the circumstances of place, time, and the like, which are common adjuncts of religious and civill acts.

23. Therefore although such like circumstances are wont to be called of some rites, and religious or Ecclesiasticall ceremonies: Yet they have nothing in their nature, which is proper to religion, and therefore religious worship doth not so properly consist in them, however the holinesse of religious worship is in some sort violated by the neglect, and contempt of them: because that common respect of order and decency which doth equally agree to religious, and civill actions cannot be severed from religious worship, but the dignity and majesty thereof is in some sort diminished.

24. Such like circumstances therefore which of their own nature are civill or common, are not particularly commanded in the Scriptures, partly because they come into mens common sence, and partly because it would not stand with the dignity and majesty of the Law of God, that such things should be severally prescribed in it. For by this meanes many ridiculous things should have been provided for by a speciall Law, as for example, that in the Church assembly one should not place himselfe in anothers bosome, spit in anothers face, or should not make mouthes in holy actions. Yet they are to be accounted as commanded from God. 1. Because they are commanded in generall under the Law of order, decency and edification. 2. Because most of them

doe neceſſarily follow from thoſe things which are expreſly appointed by God. For when God appointed that the faithfull of all ſorts, ſhould meet together to celebrate his name and worſhip, he did conſequently ordaine that they ſhould have a fit, and convenient place wherein they may meete together, and an houre alſo aſſigned at which they may be preſent together; when alſo there is a Miniſter appointed by God, to teach others publickly, it is withall appointed that he have a ſeat, and that ſituation of his body, which is meet for ſuch an action.

25. Thoſe things therefore which pertaine to order and decency, are not ſo left to mens wil, that they may under the name of that, obtrude what they pleaſe upon the Churches: but they are partly determined by the generall precepts of God, partly by the nature of the things themſelves, and partly by thoſe circumſtances which doe offer themſelves upon occaſion.

26. For divers circumſtances of order and decency are ſuch, as though there be no publick inſtitution of them, yet they ought to be obſerved of every one, neither can men forbid them without ſin.

27. But thoſe conſtitutions by which many circumſtances of this kind are wont to be determined, about place, time and the like, are rightly ſaid to be by the beſt Divines partly Divine, and partly humane: becauſe they are partly grounded upon the Will of God, in reſpect of the chiefe and primary reaſon of them, and they depend partly upon the prudence of men, in reſpect of particular obſervation of thoſe things which are agreeable to the Will of God: yet ſo that if there be no error of man in making that determination, that conſtitution is to be held as ſimply Divine. For it is the Will of God, that the Church meet at that houre of the day, which (all circumſtances conſidered) is moſt convenient. If therefore there be no error in obſervation of the circumſtances, that houre which by their due conſideration is aſſigned for meeting, muſt be acknowledged as if it were appointed by God.

28. The ſpeciall manner of the worſhip of God muſt be ſpecially determined, as the ſpeciall nature of every religious action doth require.

29. Hitherto

29. Hitherto pertaineth the right manner of hearing the Word of God, calling upon his name, receiving the Sacraments, exercising Ecclesiasticall Discipline, and of performing all those severall things, which pertaine either to the naturall or instituted worship of God. *Ezech.*33.31. *Mat.*13.19. 1 *Cor.*11.27.29. *Esay* 66.5.

30. But because in Oathes the manner of swearing is wont to be chiefly respected, therefore (not without all reason) it is wont to be by many referred to this place in the third Commandement, although of its owne nature it pertaine to the first. *Leviticus.*19.12. *Mat.*5.34. 2 *Chron.* 36.13.

31. Contrary to this due manner in the generall is. 1. That vice which is called of some *Acedia loathing*, whereby one loatheth Divine or spirituall things. 2 *Tim.*4.3. Which is opposed to that desire, whereby we ought to have an appetite to spirituall things. 1 *Pet.*2.2.

32. 2. That slothfulnesse whereby one shunnes that cheerfulnesse and labour that is required to Divine things. *Rom.*12.11. Which is opposed to that stirring up and heat of mind, whereby Divine things are to be prosecuted. *Rom.*12.11. & *Psal.*57,8,9.

33. 3. Neglect and contempt of holy things and the abuse of the same to filthy sporting, and light matters, all which are opposed to that reverence due to holy things. *Luc.*19.46.

34. 4. Dulnesse and wandring of mind in exercises of worship. *Heb.*5.11. *Ezech.*33.31. And it is opposed to devotion, such as was in *Cornelius*. *Act.*10.2.

35. 5. Rashnesse or lightnesse in using, either the name, or titles of God, or those things which have some special respect to God. *Jer.*23.34. *Luc.*13.1. And it is opposed to that prosecuting of a just end, which ought to be present with reverence in the use of such things. 1 *Cor.*11.17.

36. 6. Forgetfulnesse. *Iames* 1.24,25. Which is opposed to the receiving of fruit, and abiding of the vertue which ought to follow the acts of religion.

37. 7. Confusion, which is opposed to order and decency. 1 *Cor.*14.33.

CAP. XV.

CHAPTER XV.

Of the time of worſhip.

1. THE moſt ſolemne time of worſhip is now the firſt day of every week which is called the Lords day, *Rev.*1.10. 1 *Cor.*16.2.

2. And it is called the Lords Day, by the ſame reaſon that the holy Supper of the Euchariſt is called the Lords Supper. 1 *Cor.*11.20. Namely becauſe it was inſtituted by our Lord Jeſus Chriſt, and it muſt be referred to the ſame Lord in the end and uſe of it.

3. It is neceſſary that ſome time be given for the worſhip of God, by the dictate of naturall reaſon: for man muſt needs have time for all, eſpecially his outward actions; neither can he conveniently attend Divine worſhip, unleſſe for that time he ceaſe from other workes.

4. Thus far therefore the time of worſhip falls upon the ſame precept with the worſhip it ſelfe; for as when God created the whole world, he is ſaid alſo to have created time together with it; ſo alſo when he commanded, and ordained religious actions, he did alſo withal command and ordaine ſome time or neceſſary circumſtance.

5. That ſome certaine day is to be ordained for the more ſolemne worſhip of God, this is alſo of morall naturall right, not unknowne to the very heathen, who had alwayes through al ages; their ſet and ſolemne feaſt dayes.

6. That this ſolemne day ought to be one at leaſt in a week or in the compaſſe of ſeven; this belongs to poſitive Law, but yet it is altogether of unchangable inſtitution: ſo that in reſpect of our duty and obligation it hath the very ſame force and reaſon with thoſe that are of morall and naturall right, and ſo it is rightly ſaid of the Schoolmen, to belong to moral right; not of nature, but of Diſcipline.

7. That this inſtitution was not ceremoniall, and temporall; it appeares ſufficiently by this, that it hath nothing proper

to

Lib. 1.
*Ch.*29.

- The absolute change of state is in
  - Sanctification which hath
    - 2. Degrees
      - Infancy in this life, hence
        - A spirituall war.
        - Renewing of repentance.
      - Mans estate or perfect age
    - 2. Parts
      - Mortification.
      - Vivification.
  - Glorification which is
    - Begun in foure degrees
      1. Apprehension of Gods love.
      2. Undoubted hope, whence assurance, from which ariseth.
         - Consolation.
         - Peace.
         - Joy unspeakable.
      3. Abundance of spirituall gifts.
      4. Experience of Gods good Will and kindnesse.
    - Perfected
      - To the soule at death.
      - To soule and body at Resurrection.

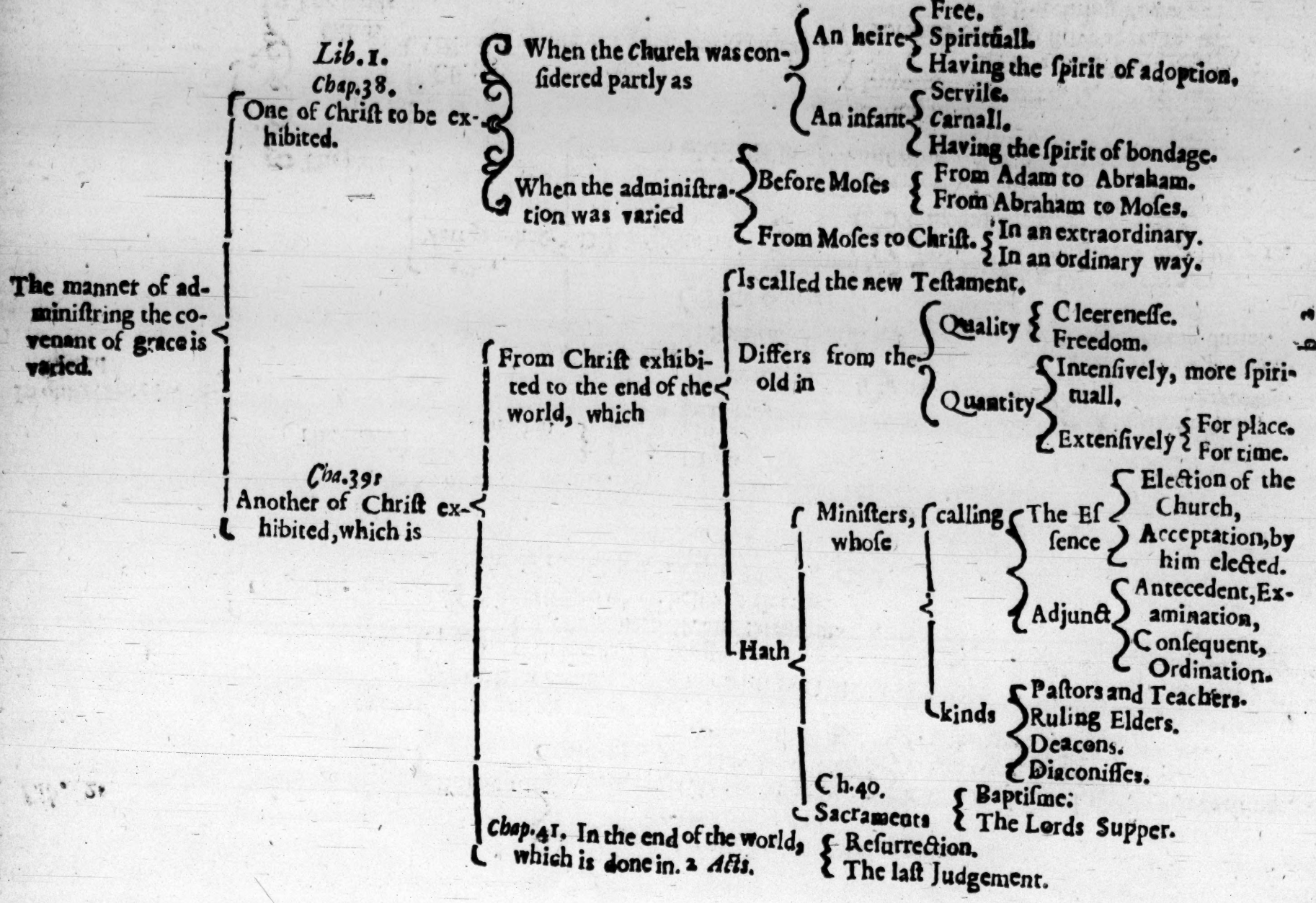
Lib. 1.

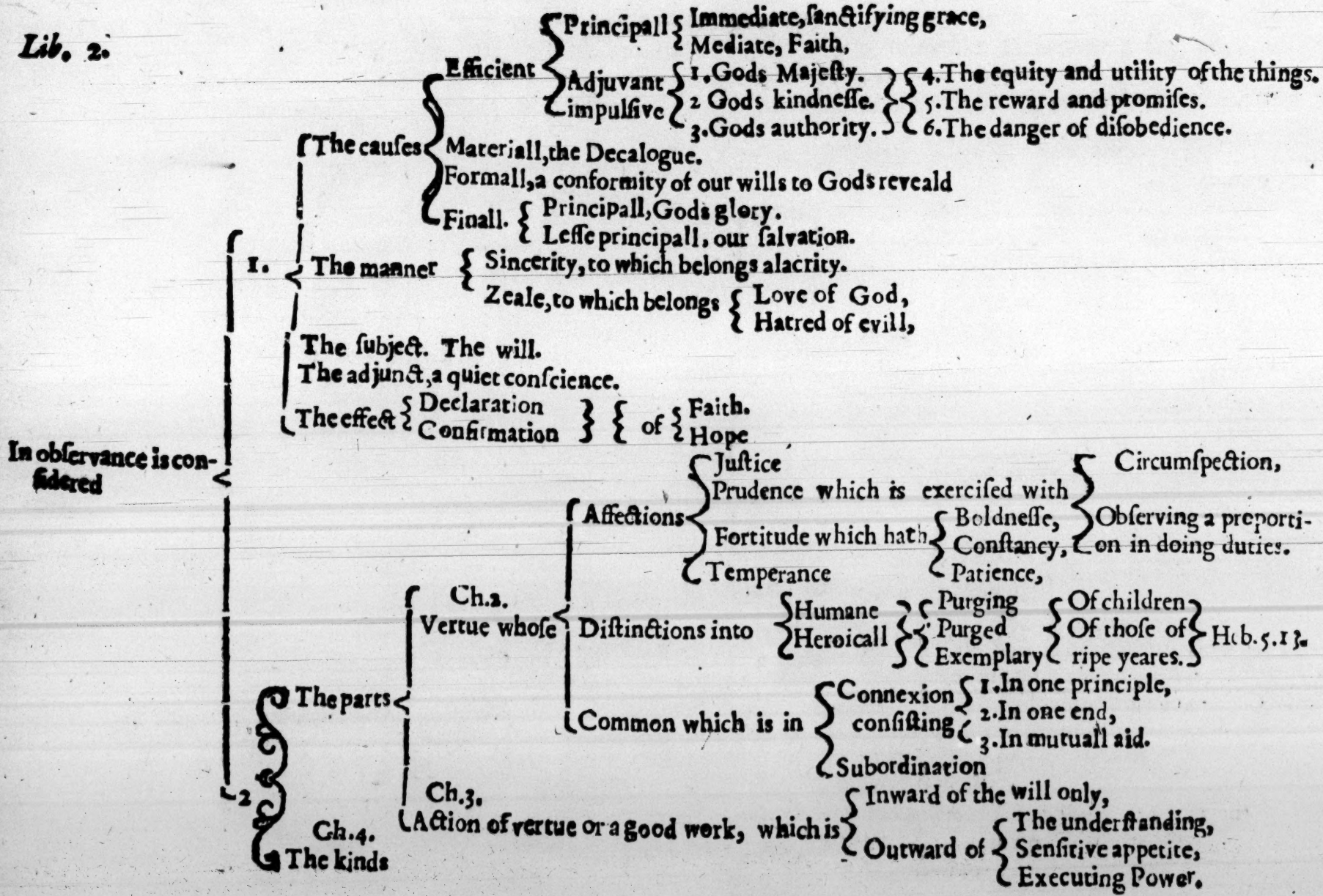
- The Church is considered, as
  - Mysticall, *Chap.* 31.
    - Militant
      - Visible
        - Purer.
        - Impurer.
      - Invisible
    - Triumphant
  - Instituted, *Cha.* 32.

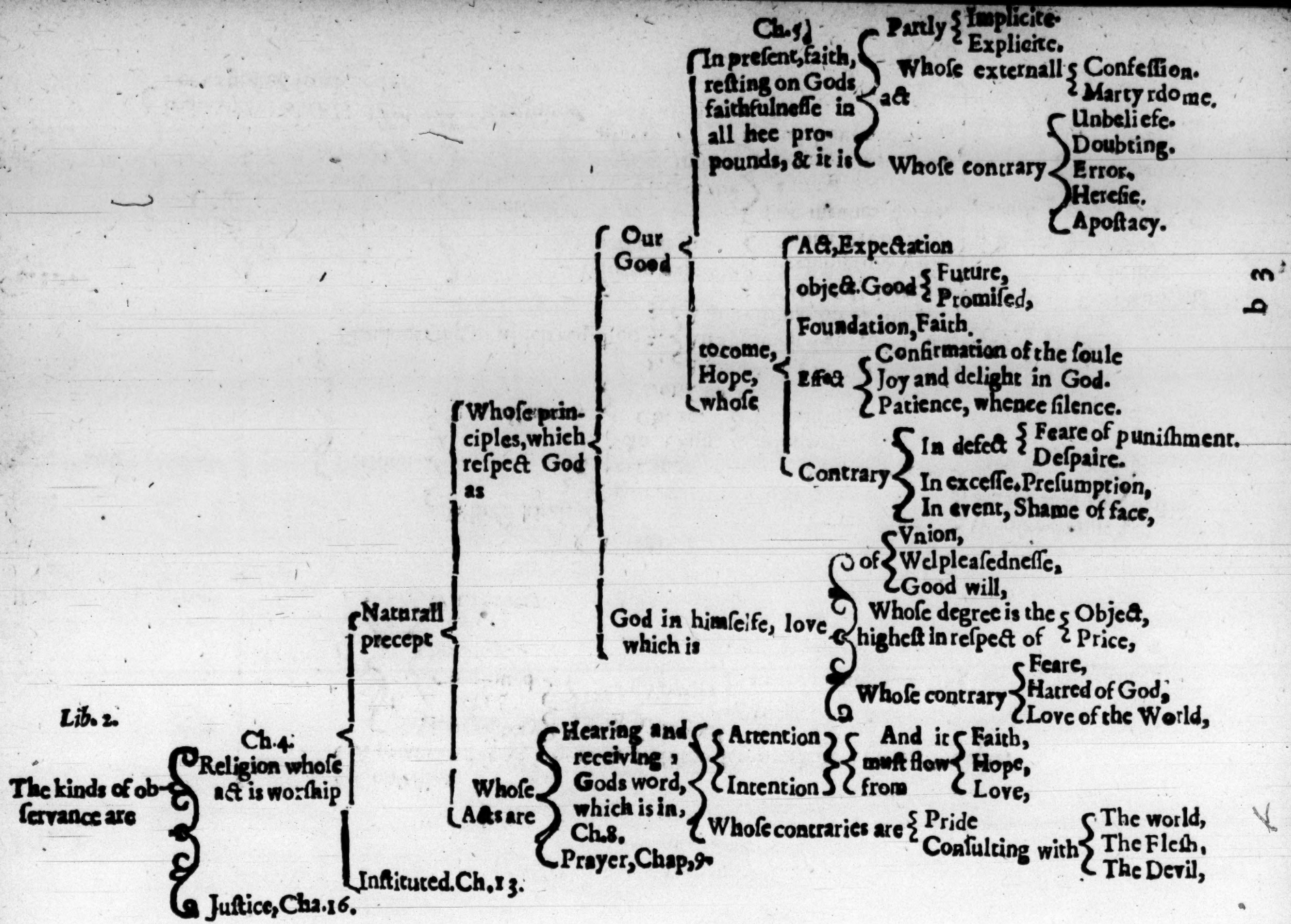
- The meanes of application are
  - Lesse principall. Discipline. *Ch.* 37.
  - [illegible]all
    - Ministery of the word, which is
      - Extraordinary
        - Who were
          - Prophets.
          - Apostles.
          - Evangelists.
            - From whom are the Scriptures. *Ch.* 34.
        - To whom God revealed his will by
          - Voyce.
          - Vision.
          - Dreame.
          - Mouth to mouth.
        - Who were raised up for the
          - First instituting.
          - Confirmation.
          - Restoring the church.
      - Ordinary, *Ch.* 35.
    - Sacraments, *Ch.* 36.

Lib. 1.
Ch. 35.

- Ordinary Ministery is for the
  - Preserving propagating restoring the Church
    - It hath 2 Parts
      - To bee in Gods stead to the people where preaching excelleth, in which is
        - Declaring the thing in the Text by
          - Explaining of doctri which is
            - Found out
              - By analysis
                - Logicall.
                - Gramaticall.
                - Rhetoricall.
              - By interpreting what is doubtfull.
            - Handled by
              - Proving by
                - Cleere testimonies.
                - Reasons
              - Illustration especially by arguments
                - Dissentany.
                - Comparate.
          - Deduction of uses, which concerne
            - Judgement
              - Information.
              - Reformation.
            - Practise
              - Instruction.
              - Correction.
        - Applying
          - To the mind oppressed, by consolations to which pertaine.
            - Markes or signes.
          - To the fainting, by Exhortation, to which belong.
            - Meanes.
          - To warne from vice, by admonition, to which pertaines.
            - Remedies.
      - To propound the peoples desires to God


The manner of administring the covenant of grace is varied.
Lib. 1.
Chap. 38.
One of Christ to be exhibited.
When the Church was considered partly as
An heire
Free.
Spirituall.
Having the spirit of adoption.
An infant
Servile.
Carnall.
Having the spirit of bondage.
When the administration was varied
Before Moses
From Adam to Abraham.
From Abraham to Moses.
From Moses to Christ.
In an extraordinary.
In an ordinary way.
Cha. 39.
Another of Christ exhibited, which is
From Christ exhibited to the end of the world, which
Is called the new Testament.
Differs from the old in
Quality
Cleerenesse.
Freedom.
Quantity
Intensively, more spirituall.
Extensively
For place.
For time.
Hath
Ministers, whose
calling
The Essence
Election of the Church,
Acceptation, by him elected.
Adjunct
Antecedent, Examination,
Consequent, Ordination.
kinds
Pastors and Teachers.
Ruling Elders.
Deacons.
Diaconisses.
Ch. 40.
Sacraments
Baptisme.
The Lords Supper.
Chap. 41. In the end of the world, which is done in. 2 Acts.
Resurrection.
The last Judgement.


In observance is considered
1.
The manner
Sincerity, to which belongs alacrity.
Zeale, to which belongs
Love of God,
Hatred of evill,
The subject. The will.
The adjunct, a quiet conscience.
The effect
Declaration
Confirmation
of
Faith.
Hope
The causes
Efficient
Principall
Immediate, sanctifying grace,
Mediate, Faith,
Adjuvant impulsive
1. Gods Majesty.
2 Gods kindnesse.
3. Gods authority.
4. The equity and utility of the things.
5. The reward and promises.
6. The danger of disobedience.
Materiall, the Decalogue.
Formall, a conformity of our wills to Gods reveald
Finall.
Principall, Gods glory.
Lesse principall, our salvation.
2
The parts
Ch. 2.
Vertue whose
Affections
Justice
Prudence which is exercised with
Circumspection,
Observing a proportion in doing duties.
Fortitude which hath
Boldnesse,
Constancy,
Patience,
Temperance
Distinctions into
Humane
Heroicall
Purging
Purged
Exemplary
Of children
Of those of ripe yeares.
Heb. 5. 13.
Common which is in
Connexion consisting
1. In one principle,
2. In one end,
3. In mutuall aid.
Subordination
Ch. 3.
Action of vertue or a good work, which is
Inward of the will only,
Outward of
The understanding,
Sensitive appetite,
Executing Power.
Ch. 4.
The kinds


Ch.5.
In present, faith, resting on Gods faithfulnesse in all hee propounds, & it is
Partly { Implicite. Explicite.
Whose externall act { Confession. Martyrdome.
Whose contrary { Unbeliefe. Doubting. Error. Heresie. Apostacy.
Our Good
Act, Expectation
obiect. Good { Future, Promised,
Foundation, Faith.
to come, Hope, whose effect { Confirmation of the soule, Joy and delight in God. Patience, whence silence.
Contrary { In defect { Feare of punishment. Despaire. In excesse. Presumption, In event, Shame of face,
Whose principles, which respect God as
God in himselfe, love which is
of { Vnion, Welpleasednesse, Good will,
Whose degree is the highest in respect of { Obiect, Price,
Whose contrary { Feare, Hatred of God, Love of the World,
Lib. 2.
Ch.4.
Religion whose act is worship
The kinds of observance are
Naturall precept
Whose Acts are
Hearing and receiving Gods word, which is in, Ch.8. Prayer, Chap.9.
Attention
Intention
And it must flow from { Faith, Hope, Love,
Whose contraries are { Pride, Consulting with { The world, The Flesh, The Devil,
Instituted. Ch.13.
Justice, Cha.16.
b 3

Prayer flowing from Faith, Hope, Love, whose

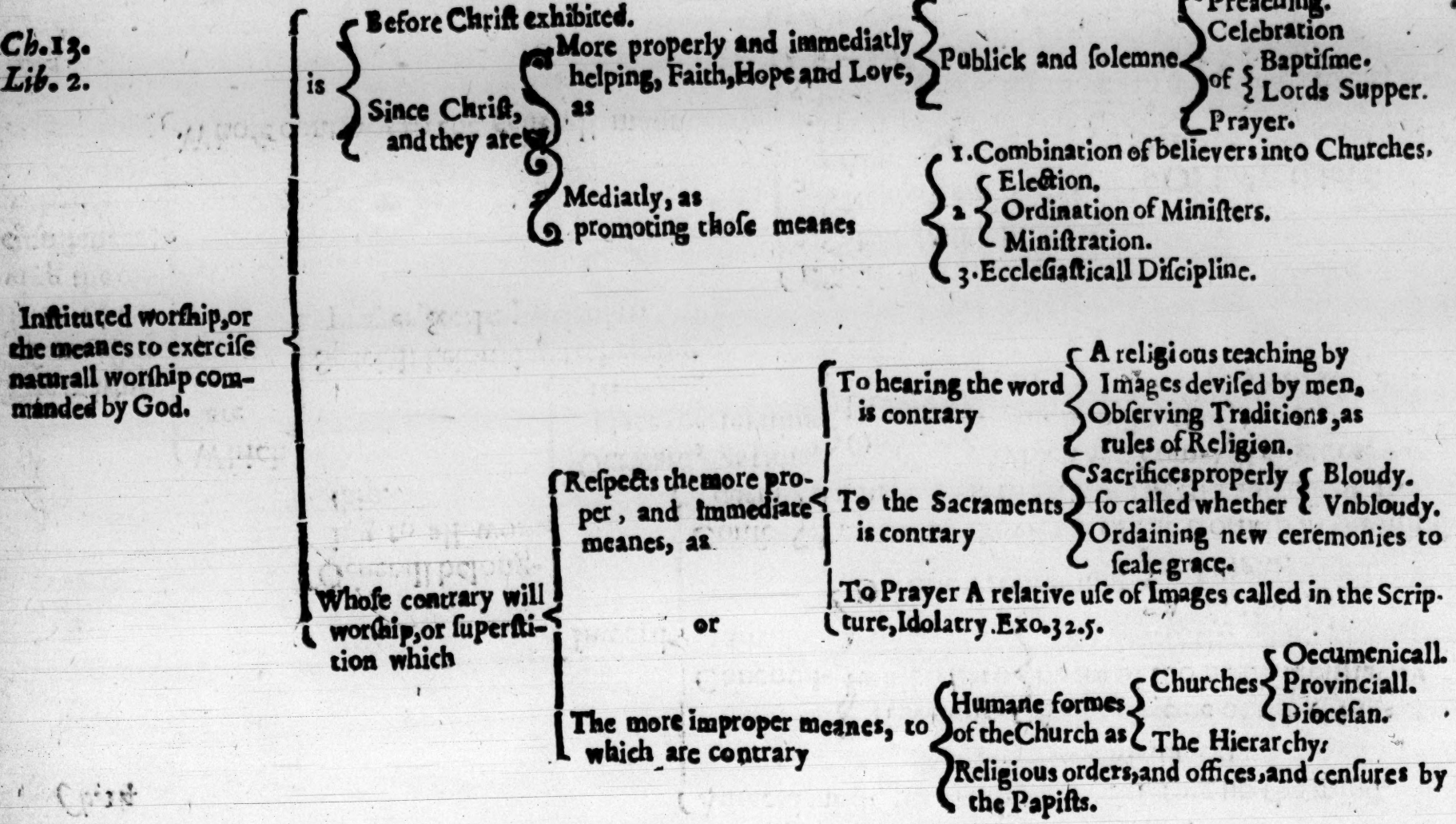
- Adjunct
  - Confession.
  - A promise, which if it be to be performed by contingent means, is a vow.
- Manner is
  1. Ejaculatory or, Continued — Both are — Mentall / Vocall — In Prose. / In metre joyned with singing.
  2. Solitary. or, With others.
- 2 Kinds
  - Petition
    - Whose kinds
      - Apprecation
      - Deprecation to which pertaines — Complaint / Lamentation — Whose extraordinary adjunct is — Fasting.
    - Speciall manner — An Oath, Ch. 10. — Assertory. / Promissory.
    - A Lot. Cha. 11.
  - Thanksgiving to which required
    1. A knowledge of benefits
    2. An applying them to our selves by — Faith. / Hope.
    3. A due estimation of them,

Ch. 12.

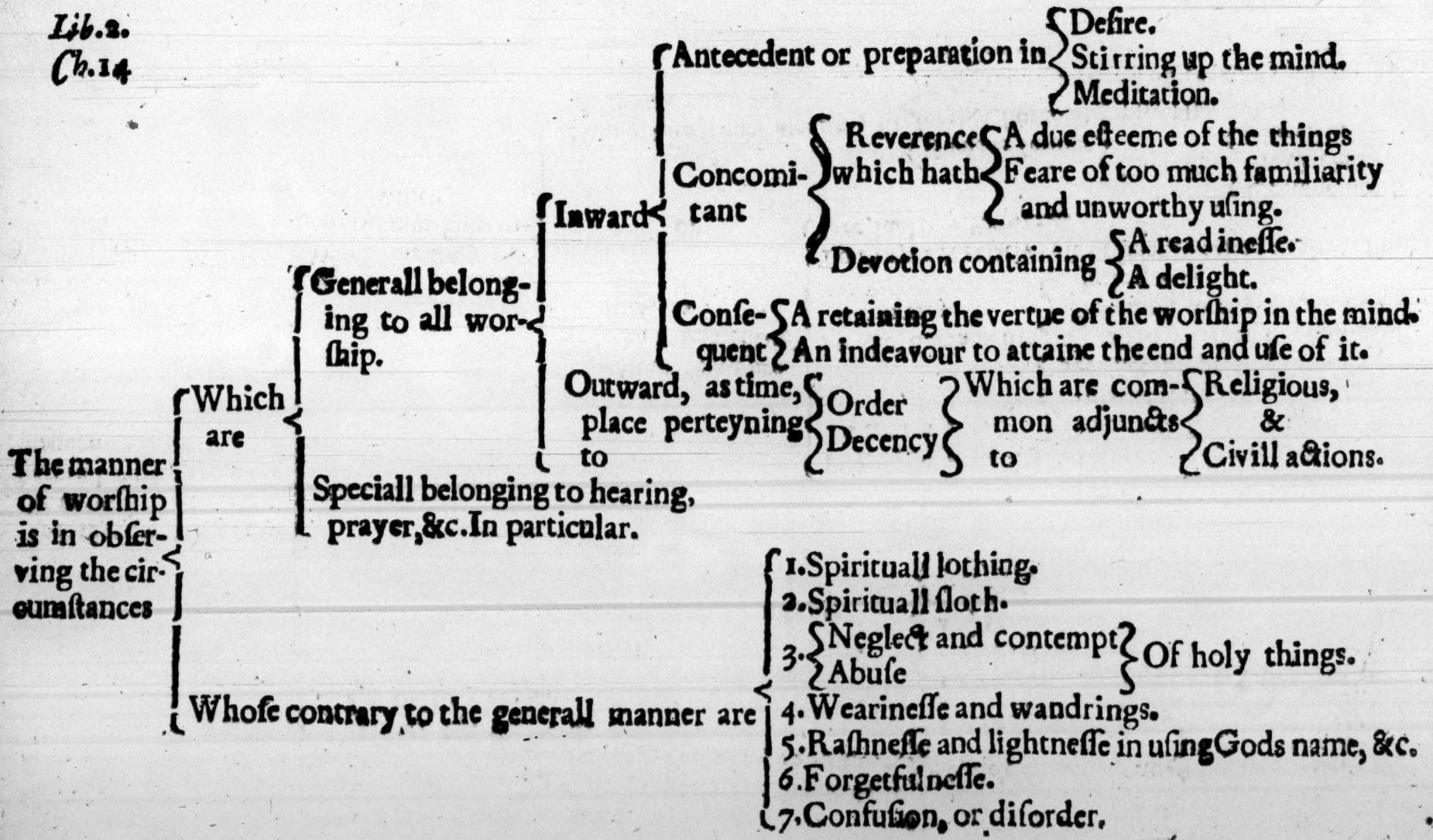
Tempting of God is

- Of triall of Gods — Power, Knowledge, Presence, Providence, Anger and Justice, And Revenge,
- Sometime it is
  - With an expresse intent, as in — Vnlawfull lotteries / Presumption without a Promise,
  - With a secret and implicit intent, when — The meanes to doe a thing are refused / A danger is run into without necessity.
- It flowes from — Doubting and Vnbeliefe. / Despaire. / Contempt of God. / Arrogancy. / Presumption.
- Inducement when Gods assistance is required or expected to wicked actions.

Ch. 13.
Lib. 2.


Instituted worship, or the meanes to exercise naturall worship commanded by God.
is
Before Christ exhibited.
Since Christ, and they are
More properly and immediatly helping, Faith, Hope and Love, as
Publick and solemne
Preaching.
Celebration of Baptisme. Lords Supper.
Prayer.
Medialy, as promoting those meanes
1. Combination of believers into Churches.
2. Election. Ordination of Ministers. Ministration.
3. Ecclesiasticall Discipline.
Whose contrary will worship, or superstition which
Respects the more proper, and immediate meanes, as
To hearing the word is contrary
A religious teaching by Images devised by men.
Observing Traditions, as rules of Religion.
To the Sacraments is contrary
Sacrifices properly so called whether Bloudy. Vnbloudy.
Ordaining new ceremonies to seale grace.
To Prayer
A relative use of Images called in the Scripture, Idolatry. Exo. 32. 5.
or
The more improper meanes, to which are contrary
Humane formes of the Church as
Churches Oecumenicall. Provinciall. Diocesan.
The Hierarchy.
Religious orders, and offices, and censures by the Papists.

Lib.2.
Ch.14


The manner of worship is in observing the circumstances
Which are
Generall belonging to all worship.
Inward
Antecedent or preparation in
Desire.
Stirring up the mind.
Meditation.
Concomitant
Reverence which hath
A due esteeme of the things
Feare of too much familiarity and unworthy using.
Devotion containing
A readinesse.
A delight.
Consequent
A retaining the vertue of the worship in the mind.
An indeavour to attaine the end and use of it.
Outward, as time, place perteyning to
Order
Decency
Which are common adjuncts to
Religious, & Civill actions.
Speciall belonging to hearing, prayer, &c. In particular.
Whose contrary to the generall manner are
1. Spirituall lothing.
2. Spirituall sloth.
3. Neglect and contempt
Abuse
Of holy things.
4. Wearinesse and wandrings.
5. Rashnesse and lightnesse in using Gods name, &c.
6. Forgetfulnesse.
7. Confusion, or disorder.

Lib.2.
Ch.15.

The time of worship is
- Before Christs resurrection the seventh day
  - Whose Observation in
    - Rest from
      - Servile labour
      - all
      - Our own workes.
    - Sanctifying the rest in
      - Publick worship
        - Morning.
        - Evening.
      - Private
        - Reading.
        - Meditation.
        - Prayer.
        - Conference.
  - Contrary
    - Feast dayes ordained by men as holy.
    - Transaction of businesse, feasts, sports, &c.
- Since the first day

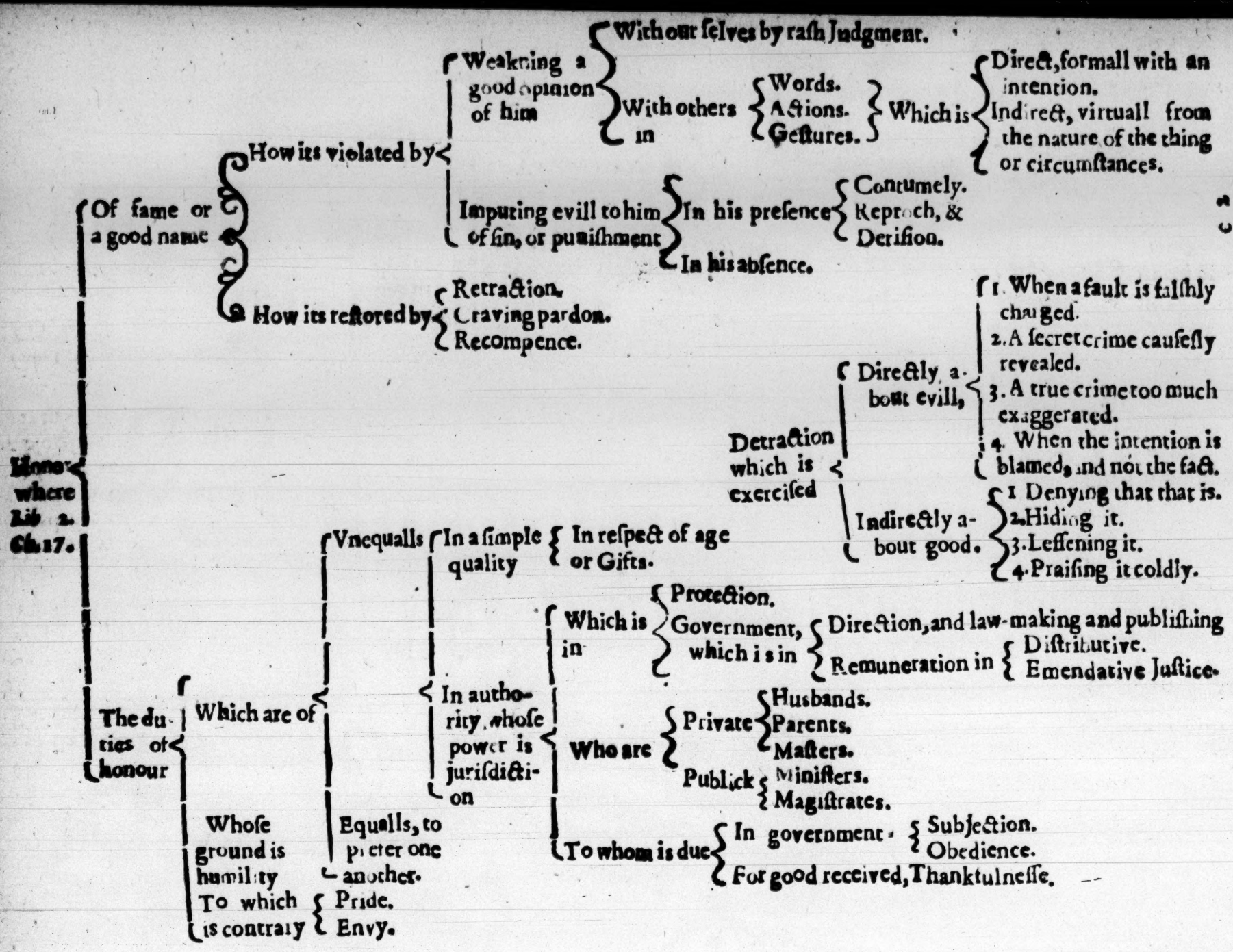
Love is
- Love of
  - Union.
  - Complacency.
  - Good will.
- Whose acts
  - Praying for his good in
    - Petition
    - Thanksgiving
    - Contrary to which is curfing.
  - Endeavouring his good by
    - Morall perswading in
      - Admonition generally taken which is
        - In
          - Teaching and admonishing.
          - Observing others.
          - Exhorting.
          - Comforting
          - Correcting
            1. When a sin certainly committed.
            2. Hope of good
            3. A fit opportunity
        - Contrary, to which is consent in evill by
          - Counselling
          - Defending.
          - Helping.
          - Permitting.
          - Silence.
      - Good example, contrary to which is a scandall
        - Taken.
        - Given.
    - Reall effecting his good
- It is either
  - Strict Justice.
  - Charity or
  - Equity.
- Whose parts are. A

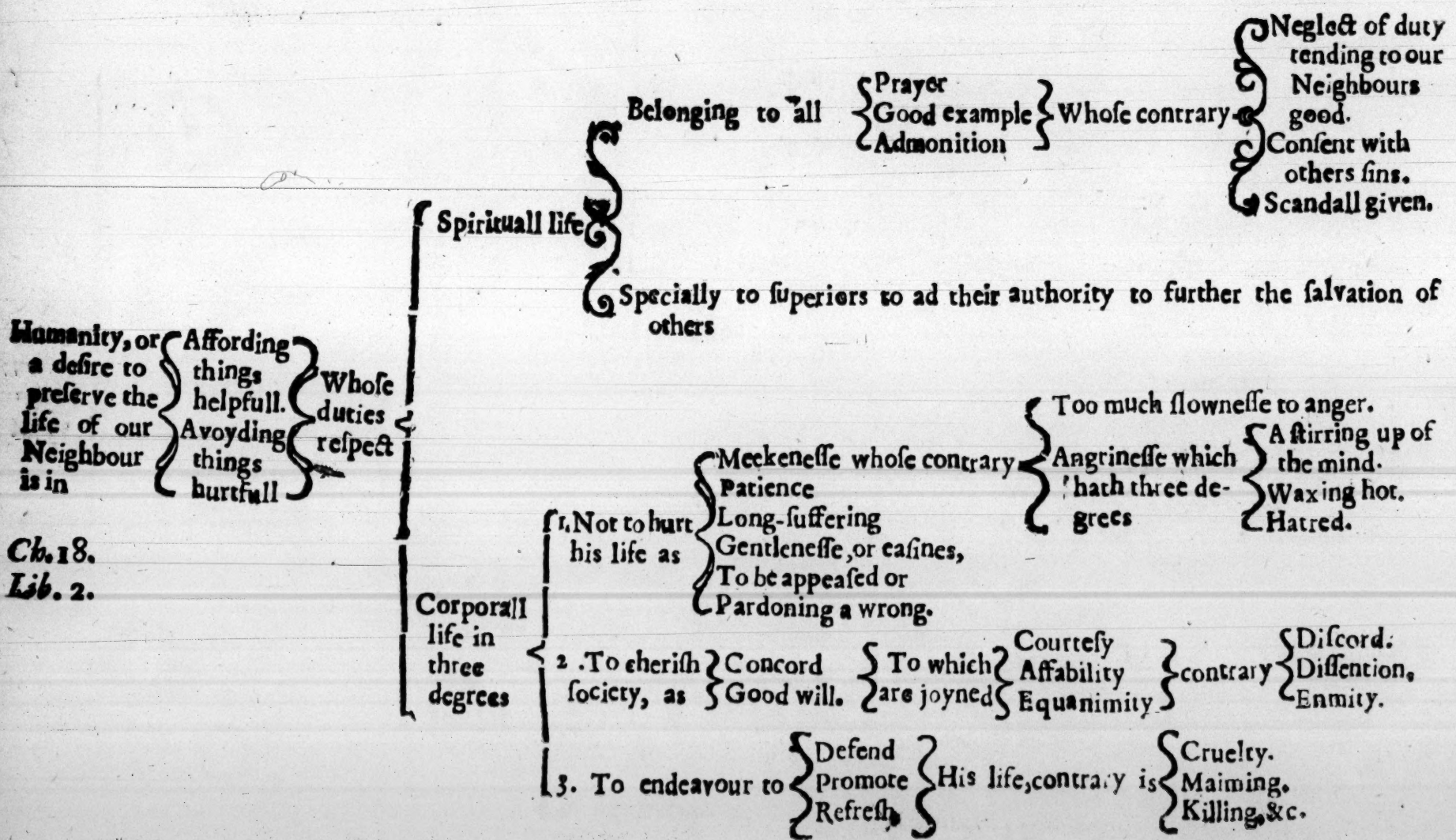
Ch.16.
Lib. 2.

- The parts of Justice are
  - Distributive that gives to every one their own. Its contrary, Acception of persons.
  - Emendative that restores to every one their owne, and it is
    - Commutative in the equality of the thing given and received.
    - Corrective, supposing some injustice, and it is
      - Civill, correcting the injustice of the thing.
        - Hitherto pertaines
          - Revenge, or inflicting punishment.
          - Restitution, whose contrary is injury.
      - Criminall, correcting the injustice of the person.

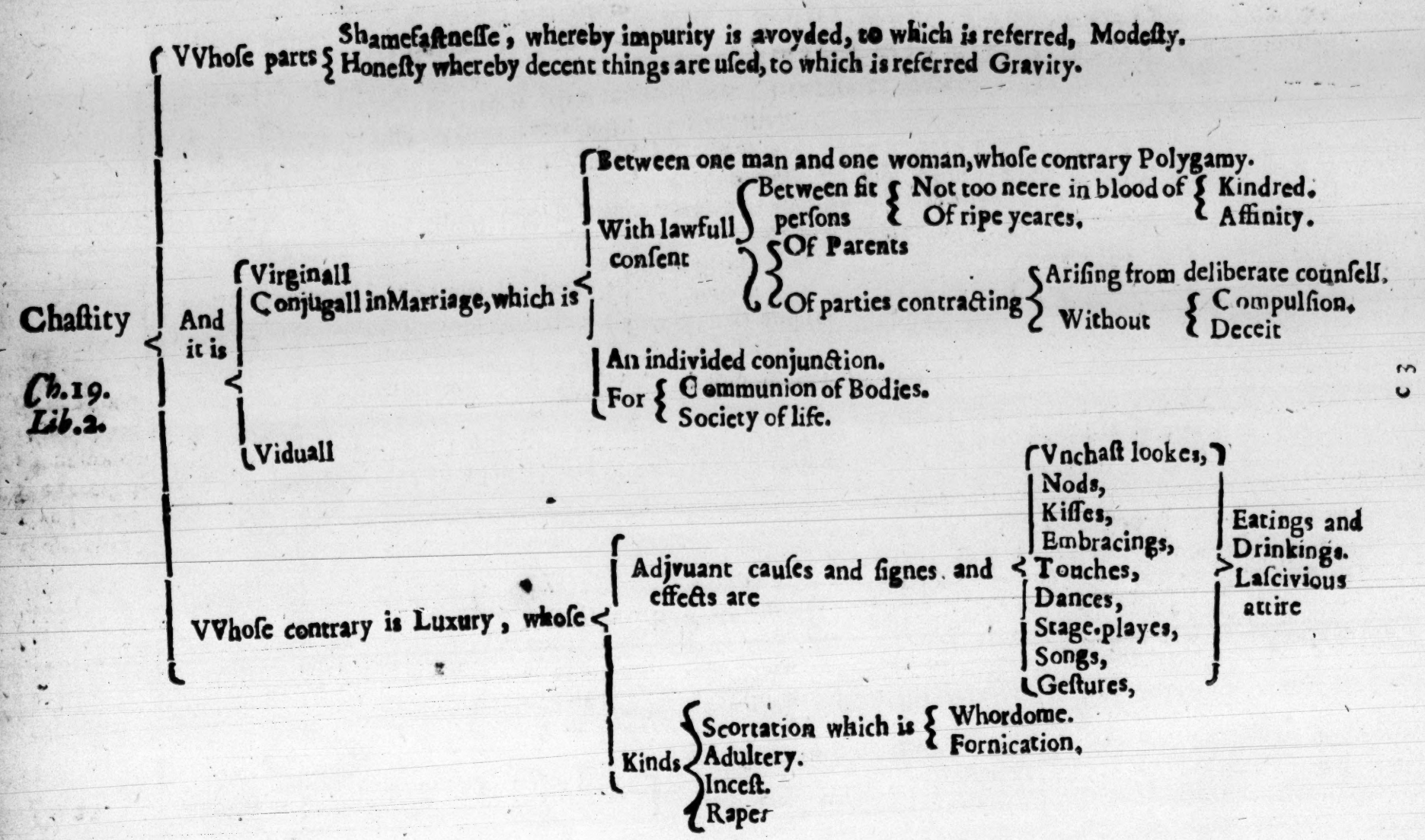
- Contrary to the one is ill wil
  - Formall in direct intention
    - Whereto belongs unjust Discord, which if it be to separation in Religion, is Schisme.
  - Virtuall by interpretation.

- Justice affects our Neighbour
  - Immediatly which respects his
    - Degree, which is honour. Precept. 5.
    - Absolute condition on which respects
      - His person in respect of
        - Life. *Chap.* 18. Humanity. Prec. 6
        - Purity. *Cha.* 19. Chastity. Prec. 7
      - his goods. Precept. 8.
  - Mediatly,
    - Veracity. *Cap.* 21. Precept. 9.
    - Contentation. *Chap.* 22 Precept. 10.


Honor where Lib 2. Ch 17.
Of fame or a good name
How its violated by
Weakning a good opinion of him
With our selves by rash Judgment.
With others in
Words.
Actions.
Gestures.
Which is
Direct, formall with an intention.
Indirect, virtuall from the nature of the thing or circumstances.
Imputing evill to him of sin, or punishment
In his presence
Contumely.
Reproch, &
Derision.
In his absence.
How its restored by
Retraction.
Craving pardon.
Recompence.
Detraction which is exercised
Directly about evill,
1. When a fault is falshly charged.
2. A secret crime causeslly revealed.
3. A true crime too much exaggerated.
4. When the intention is blamed, and not the fact.
Indirectly about good.
1 Denying that that is.
2. Hiding it.
3. Lessening it.
4. Praising it coldly.
The duties of honour
Which are of
Vnequalls
In a simple quality
In respect of age or Gifts.
In authority, whose power is jurisdiction
Which is in
Protection.
Government, which is in
Direction, and law-making and publishing
Remuneration in
Distributive.
Emendative Justice.
Who are
Private
Husbands.
Parents.
Masters.
Publick
Ministers.
Magistrates.
To whom is due
In government
Subjection.
Obedience.
For good received, Thanktulnesse.
Whose ground is humility
Equalls, to prefer one another.
To which is contrary
Pride.
Envy.


Humanity, or a desire to preserve the life of our Neighbour is in
Affording things helpfull.
Avoyding things hurtfull
Whose duties respect
Spirituall life
Belonging to all
Prayer
Good example
Admonition
Whose contrary
Neglect of duty tending to our Neighbours good.
Consent with others sins.
Scandall given.
Specially to superiors to ad their authority to further the salvation of others
Corporall life in three degrees
1. Not to hurt his life as
Meekenesse whose contrary
Patience
Long-suffering
Gentleneſſe, or easines,
To be appeased or
Pardoning a wrong.
Too much slowneſſe to anger.
Angrineſſe which hath three degrees
A stirring up of the mind.
Waxing hot.
Hatred.
2. To cherish societty, as
Concord
Good will.
To which are joyned
Courtesy
Affability
Equanimity
contrary
Discord.
Dissention.
Enmity.
3. To endeavour to
Defend
Promote
Refresh,
His life, contrary is
Cruelty.
Maiming.
Killing, &c.

Ch. 18.
Lib. 2.


Chastity
VVhose parts
Shamefastnesse, whereby impurity is avoyded, to which is referred, Modesty.
Honesty whereby decent things are used, to which is referred Gravity.
And it is
Virginall
Conjugall in Marriage, which is
Between one man and one woman, whose contrary Polygamy.
With lawfull consent
Between fit persons
Not too neere in blood of
Kindred.
Affinity.
Of ripe yeares,
Of Parents
Of parties contracting
Arising from deliberate counsell.
Without
Compulsion.
Deceit
An individed conjunction.
For
Communion of Bodies.
Society of life.
Viduall
VVhose contrary is Luxury, whose
Adjvuant causes and signes and effects are
Vnchast lookes,
Nods,
Kisses,
Embracings,
Touches,
Dances,
Stage-playes,
Songs,
Gestures,
Eatings and Drinkings.
Lascivious attire
Kinds
Scortation which is
Whordome.
Fornication,
Adultery.
Incest.
Rape

Lib. 2. *Ch.* 20.

Commutative Justice is exercised about goods to which we have a good title.

- A good title
  - Consists in { A propriety / A power to receive the profit } Which are sometime separated for a time.
  - A good title
    - Justly obtained by
      - A just occupation
        - Of that which belonged to none before.
        - Of things forsaken.
        - Of things lost whose owners cannot be found.
        - By captivity in a just war.
      - Inheritance
      - Donation
      - Reward
      - Contract which is by
        - Buying.
        - Hiring.
        - Borrowing, which is by
          - Mutuation when a thing is freely to be restored in the same kind.
          - Accomodation when a thing as good is to be restored, to which belongs
          - Oppignoration.
    - Justly used in a lawfull way of employment or calling, to which is contrary
      - Sloth.
      - Voluntary beggery.
      - Arts, vaine, curious, dishoneſt.
      - Needleſſe medling with others matters.
    - Justly conſerved by { Parſimony / Frugality } Whoſe contrary, Prodigality.
  - The perfection of commutative Justice, is in liberality, to which pertaines { Free giving, and remiſſion of a debt / Free lending. / Hoſpitality. } Contrary covetouſneſſe
  - Contrary to a good title is theft which is
    - 1. An injuſt taking away, which containes { Receiving. / Deraying. / Damnifying. }
    - 2. Of that which is anothers, by { Propriety. / Power. / Poſſeſſion. }
    - 3. Againſt the owners will.
    - Either { Theft to which is referred deceit. { In a private matter. / In a publike { Taking away things due to a communalty. / Raiſing proviſion by monopolies, &c. } } / Rapine, { Oppreſſion, / Extortion. }

In the ninth Commandement consider

- A true Testimony
  - 1. When the speech is conforme to the thing.
  - 2. When the speech is conforme to the mind.
  - 3. When tis conforme to the thing and mind.

  And it is
  - In a simple assertion which is necessary
    - When Justice requires
      - In publick Judgments as
        - By the Judge.
        - The Plaintiffe.
        - The Defendant.
        - The Witnesse.
        - The advocate, or Pleader.
        - The Notary.
        - The Proctor or Atturney.
      - Out of Judgment, when we are bound to testifie, by some speciall right.
    - When charity requires it, when good comes to our neighbour without our own or others equall hurt.
  - In a promise, which is cald fidelity, whereby we incline to keepe our word given; contrary to which is perfidiousnes, or unfaithfulnesse.

- False witnesse or a lie, is in
  - A simple assertion when one speakes otherwise then he thinks, which is
    - Aggravated
      - If there be a purpose to deceive.
      - If a purpose to hurt.
      - If done in publick, or sacred matters.
    - diversifyed for among lies is
      - An asseveration of an uncertaine thing for certaine, though it be thought true.
      - Concealing a truth when Justice or charity requires it to be spoken.
      - Subscriptions, testimonialls or commendatory letters against the known truth.
  - In a promise, if there be not a purpose to doe it; if there be not an endeavour to performe, it is unfaithfulnesse.

- An adjunct of a testimony is an Oath, whose contrary is
  - Perjury
  - And it differs from asseveration, or protestation which
    - Is not a second contestation added to a former.
    - Nor joyned with calling on God: but a declaration of the sincerity of the witnesse, and certainty of his knowledge.

Lib.2.
Ch.22.

- **The vertue commanded in the tenth Commandement, is Contentation**
  - Whose adjunct is joy in the good of our Neighbour
    - Contrary to which is
      - Envy or an evill eye. *Mat.* 20.15.
      - ἐπιχαιρεκακία or rejoycing in the hurt. *Ps.* 70.34. *Obad.*12.
  - Whose contrary is concupiscence, whose
    - Cause is inordinate selfe-love. 2. *Tim.*3.2.4.
    - Parts are
      - Lust of the flesh about
        - Food.
        - Luxury.
      - Lust of the Eye about
        - Externall pleasure.
        - Profit.
      - Pride of life about
        - Glory.
        - Worldly pompe.

to the *Iewes*, or to the time of the ceremoniall Law; for none can, or dare deny, but that such determination might be made, at least for a morall reason and benefit, because although naturall reason doth not dictate the very same determination as necessary, yet it dictates it as convenient, as it doth apprehend it to be fit that the worship of God be frequently exercised, and it cannot but acknowledge this determination in respect of the frequency of the dayes to be in this respect convenient.

8. The same also is manifest by this that from the beginning of the Creation, when there was no place for ceremonies that had respect to Christ the Redeemer the seventh day, or one of seven was set apart for the worship of God. *Gen.* 2. 3.

9. For whereas some doe contend, that this was spoken by a prolepsis or anticipation; or that the seventh day was at that time sanctified in the mind and purpose of God, not in execution: or that then there was a foundation laid of that sanctification to come; and not the obligation or Law it selfe. This may be refuted by divers arguments. For 1. This anticipation never came into any mans mind who was not before anticipated with prejudice about the observation of the Lords Day. The *Iewes* of old did never dreame of it; whose received opinion was, that this feast was πάνδημον, καὶ τῷ κόσμῳ γενέσιον among all Nations from the beginning of the World. *Philo περὶ κοσμ.* 14. In the new Testament there is no such thing taught or declared. The authors themselves of this opinion doe grant it to be probable, that some observation of the seventh day, did begin from the beginning of the Creation. *Suarez de diebus Fest.* The best interpreters (*Luther, Calvin, &c.*) Whom none will affirme to have offended on that side in giving too much to the Lords Day, doe simply, and candidly acknowledge, that the seventh day was sanctified from the beginning of the World. 2. There can be no example given of such like anticipation in all the Scripture: for although the name of certaine places are sometime used, proleptically, especially in the booke of *Genesis*, yet there is no mention at all of such a prolepticall Institution, either in that booke, or in any other of the whole sacred

Scripture. 3. The words and phraſes of the very place evince the contrary. *Gen.* 2. 2, 3. For the perfection of the Creation is twice joyned together with the ſanctification of the ſeventh day in the very ſame manner and phraſe, as the Creation both of other Creatures and of man himſelfe, is joyned with their bleſſing. *Geneſis* 1. 21. 22. 27, 28. 4. Neither the purpoſe of God, nor a naked foundation of the thing it ſelfe ſufficeth, to ground and uphold ſuch a phraſe of Sanctification and Benediction. For by this reaſon it might be ſaid, that God ſanctified Water, Bread and Wine for the Sacraments of the New Covenant, from the time that he gave the promiſe of breaking the Serpents head by the ſeed of the woman. *Geneſis* 3. 15. For then God did purpoſe to ſeale that covenant of grace by ſuch ſeales, ſome foundation of which ſeales alſo was laid partly in the promiſe it ſelfe, and partly in the creation of thoſe things which might actually be uſed to ſuch ſealing. 5. From ſuch a foundation laid in the firſt Creation, the Prophet gathers a perpetuall rule and Law. *Malac.* 2. 15. Did he not make one? and why one? To ſeeke a godly ſeed. So in like manner may we: did not God reſt the ſeventh day? and why the ſeventh day? to ſanctifie the ſeventh day to God. 6. Upon this very thing the arguing of the Apoſtle ſeemes to be grounded, *Hebrews* 4. 3, 4, 5. 7, 8, 9. Which is thus. There was a double reſt mentioned in the Old Teſtament, whereof the godly were made partakers in this life. One was of the Sabbath, and the other was of the Land of *Canaan*: but *David Pſalme* 95. promiſſing reſt, ſpeaketh not of the reſt of the Sabbath, becauſe that was from the beginning of the World: nor of the reſt in the Land of *Canaan*, becauſe that was paſt, not to be expected. To day therefore he underſtands a certaine third reſt, that is, eternall in Heaven.

10. Neither doth it any thing hinder this truth, that it is not recorded in the Hiſtory of *Geneſis*, that the obſervation of the ſeventh day was ſolemny kept by the firſt *Patriarchs*. For 1. All and every thing which was obſerved by them for a thouſand and five hundred yeares, neither could nor ought to be particularly declared in ſo ſhort a Hiſtory as is that of *Geneſis*. Alſo after the Law of the Sabbath de-

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livered by *Moses*, there is no mention in the booke of *Iudges* and some other Histories, of the observation of it. 2. If this very thing be granted that the observation of this day was for the most part neglected, yet this ought no more to make the first institution doubtfull, then *Polygamy* of the same times can shew that the sacred Lawes of Wedlock were not equall in time with the very first mariage. 3. Before the promulgation of the Law in Mount *Sinai*, the observation of the Law is propounded and urged, not as a new thing, but ordained of old. *Exodus* 16.24.30. Which although it may be affirmed of sacrifices and some other ceremoniall observations, yet in the Sabbath, there seemes to be for the reasons before put, a certaine respect had unto the first institution, which was equall in time with mans Creation, which is also declared in the 130th. *Verse* in that word of the time past, hath given you, &c. 4. Among the very Heathens, there were alwayes those foot-steps of the observation of the seventh day, that it is more then probable, that the observation of the seventh day was delivered them from those *Patriarchs* whose posterity they were. *Iosephus* in his last book 'against *Appion*, denies, That there can be found a nicity 'either of the *Greekes*, or *Barbarians*, which had not taken 'the resting from labour on the seventh Day, into their own 'manners. *Clemens Alexandrinus*, *Lib.*5. *Stromat.* doth de-'monstrate the same thing also: ὅτι τὴν ἑβδόμην ἱερὰν οὐ μόνον οἱ 'Εβραῖοι, ἀλλὰ καὶ οἱ Ἕλληνες ἴσασι; That not only the *Hebrewes*, 'but the *Greekes* also observe the seventh Day. *Euseb. de* 'preparatione Evangelica. lib. 13, affirmeth, that not only the 'Hebrewes, but almost all as well Philosophers as Poets, did 'know that the seventh day was more holy. *Lampridius* in '*Alexandro Severo*, tells that on the seventh day, when he 'was in the City, he went up to the Capitoll and frequented 'the Temples. Neither is it far from this purpose that holy-'dayes were wont to be granted to children in Schooles on 'the seventh day. *Lucianus* in *Pseudologista*, *Aulus Gellius*. 'li. 13. lap. 2. And some heathen Doctors, were wont to dispute 'only upon the Sabbaths, as *Suetonius* relates of one *Diogenes*. 'lib. 3. *Hesiod. lib.* 2. *Dierum*. Ἑβδόμη ἱερὸν ἦμαρ. *Linus* ἑβδομάτη 'δὲ τετελεσμένα πάντα τέτυκται, ἑβδόμη ἐν κακοῖς καὶ ἑβδόμη ἐσθλή

γνῶσιν. 5. The former forgetfulneſſe or careleſneſſe, and neglect of this day, is eaſily ſeene to be reproved by that ſame hortatory word which is uſed in the beginning of the fourth Commandement. Remember.

11. But the right, and morall perpetuall authority of this inſtitution is moſt of all declared from this, that it is expreſly commanded in the Decalogue; for this is a moſt certaine rule, and received among all the beſt Divines; That morall precepts were thus differenced from ceremonialls and Iudicialls, that all and onely moralls were publickly proclaimed before all the people of *Iſrael* from Mount *Sinai*, by the voyce of God himſelfe, and afterward alſo written, and written againe as it were by the finger of God himſelfe, and that in Tables of ſtone, to declare their perpetuall and unchangeable continuance; Chriſt alſo doth expreſly teſtifie that not one Jot, or tittle of this Law ſhould periſh. *Matthew* 5.18.

12. That which is commanded in the fourth Commandement, is not indeed of a morall nature in the ſame degree and manner altogether with thoſe things that are commanded, for the moſt part in all the other Commandements; becauſe it belongs to poſitive right, whence alſo it is, that whereas the three former Commandements were propounded negatively, by forbidding thoſe vices unto which we are prone by the pravity of our nature; this fourth Commandement is firſt propounded affirmatively in declaring, and commanding that which in this part pertaines unto our duty, and afterward negatively, by forbidding thoſe things which are repugnant to this duty; which alſo is in part the reaſon of that admonition which is ſpecially prefixed before this precept, remember the Sabbath day, that is, remember to keepe this day, as it is explained, *Deut.* 5.18. Becauſe it may more eaſily be forgotten, ſeeing it belongs to poſitive right, then many other things which are more naturall. Yet this poſitive right upon which this ordinance is grounded, is Divine right, and in reſpect of man altogether unchangeable.

13. Thoſe who turne this fourth Commandement into allegories of a ceſſation from ſinnes, and from the troubles of this

this life, and such like, and thence doe faigne a fourefold, or a fivefold Sabbath, according to their manner who play with Allegories, they attribute nothing at all to this member of the decalogue, which doth not as well, and much more properly agree to many Jewish ceremonies, which are now wholy abrogated.

14. But those that would have this precept ceremoniall (as they would have the second to be also) besides that they are sufficiently refuted, by those things which have beene spoken before, they contradict the expresse testimony of Scripture, which affirmes that ten words, or morall precepts are contained in the decalogue. *Exod.* 34. 18. *Deut.* 4. 13. & 10. 4. Where they leave only nine, or rather eight.

15. They who would have that only to be morall in this precept, that some time, or some certaine dayes, should be assigned to Divine worship, doe no more make this ordinance to be morall, then was the building of the Tabernacle and Temple among the *Iewes*. For by that very thing this was declared to all to be the perpetuall Will of God, that some fit place is alwayes to be appointed for Church meetings, and publick exercises of Divine worship: so that by this reason, there is no more a morall precept given touching some time of worship, then there is given touching the place, and so neither that indeed (which only they leave in the fourth precept,) Thou shalt observe Feast-dayes, ought any more to be put in the Decalogue then this, Thou shalt frequent the Temples.

16. Moreover, the yearely Feasts, new Moones, and the like ordinances, which were meerely ceremoniall doe containe that generall equity also in them, and doe still teach us that some certaine and fit dayes ought to be appointed for publick worship: finally, by this reason God should by this Commandement command severall men, nothing at all: for seeing the institution of dayes by this opinion is only commanded immediatly, and it is not in the power of private men to ordaine these or those dayes for publick worship, by this meanes nothing at all should be commanded but at their will who are in publick office: neither should any thing be commanded them in speciall, but only in generall, that they

doe according to their wisdome in setting apart dayes to publicke worship, so that if it seeme good to them to appoint one day of twenty or thirty to this use, they cannot be reproved of any sin in this respect, as if they broke this Commandement.

17. If there were ever any thing ceremoniall in the Sabbath in respect of the very observation of the day, that is to be accounted for a thing added to it, or a constitution comming extrinsecally, beyond the nature of the Sabbath, and the first institution of it; and so it nothing hinders but the institution of the seventh day was simply morall: for so there was a ceremoniall respect of some type added to some other Commandements, as in the authority of Fathers, and the first borne of Families, which pertaine to the first Commandement, there was a certaine adumbration of Christ, who is the first begotten among the Sons of God.

18. Neither yet doth it certainly appeare in the Scriptures, that there was any ceremony properly so called, or type, in the observation of the seventh day: for whereas, *Heb.*4.9. there is mention made of a spirituall Sabbatisme, prefigured before by a type, it is under the respect of a type referred only to the rest promised in the Land of *Canaan*, and by comparison of things like, to the rest of God; but in no sort, or in the least signification is it referred to the rest commanded in the fourth Commandement, as unto a type or shaddow.

19. But whereas in *Exod.*31.13.17. And *Ezech.*20. 20. The Sabbath is called a signe betweene God and his people, it cannot thence be made a type or representation of any future grace: Because 1. A signe doth often note the same that an argument, or instruction, as also the most learned interpreters doe note upon *Exodus* 31. It is a signe between me, &c. that is, an instruction. So our mutuall love is a signe that we are the Disciples of Christ. *Iohn* 13.35. But it is not a type. 2. The Sabbath in those places is not said to be a signe of some thing to come, but present, as every visible concomitant adjunct is a signe of the subject being present. For in the observation of the Sabbath there is a common, and publike profession of that communion which is between God

and

and as therefore al ſolemn profeſſion is a ſigne of that thing whereof it is a profeſſion, ſo alſo the Sabbath is in that common reſpect called a ſigne.

20. And this is the moſt proper reaſon, why the obſervation of the Sabbath is ſo much urged, and the breaking of it ſo ſeverely puniſhed in the old Teſtament: namely becauſe there was in the Sabbath a common and publike profeſſion of all Religion; for this Commandement as it is a cloſe of the firſt Table of the Law, doth thus ſummarily containe the whole worſhip of God, whileſt it commands a certaine day for all the exerciſes thereof. *Eſay* 56.2.

21. There were many ceremonies ordained about the obſervation of the Sabbath: but the obſervation of the Sabbath was no more made ceremoniall by them, then it was judiciall or politicall, becauſe of thoſe judiciall Lawes, whereby it was then provided that it ſhould be celebrated moſt religiouſly. *Exod.* 31.14.

22. That accommodation of the fourth Commandement unto the ſpeciall ſtate of the *Iewes*, which was in the obſervation of the ſeventh day from the beginning of the Creation, doth no more make the precept it ſelfe ceremoniall, then the promiſe of the Land of *Canaan*, made to the people of *Iſrael*, That thou mayſt live long in the Land which the Lord thy God giveth thee, makes the fift Commandement ceremoniall: or more then that Preface, I am the Lord thy God which brought thee out of the Land of *Egypt*, makes all the Commandements ceremoniall.

23. It may indeed be granted that a more ſtrict obſervation of the Sabbath was commanded in thoſe dayes, applied to the time of Pedagogy and bondage, which is not of force in all ages; yet this hinders not but the obſervation it ſelfe is plainly morall and common to all ages.

24. Yet there can be nothing brought out of the Scriptures, which was at any time commanded about the ſtrict obſervation of the Sabbath to the *Iewes*, which by the ſame reaſon doth not pertaine to all Chriſtians, except the kindling of fires, and preparing their ordinary food. *Exod.* 35: 3. & 16.14. And thoſe precepts ſeeme to have been ſpeciall, and given upon particular occaſion; for there is nothing

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ſaid about the kindling of fire, but in the building of the Tabernacle, which God would declare was not ſo holy a worke but it might and ought to be intermitted on the Sabbath day. Neither is there any mention of the preparing of victualls, but when manna was by a miracle ſent from Heaven, which was alſo by a miracle preſerved on the Sabbath day. And by the Hiſtory of Chriſt it appeares very likely that he did approve of preparing victualls, done by kindling of a fire, upon the Sabbath day. For being invited by the *Iewes* to a feaſt which was had on the Sabbath day, he refuſed not to be preſent. *Luc*: 14. 1. &c.

25. Whereas the reaſon of the Sabbath doth ſometime ſeem to be referred to the delivering of the people of *Iſrael* out of the captivity of *Egypt*, it doth not turne the Sabbath into a ceremony. For 1. All the Commandements are in ſome ſort referred to the ſame deliverance, as appeares by the Preface of the decalogue. 2. It doth not appeare that the Sabbath it ſelfe had any ſingular relation to this deliverance, but that there is mention made of the deliverance out of *Egypt*, *Deut*. 5. 15. For that reaſon onely, that ſeeing the *Iſraelites* had been ſervants before in *Egypt*, they ought the more readily and willingly grant this time of reſt to their ſervants.

26. Whereas the laſt day of the weeke was of old obſerved, this was anciently ordained by God from the time of the firſt Creation, becauſe God did that day ceaſe from the workes of Creation.

27. Whereas the laſt day of the weeke is now changed into the firſt day, this was not done by humane, but Divine authority. For he only can change the day of the Sabbath, who is Lord of the Sabbath, that is, Chriſt. *Marc*. 12. 8. Whence alſo that firſt day which ſucceeded, is properly called the Lords Day.

28. If this Lords Day be granted to have been of apoſtolicall inſtitution, yet that authority which it is built upon, is nevertheleſſe divine; becauſe the Apoſtles were no leſſe guided by the ſpirit in holy inſtitutions, then in propounding the doctrine of the Goſpell, either in word or writings.

29. Alſo ſeeing this inſtitution was grounded upon no ſpe-

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ciall occasion that was to continue for a time only, whereby it might be made temporary, it doth necessarily follow, that the minde of the Ordainers was, that the observation of this day should be of perpetuall and unchangeable right.

30. Yet it is more likely that Christ himselfe was the author of this institution in his owne person. 1. Because Christ was no lesse faithfull in ordering his whole house, or the Church of God, as touching all things that are generally necessary & usefull then was *Moses*, *Heb.*3.2.6. But no Christian can with any reason deny that the observation of this day is generally profitable & in some sort necessary for the Churches of Christ. 2 Because Christ himselfe did often appeare upon this very day to his Disciples gathered together in one place after the resurrection, *John* 20.19.26. 3. Because hee powred out the holy Spirit upon them this very day, *Acts* 2. 4. In the practise of the Churches in the time of the Apostles when there is mention made of this observation of the first day, *Acts* 20.7. 1 *Cor.*16.2. It is not remembred as some late Ordinance, but as a thing a good while received among all the Disciples of Christ. 5. The Apostles did in all things deliver those things to the Churches which they had received of Christ, 1 *Cor.*11.23. 6. This institution could not be deferred not one week after the death of Christ, and that law of one day in every week to be sanctified according to the determination of God himselfe remaine firme: which law hath beene demonstrated before to be of perpetuall right. For the Jewish Sabbath was in respect of the determination which it had to the seventh day abrogate in the death of Christ: For whereas it is read that the Apostles sometime after were present in the assemblies of the Jewes that day of the Sabbath, *Acts* 13.14. & 16.13.& 17.2.& 18.4. they did that chiefly in that respect because then was the fittest occasion to preach the Gospell to the Jewes; as also afterward the Apostle did greatly desire to be at Jerusalem on the day of Pentecost, *Acts* 20.16. because at that time there was the greatest concourse of the Jewes to be in that place. 7. If the institution of the Lords day was deferred so long, till the Apostles had made a separation from the Jewes, and had their meetings apart, *Acts* 18.6 7.& 19.8. as some would have it; then all that space of

time which came betweene the death of Christ and this separation, which was above three yeares, the fourth Commandement had bound none to that observation of any day: because the Jewes day was already abolished, and by this opinion there was no new brought in the roome, and so there were only nine precepts in force all that time. 8. The reason it selfe of this change confirmes the same, which is by the consent of all referred to the resurrection of Christ: namely, because this day the creation of the new world or the world to come, *Heb.* 2. 5. in which all things were made new, 2 *Cor.* 5. 17. was perfected, so that God did now in Christ rising again from the dead cease or rest from his greatest work. As therefore in the beginning of the creation, when God rested from his workes, he then blessed and sanctified that day wherein he did rest: so also it was meet that that very day wherein Christ did rest from his labours, himselfe also should sanctifie the same day. Neither is that easily to be rejected which is urged by some of the Ancients, out of *Psal.* 118. 24. *This is the day which the Lord hath made*; for in that very place is treated of Christs resurrection, as Christ himselfe interprets, *Mat.* 21 42. 9. It was also most meet that the day of worship in the New Testament should be ordained by him, by whom the worship it selfe was ordained; and from whom all blessing and grace is to be expected in all worship.

31. They who account the observation of the Lords day for a tradition not written, they are hereby sufficiently refuted. 1. Because there is no one thing which depends upon tradition not written of such moment, as is the observation of the Lords day, by common consent, and the consent of all Christians almost. 2. By this meanes there is a doore opened to bring in divers superstitions, and humane devices into the Church of God, or at least to prop them up when they are brought in. 3. Many among the Papists are ashamed of this invention: for although all the Papists to cloak their superstitions, are wont to give too much to Ecclesiasticall traditions, yet in the observation of the Lords day that impression of Divine authority appeares that it hath compelled not a few of them, to ascribe it not to any humane, but to Divine right.

'*Bannes in* 2. 2. *q.* 44. *c.* 1. *Author supplementi ad summam Pi-*

'*sanam*

'*sanam verb. Dominica*; *Abbas in cap. licet de fer. n. 3. Aug.* '*ver. feria. n. 3. Silvester. ver. Dominica q. 1. 7. Alexander* al- 'so the third Pope of Rome in the very Canon law, *de feriis* '*cap. licet* affirmes, that the Scripture as well of the old as new 'Testament, hath specially deputed the seventh day for mans 'rest, that is (as *Suarez* interprets *de dieb. fest. cap.* 1.) both 'Testaments have approved the manner of deputing every se- 'venth day of the week for the rest of man, which is to depute 'the seventh day formally, although materially the same was 'not alwayes deputed: and in this manner it is true that that 'seventh day in the old law was the Sabbath, and in the new 'is the Lords day. 4. They among themselves who account the Lords day among traditions doe account baptizing of children also and that with greater shew in the same place and number. But all our Divines, who have answered the Papists touching those examples of traditions, do alwayes contend that those institutions and all other which are of the same profit and necessity, are to be found in the Scriptures themselves.

32. Those things which are wont to be brought on the contrary out of the Scriptures, *Rom.* 14. 5. *Gal.* 4. 10. *Col.* 2. 16. do nothing at all hinder this truth. For first, in all those places the observation of some day to religious use by the ordinance of Christ, is no more condemned or denied, then the choise of some certaine meat to a religious use by the ordinance of the same Christ: but no Christian is so void of all reason, that he would conclude out of those places, that the choise of bread and wine in the Lords Supper for a religious use, is either unlawfull, or not ordained by Christ: neither therefore can any thing be concluded from them against the observation of the Lords day by the use and institution of Christ. Secondly, the Apostle *Rom.* 14. doth expressly speake of that estimation of dayes, which did at that time breed offence among Christians; but the observation of the Lords day w^ch^ the Apostle himself teacheth, had at that time taken place in all the Churches, 1 *Cor.* 16. 1. & 2. could not give any occasion of offence. Thirdly, it is most like that the Apostle in that place doth treat of chusing of dayes to eat or refuse certaine meats: for the question of that dispute is propounded verse 2.

of meats only: in the 5. and 6. verses, the esteeme of a duty is joyned with it as pertaining to the same thing: and afterward through all the rest of the Chapter he treats only of meats, making no mention of dayes. Fourthly, in that place to the *Galatians*, it is expressly treated of that observation of dayes, moneths, and yeares, which pertained to the bondage of weake and beggerly elements, Chap. 4. 9. but it was farre from the Apostle, and altogether strange to Christian religion so to account any precept of the Decalogue, or any ordinance of Christ. Fifthly, in *Col.* 2. it is specially and expressly treated of those Sabbaths which were of the same kinde with new Moones, and were ceremoniall shadowes of things to come in Christ: but the Sabbath commanded in the Decalogue and our Lords day are altogether of another nature, as hath been before demonstrated.

33. Neither is Christian liberty at all diminished by this opinion, (as some without cause do seeme to feare) for it is not a liberty, but a licentiousnesse not Christian, if any think themselves freed from the observation of any precept of the Decalogue, or from the institutions of Christ: and experience also teacheth that licentiousnesse, and neglect of holy things doth more and more prevaile, where a due respect is not had of the Lords day.

34. Neither also was *Adam* subject to any bondage, because he was tyed to sanctifie the seventh day by a speciall observation.

35. But as the beginning of the old Sabbath was at the evening; because the Creation also began at the evening, because the common masse was created before the light, and the cessation of the day from the work of Creation began also at the evening; so also the beginning of the Lords day doth seeme to begin from the morning of that day, because the resurrection of Christ was betimes in the morning, *Mark* 16. 9. *John* 20. 1.

36. For the right observation of this day two things are necessary, rest, and the sanctification of this rest.

37. The rest which is required is a cessation from every worke which might hinder the exercises of Divine worship: we must therefore abstaine that day. 1. From all those works which

which are properly called ſervile: for ſeeing ſuch works were of old by name excluded, in all other ſolemne feaſts, *Levit.* 23. 7.8.25 32.36. *Numb.* 28.25. much more were they excluded from the Sabbath.

38. But it is ridiculous by ſervile workes to underſtand ſins or mercenary good workes, or done (after the manner of ſervants) for reward (as ſome do underſtand them by a certaine Allegoricall ſport:) for ſins are not forbidden and unlawfull at ſome certaine times, but alwayes and every where: neither doth it pertain to the fourth Commandement to deal with all ſinnes to be forbidden; although this may in ſome ſence be granted that divers ſinnes doe take ſome aggravation from thence if they be committed upon ſo holy a day, *Iſay* 58.4. thoſe evill workes alſo which are done upon feare or hope, that is, altogether ſervile, have in reſpect of their manner the ſame nature with other ſins.

39. But ſervile workes are properly thoſe, to the performance whereof ſervants or ſervile men are wont to be uſed, ſuch as are mechanick workes, and all thoſe to the performance whereof great labour of the body is required, as to plough, to dig, &c. 2. Beſides theſe workes there are forbidden alſo upon that day all workes that are ours: as is gathered from the oppoſite conceſſion which is given in the fourth precept. Six dayes ſhalt thou worke and do all thy work.

40. Whence we may gather with the words following, on the Sabbath day thou ſhalt doe no worke: that all thoſe works are forbidden which are properly called ours, although they be not to ſpeak ſtrictly, ſervile, or mechanicall.

41. Now thoſe are our workes which pertaine to the uſes of this life, that is, which are exerciſed in naturall and civill things and do properly pertaine to our gaine and profit: of which kinde are thoſe which of their owne nature are not ſervile but liberall, as ſtudyings, exerciſes of liberall arts; much more thoſe which are common to free men and ſervants, as to jorney, to handle civill cauſes, &c.

42. For ſo this phraſe is explained, *Eſay* 58.3. Ye do that which delighteth you, that ye may exact all your labours, that is, ye do carefully your owne matters, Verſe 13. doing thine owne wayes. But becauſe *Eſayas* in that Chapter doth alſo

and

and chiefly treat of wicked actions, and thoſe workes which are unlawfull at all times, as appeareth verſe 6. Therefore ſome godly Divines do ſeeme to erre, who are wont to gather out of that place, that every word or thought that is humane, or pertaines to men, uſed on the Lords day, is to be accounted ſinne. for all humane words, deeds, or thoughts upon that day, whereof that Chapter handleth, (whether it be the Sabbath properly called, or a ſolemne feaſt) are not there judged to be impertinent, and in that reſpect ſimply reprehended; but thoſe only which are wont to concerne our gaine, either ſimply unlawfull or repugnant to holy exerciſes, as appeares verſe 3. & 6. Concerning ſuch ſervile and vulgar workes there is ſuch a ſtrict law, that upon the Sabbath day men may not go on in their work, no not in time of plowing and harveſt ſimply; that is, at thoſe times which are moſt opportune and as it were neceſſary for mans life, *Exod.* 34. 21. Nor in thoſe things which doe mediately and remotely pertaine to holy things, as was the building of the Tabernacle, *Exod.* 31. 13. Much leſſe is it lawfull to enter into any ordinary journey, *Exod.* 16. or to frequent Marts or Faires, *Nehem.* 13.

43. Yet here are excepted; 1. All thoſe workes which belong to common honeſty: for ſeeing at all other times we ought, ſo eſpecially upon that day which is ſpecially dedicated to Divine worſhip, to behave and carry our ſelves decently: all thoſe things which doe ſimply pertaine thereunto are underſtood to be permitted. 2. Thoſe things which are impoſed on us by ſome ſingular neceſſity, *Mat.* 12. 11. In which number notwithſtanding thoſe things are not to be accounted, which men make or faine to themſelves as neceſſary: but thoſe things which it appeares to be neceſſary and unavoidable, by the providence of God, and which we are not aware of, that is, when ſuch a neceſſity urgeth as the Scripture it ſelf allowes as a ſufficient cauſe to do any ordinary thing. 3. All thoſe works which do directly reſpect the worſhip and glory of God, *Mat.* 12. 5. *John* 5. 8, 9. For in that caſe thoſe workes which are of their owne nature ſervile, do paſſe into the nature of holy actions, neither are they properly our workes, but Gods works.

44 This reſt, although in it ſelfe abſolutely conſidered, it

is

is not, neither ever was a part of worship; yet as it is commanded of God as a certaine necessary thing unto his worship, and is referred also to it. so far it is a part of that obedience which pertaines to religion and the worship of God.

45. The sanctification of this rest and day is a speciall applying of our selves to worship God, upon that day which is intimated in those phrases, He sanctified that day, and it is a Sabbath to the Lord thy God.

46 Here publick worship ought chiefly to be respected, whence also it is that the Sabbath is called an holy Convocation, *Levit.* 23 13. *Acts* 13.14. & 15 23 & 16.13. But that that publick convocation of the Church ought to be had both before and after noone upon the Lords day, it appeares sufficiently, by that double burnt offering of the Sabbath, in the morning and the evening, *Num*, 28.9.

47. But the rest of the day ought to be spent in exercises of piety: for although there was of old an offering peculiar to the Sabbath, yet the continuall or daily offering with his drink offering was not to be omitted, *Num*.28.10.

48. Also the publick worship it selfe seeing it is most solemnely to be celebrated, doth necessarily require these exercises of reading the Scripture, meditation, prayer, holy conferences and contemplation of the workes of God: whereby we may be both more prepared to publick worship, and that worship may be made truly effectuall to us.

49. Contrary to this ordinance of the Lords day are all feast dayes, ordained by men, they being accounted for holy dayes, as the Lords day ought to be accounted.

50. For it is most agreeable with the first institution, and with the writings of the Apostles, that one only day in the week be sanctified.

51. The Jewes had no feast dayes rightly sanctified, but by divine institution.

52. Yet any dayes may be piously turned into occasions of furthering the worship of God.

53. Also when God by his speciall judgements cals to more solemne fasting, those dayes are to be accounted as it were for extraordinary Sabbaths.

54. Contrary

54. Contrary also to the observation of this day and all trantactions of businesse, exercises, feastings, sports, and such like, whereby the minde of man is this day drawn away from the exercises of religion.

CHAPTER XVI.

Of Iustice and Charity toward our neighbour.

Thus much of Religion: Justice followes, which is contained in the Second Table.

1. IUstice is a vertue whereby we are inclined to performe our duty due to our neighbour. So the duty of children towards their parents is said to be just, *Ephes* 6.1. And the duty of masters towards their servants is called right and equall, *Col.* 4.1. And all those things which we owe to our neighbour, are performed in living justly.

2. But justice in this place is not taken most generally, as setting forth every duty to another: for so it containes even religion it selfe: for that justice which is said to be generall, is no other thing then vertue in generall; as hath been before declared; when we did shew that justice was the chiefe among the generall affections of vertue: neither must it be understood most particularly to respect the quantity either of the thing deserved or received, for so it containes only a few duties of the second table, namely those whereby like is returned for like: but it is here used in a certaine middle way, whereby it sets forth the mutuall duty between those who are bound by the same right; in which sence it containes all the force of the second Table.

3. It hath for the object our neighbour, that is, every one whether man or Angell also, who is or may be with us partaker of the same end and blessednesse, *Luke* 10.36,37.

4. Hence neither holy men, whatsoever they shall be, nor Angels themselves can be a fit object of religion, or of that religious

religious worſhip which is commanded in the firſt Table, but only of Juſtice or of that dutie that is due to our neighbour which is contained in the ſecond Table : whence alſo thoſe arguments taken from the nature of the thing, doe exclude all adoration of the Creatures. *Acts* 10. 26. Riſe, for I my ſelfe alſo am a man : *Revel.* 22. 9. See thou doe it not, for I am thy fellow ſervant, and of thy brethren the Prophets, and of thoſe that keepe the words of this Booke, worſhip God. *Rev.* 22. 9.

5. But in this number and name, every one is by proportion included even in reſpect of himſelfe ; for every one is firſt a neighbour to himſelfe, then to others. Whence alſo it is that there is no ſingular precept given whereby a man may be ordered toward himſelfe : for whileſt he is rightly ordered toward God, and toward his neighbour, he is alſo ordered toward himſelfe ; but with this difference, that that diſpoſition whereby any is made fit to performe his duty to God and his neighbour, pertaines to his perfection ; but he muſt alſo performe the ſame duties both to his neighbour and himſelfe, (but not to God, and himſelfe.)

6. But becauſe that manner whereby duties are to be exerciſed toward our neighbour, is with reſpect and affection to their good ; hence this ſame vertue is called charity toward our neighbour. *Mat.* 22. 29. *Marc.* 12. 31.

7. In this charity there is alwayes love of union, of well-pleaſedneſſe and good will, as in that love which is toward God ; but there is alſo added oft times the conſideration of mercy, when the miſery of our neighbour is reſpected, which hath no place in our charity toward God.

8. But this band of Juſtice and affection of Charity ought alwayes to flow, and be derived from Religion toward God ; for ſeeing Religion gives the chiefe honour to God, it cauſeth that obedience be given to his will in thoſe things alſo which doe immediatly reſpect the Creatures ; whence all they who neglect their duty towards men, are denied to honour God, but rather doe contemne him. 1 *Sam.* 2. 30. Alſo charity towards God which is contained in Religion, doth of its own nature produce charity towards men, as they are in ſome ſort partakers of the Image of God :

whence alſo we are ſaid to love God in men, and men in God, which is one reaſon of that phraſe, beloved in the Lord.

9. Hence nothing is properly due to man which is contrary to Religion. *Acts* 4 19. & 5.29. Whether it be right in the ſight of God to obey you rather then God judge yee: we muſt obey God rather then men.

10. Hence alſo the truth of Religion cannot conſiſt with the neglect of Iuſtice, and Charity toward our neighbour. *James* 1. 27. Religious worſhip, pure and undefiled before God and the Father, is this, to viſit the fatherleſſe, and widdowes in affliction. 1 *John* 4. 20. 21. If any one ſay I love God, and hate his bother, he is a lyar. This Commandement have wee from God, that he that loveth God, love his brother alſo.

11. Hence finally religion is beſt proved, and tried by Iuſtice, according to the frequent uſe of the Scripture, which argument notwithſtanding doth ſerue much more certainly for negation, then affirmation, if it be underſtood of the outward workes and offices of Iuſtice: becauſe ſuch workes of Iuſtice may be ſometime preſent, where true religion is wanting; but if true religion be preſent, they cannot be wholly abſent.

12. By the ſame reaſon alſo unjuſt workes doe more argue a man to be ungodly, then thoſe which are juſt doe argue a godly man: whence the workes of the fleſh are ſaid to be manifeſt. *Gal.* 5. 19. Which is not affirmed of the fruits of the ſpirit, *Verſe* 12.

13. The order of this charity is this, that God is firſt and chiefly to be loved by charity, and ſo is as it were the formall reaſon of this charity toward our neighbour: next after God we are bound to love our ſelves, namely with that charity which reſpects true bleſſedneſſe; for loving God himſelfe with love of union, we love our ſelves immediatly with that chiefe charity which reſpects our ſpirituall bleſſedneſſe: but we ought to love others whom we would have partakers of the ſame good with us, ſecondarily as it were; moreover others may be deprived of this bleſſedneſſe without our fault, but we our ſelves cannot; therefore we are more bound to will and ſeeke it for our ſelves then for others. 14. Hence

14. Hence it is that the love of our ſelves hath the force of a rule or meaſure unto the love of others: Thou ſhalt love thy neighbour as thy ſelfe.

15. Hence it is never lawfull to commit any ſin for anothers ſake, although our offence may ſeeme ſmall, and to be a chiefe good, which we ſhould ſeeke to another: for he that wittingly and willingly ſinneth hateth his own ſoule. *Pro.* 8.36.& 29.24. He that ſinneth againſt me, offereth violence to his own ſoule. He that partaketh with a thiefe, hateth himſelfe, and he that hearing curſing declareth it not.

16. Among other men none indeed ought wholy to be removed from the embracing of our charity, who is capable of bleſſedneſſe, for if we love God above all things, no enmities will ſo far prevaile with us, but we may love our very enemies for God. *Mat.*5.39. *Rom.*12.17. 1 *Theſſ.*5.15. 1 *Pet.*3 9.

17. But among men thoſe are more to be loved then others, that come neeret to God, and in God to our ſelves. *Galatians* 6.10. Let us doe good to all, but eſpecially to the houſhold of Faith.

18. But becauſe they that believe, are more neere both to God, and to us alſo ſpiritually, then thoſe who doe not as yet believe, therefore alſo are they more to bee beloved.

19. Yet this is ſo to be underſtood, that it be referred to the time preſent and the immediat affection; for we may will the ſame good to ſome other as much or more in time to come, the grace of God and faith comming between; in which ſence that affection of the Apoſtle concerning the *Iſraelites* is to be taken. *Rom.* 9.3.

20. If among thoſe that are to be beloved there be no apparent diſparity neither in reſpect of God, nor in reſpect of us, then they are equally to be beloved.

21. But if any apparent diſparity appeare, either in their neereneſſe to God or to our ſelves, then he who exceeds in any neereneſſe, is more to be beloved; that is, when we cannot exerciſe the act of our love alike toward all, we are more bound to place our love on thoſe whom God hath by ſome ſpeciall neereneſſe or communion commended to us, then on

others. Therfore although weought equally to will the salvation of others, yet the exercise and care of this wil is chiefly due to those, that are neere joyned to us in some speciall respect; as a Souldier although he ought to wish well to all his fellow Souldiers, yet he is bound to take most care of those who are of the same band, and are next adjoyned in the same Ranke. This appeares in that example of *Paul*, who did more fervently desire the conversion of the *Israelites* then of other Nations; of which affection he gives this one reason, because they were his brethren, and kindred according to the flesh. *Rom.* 9. 3.

22. Yet in this prerogative of charity we must wish to those that are neere unto us, rather those good things which pertaine to that conjunction, whereby they come neere unto us, as spirituall good things to those who are most spiritually joyned to us, and naturall good things to those with whom we have a naturall neereneſſe; not that those kind of good things are in our desires to be separated one from another, but because the very kind of conjunction, is as it were a beck from God, wherby he stirs us up to bestow our paines chiefly in this or that kind.

23. Hence it followes, first. That kindred in bloud, *Caeteris paribus* other things answerable, are more to be beloved then strangers, in those things which pertaine to the good things of this life: and among those that are neere in blood, those that are the neereſt to be most loved.

24. Secondly, that some speciall friend is more to be beloved, then an ordinary kinsman in bloud, at least in those things, which pertaine to the common duties of this life, because friendshipmay be such that it may make a neerer conjunction then consanguinity it selfe considered by it selfe. *Prov.* 18. 24. For a friend is neerer then a brother.

25. Thirdly, that parents are to be loved more then any friend, because the neerneſſe of parents is greater then of friends as touching the communicating of those things which are most intimate to us. 1 *Tim.* 5. 4. If any widow have children or nephewes, let them learne first to shew piety towards their own house, and to recompence their parents: for this is honest and acceptable in the sight of God.

26. Fourth-

26. Fourthly, that parents are more to be loved then children, in thoſe good things which ought to redound from the effect to the cauſe, as Honour, Eſteeme, Reverence, Thankfulneſſe and the like. But that children are more to be loved then parents in thoſe things which are derived from the cauſe to the effect; of which kind are, Maintenance, Promotion, Providence and the like.

27. Fifthly, that husbands and wifes are to be loved more then parents or children, in thoſe things which pertaine to ſociety and union of this life; for that is the greateſt neereneſſe, whereof it is ſaid, they ſhall be one fleſh. *Gen.*2.24. *Matthew.* 19. 5. Therefore ſhall a man leave his Father, and Mother, and ſhall cleave to his Wife, and they ſhall be one fleſh.

28. Sixtly, that they that have deſerved well of us are more to be beloved then others, and among thoſe, ſuch as have communicated ſpirituall good things to us are moſt to be beloved: let him that is taught in the word communicate to him that taught him, all good things, *Gal.*6.6.

29. Seventhly, that a community or whole ſociety is more to be beloved then any member of it, becauſe the conjunction of a part with the whole is greater then with another part; and therefore, that a prince whoſe life and ſafety is neceſſary or moſt profitable for the common good, is more to be beloved then any or divers of the common people, nay more then our ſelves in temporall things. 2 *Sam.*21.17. Thou ſhalt goe no more with us to battell, leaſt thou quench the light of *Iſrael. Lament.*4.20.

30. There be two Acts of charity toward our neighbour: Prayer for his good, and working of it. *Mat.*5.44. Love your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them which hurt you and perſecute you.

31. This Prayer as it reſpects the honour of God, pertaines to religion in the firſt Table: but as it reſpects the good of our neighbour, it pertaines to Juſtice, and Charity toward our neighbour in the ſecond Table.

32. We muſt pray for all thoſe good things, which religion commands us to wiſh to him, whether they be ſpirituall, or corporall.

33. In this praying is included not only petition, but alſo giving of thankes, whereby we praiſe God for the good things which he hath beſtowed on our neighbours. *Romans* 1. 8,9,10.

34. To this praying is oppoſed that imprecation which tends to the hurt of our neighbour, which is called curſing. *Mat.*5.44.

35. Working of good toward our neighbour is an endeavour, concerning him, tending to his good; whence alſo it is called a good deed. *Matthew* 5. 44. And love in deed 1 *John* 3.18.

36. This working is diſtinguiſhed from praying; becauſe although prayer be alſo an endeavour tending to the good of our neighbour, yet it is not immediatly exerciſed about our neighbour, but it is directed unto God.

37. Yet unto this working thoſe endeavours muſt be referred which are exerciſed about other Creatures for our neighbours ſake; for then there is an efficiency in our actions of the ſame reaſon, as if it were exerciſed immediatly about our neighbour himſelfe.

38. Now this endeavour is either, by morall perſwading, or reall effecting.

39. An indeavour of morall perſwaſion is in propounding of good to be performed with arguments by which he may be ſtirred up to it.

40. And this is by admonition, and good example.

41. This admonition is taken generally for any warning, which is uſed by words, whether it be to procure and performe good to our neighbours, or to drive away and make up any hurt.

42. Therefore it containes in it our duty to teach and admoniſh. *Coloſ.*3.16. To obſerve others that we may whet them to love and good workes. *Heb.* 10.24. To exhort them alſo dayly. *Heb.*3.13. To comfort them againſt ſorrow and griefe. 1 *Theſſ.*4 18. And to correct them in a brotherly manner, if they be overtaken with ſome offence. *Gal.*6.1. *Rev.*19 17.

43. But this brotherly correction is then to be uſed; when we certainly know that the evill to be corrected is committed, when there is hope of ſome fruit, or good to follow upon our correction, either by the amendement of our brother that is fallen,

fallen, or by preſerving of others from partaking of the ſame; laſtly, when there is fit opportunity in reſpect of time, or perſon, and the circumſtances.

44. Unto this admonition is oppoſed conſent, or communion with others in their ſins. *Eph.* 5.7.11.

45. One is ſaid to be partaker of anothers ſin nine wayes; which are thus ſet down in Latine.

Juſſio, conſilium, conſenſus, palpo, recurſus,
Participans, mutans, non obſtans, non manifeſtans.

That is ſummarily, conſent is given to ſinners, by counſelling, defending, helping, permitting when we can hinder, and by holding our peice when we may profitably ſpeak. *Ro.* 1.32.

46. Good example is a repreſentation of a good worke, whereby others may be ſtirred up to performe the like. 1 *Tim.* 4.12. *Tit.* 2.4.7. *Mat.* 5.16. 1 *Pet.* 2.12.

47. To good example ſcandall is oppoſed. 1 *Cor.* 10.32. 33. Give no offence to the *Iewes*, to the *Gentiles*, nor the Church of God.

48. A ſcandall is a repreſentation of an evill worke whereby others may either be ſtirred up to ſin (whence it is called πρόσκομμα or a cauſe of ſtumbling) or to be hindred or ſlackned from doing good, (whence it is called ἀσθένημα or a cauſe of weakning) and that is properly called a ſcandall, 1 *Cor.* 8 9,10. Take heed that your liberty be not an occaſion of ſtumbling to the weake, &c. *Rom.* 14.21 Wherein thy brother ſtumbleth, or is offended, or is made weake.

49. There is in every evill worke which is made known to others the reſpect of a ſcandall. *Mat.* 18.6,7,8. Whoſoever ſhall be an offence. If thy hand, foot, eye cauſe thee to offend. If thy brother ſin againſt thee.

50. There is alſo ſometime a ſcandall in a worke of it ſelfe lawfull, if it be not expedient in reſpect of others. 1 *Cor.* 8.13. If my meat offend my brother I will never eat fleſh, leaſt I offend my brother.

51. But an indifferent thing is ſaid to be expedient, or not expedient, when all circumſtances conſidered it maketh, or maketh not to the glory of God, and edification of our neighbour.

52. There is no humane authority that can make that action law-

lawfull, whereby a ſcandall is given to our neighbour.

53. But then a ſcandall is ſaid to be given: either when ſome manifeſt ſin is committed, or at leaſt that which hath evident ſhew of ſin is committed, ſo that it becomes known to others; or when that is raſhly committed which is not neceſſary by Gods Command, and yet brings ſpirituall hurt to others: but much more if the perverting or troubling of our neighbour be by that very action directly intended.

54. But if there follow offence, not from the condition of our worke, but from the pure malice of others, then it is called an offence taken, as that of the *Phariſees*, which is not our ſin, but of thoſe who are offended. *Mat.* 15. 12, 13, 14 Knoweſt thou not that the *Phariſees* were offended at that ſaying? Let them alone: they be blind leaders of the blind.

55. But although this offence taken cannot be avoyded by us; yet an offence given may and ought. For God never layes upon his a neceſſity of offending.

56. That ſcandall whereby one is ſaid (metaphorically) to offend himſelfe, or to give occaſion of ſinning to himſelfe, is by proportion referred to an offence given.

57. A reall effecting or procuring the good of our neighbour, is when we our ſelves performe ſomething which of it ſelfe tends to the good of our neighbour without his helpe comming between. *Heb.* 13. 16. To doe good, and to diſtribute forget not.

58. But although all acts of Juſtice ought to have charity joyned to it, yet there are ſome wherein Juſtice doth more ſhine forth, and others wherein charity doth more rule.

59. Hence that diſtinction ariſeth whereby ſome offices are ſaid to belong to Juſtice ſtrictly taken, and ſome belonging to charity; of which difference and formall diſtribution we have Chriſt the author. *Luke* 11. 42. Ye paſſe by judgment and the love of God.

60. Thoſe are the acts of Juſtice which have in them the conſideration of a debt and equality in reſpect of others.

61. Thoſe are the acts of charity whereby the good of another is reſpected more then our debt.

62. The offices of Juſtice, are before, and of ſtraighter obligation then they which are of charity. 63. Hence

63. Hence we are more bound to pay our debts, then to give any thing of our own; and he that offends another, is more bound to ſeeke reconciliation then he that is offended.

64. There is in many things a double reſpect of Juſtice, one whereof reſpects the next end, and words of the Law, that bindeth, which is called Juſtice in the moſt ſtrict ſence; and and the other, reſpects the remote end and reaſon of the Law which is called equity or ἐπιείκεια.

65. The parts of this Juſtice are two, one whereof gives to every one his own, and it is called diſtributive Juſtice, the other reſtores to every one his own, and it may be called emendative Juſtice.

66 Diſtributive Juſtice cannot be rightly performed without a right judging of things and perſons, and a meete compariſon of things to things, and perſons to perſons, from whence ariſeth that proportion which they call geometricall.

67. Unto diſtributive Juſtice is oppoſed acception of perſons, whereby one is preferred before another in the diſtribution of good due, without juſt cauſe.

68. Emendative Juſtice is either Commutative, or Corrective.

69. Commutative Juſtice is equality of the thing given, and received.

70. Corrective Juſtice, preſuppoſeth ſome Injuſtice, and it is either civill or criminall.

71. Civill doth chiefly correct the injuſtice of the cauſe.

72. Criminall doth chiefly correct the injuſtice of the perſon.

73. To corrective Juſtice pertaineth revenge, and reſtitution.

74 Revenge is an act of corrective Juſtice, whereby puniſhment is inflicted on him, who hath violated Juſtice.

75. The end hereof ought to be the amendment or reſtraint of the offendor, quietneſſe and admonition to others, and ſo the preſerving of Juſtice, and of the honour of God. *Deut.* 13. 11. & 17. 13. & 19. 20. & 21. 21. That all *Iſrael* may heare, and feare, and do no ſuch iniquity in the midſt of thee.

76. Reſtitution is an act of corrective Juſtice, whereby another is ſet againe into the poſſeſſion of that thing of his own whereof he was unjuſtly deprived.

77. Hence an action binding to reſtitution muſt be againſt Juſtice ſtrictly taken, and not againſt charity only.

78. To this Injuſtice injury is oppoſed.

79. To charity is evill will oppoſed, whether it be formall by a direct intention or virtuall by interpretation.

80. Unto this ill-will pertaines unjuſt diſcord, which if it break forth into ſeparation, eſpecially in thoſe things which pertaine to religion, it is properly called Schiſme.

CHAPTER XVII.

Of the honour of our Neighbour.

1. IUſtice toward our Neighbour doth either immediatly affect him, or by meanes of ſome action.

2. Juſtice which doth immediatly affect our Neighbour, doth either reſpect the degree of that condition in which our Neighbour is placed, or the condition it ſelfe abſolutly conſidered.

3. As it reſpects the degree of it, it is called honour which is commanded in the fift Commandement: which is ſaid to be the firſt Commandement with promiſe, *Eph.6.2.* Either becauſe it is the firſt of the ſecond Table, or becauſe it is the firſt Commandement in all the Law that hath a ſingular and proper promiſe joyned to it.

4. Here ſociety of men among themſelves is ſuppoſed and eſtabliſhed, private or œconomick, and publick or politick, wherein one ought to ſerve another being joyned together in mutuall duties of Juſtice and charity, that they may exerciſe and ſhew towards men that religion whereby they worſhip God.

5. Hence that ſolitary life which certaine Hermites have choſen to themſelves as Angelicall, and others imbrace for other cauſes, is ſo farre from perfection, that unleſſe it be perſwaded by ſome extraordinary reaſon (and that for a time only) it is altogether contrary to the law and will of God.

6. But

6. But becauſe humane ſociety is as a foundation to all other offices of Juſtice and charity which are commanded in the ſecond table of the law: therefore thoſe tranſgreſſions which do directly make to the diſturbance, confuſion and overthrow of this ſociety, are more grievous ſinnes, then the breaches of the ſeverall precepts.

7. But although politicall ſociety be eſtabliſhed of God as wel as Oeconomicall, yet as there is ſome certain form of this Oeconomicall (as alſo of Eccleſiaſticall ſociety) preſcribed to all people, it is not ſo of politicall; but it is left to their liberty, that (ſo as they preſerve their power whole) they may ordaine that ſociety, which makes moſt for the eſtabliſhing of religion and juſtice among themſelves.

8. And this is one reaſon why there is mention only of parents in the fifth precept; becauſe Oeconomicall ſociety only (which is plainly naturall) ſhould remaine one and the ſame throughout all ages, and nations: unto which that alſo is added, that this is the firſt degree, wherein is the fountaine and ſeminary of all ſociety; whence alſo the authority of all others in ſuperiour power is ſet forth and mitigated by the name of Father, 2 *Kings* 2.12. & 13. & 13, 14. *Gen.*41.8.43. 1 *Sam.*24.12. 1 *Tim.*5.1.

9. Honour is an acknowledgement of that dignity or excellency which is in another with a due teſtification of it.

10. It is called both an acknowledgement and teſtifying, becauſe it conſiſts neither in outward obſervance only, nor in inward only, but in both.

11. It is ſaid to reſpect excellency or dignity, becauſe we are not affected with reverence, but upon the apprehenſion of ſome excellency.

12. Hence that duty which is due to thoſe who are placed above us in ſome eminency, is commonly and moſt properly ſet forth under the name of reverence: but by a ſynecdoche it ſets forth every duty wherein the degree of dignity or excellency of another is reſpected, whether that degree be inequall in reſpect of us, or equall, *Rom.* 12. 10. In honour preferring one another, 1 *Pet.*3.7. Let men likewiſe dwell according to the knowledge of God, giving honour to the woman as to the weaker veſſell; according to that 1 *Pet.*2.17. Honour all men.

13. But it hath the first place among those duties which are due to our neighbour; First, because it comes neerest to the nature of religion and piety wherewith we worship God, whence also it is called religion or piety, not only by prophane authors, but sometime also in the Scriptures, 1 *Tim.*5. 4. Let him learne first to shew piety to his owne family, &c. Secondly, because it is the bond and foundation of all other justice, which is to be performed to our neighbour: for by vertue of this duty of those degrees which it doth respect, men lead a quiet and peaceable life with all piety and honesty, 1 *Tim.*2.2. which doth also seeme to be the proper reason of that promise which is adjoyned to this fifth precept, that thou mayest prolong thy dayes upon earth, because without this mutuall observance of superiours and inferiours among themselves, it could not be expected that the life of man should abide in its state.

14. Honour, as it respects the knowledge and opinion of others of him that is to be honoured, is called fame, *Eccles.*7. 1. or a good name, *Phil.*4.8.

15. Hence honour as it is the externall good of a man, doth not really differ from fame, but only in reason.

16. That office of honouring which we owe to all is to preserve that state of dignity which they have, without being hurt.

17. Unto this office those vices are opposed whereby the fame of our neighbour is hurt.

18. The good name of our neighbour is hurt when that estimation which ought to be had of him is diminished, 1 *Cor.* 4.13 Being defamed we pray. 2 Cor.6.8. By honour and dishonour, by evill report and good report.

19. We may diminish it either with our selves conceiving ill of him without just cause which is called rash judgement, *Mat.*7.1. 1 *Cor.*4.3. or with others also.

20. The good name of our neighbour is diminished with others, by words, deeds, gestures, or other signes.

21. This also is done sometime directly and formally, with an intention to hurt, and sometime virtually and indirectly, or of the nature of the thing, or by circumstances adjoyned.

22. When

22. When the fame of another is hurt by imputation of an evill of the fault or of puniſhment, if it be in his preſence, it is called either a reproach, or deriſion, or a ſlander; if it be in his abſence, it is called detraction.

23. Detraction is directly exerciſed about the evill of our neighbour foure wayes. 1. When a fault is falſly layd upon him. 2. When a ſecret fault is diſcovered without a juſt cauſe. 3. When a true crime is too much beaten upon. 4. When the deed is not diſallowed, but the intention is blamed.

24. It is indirectly exerciſed about the good of our neighbour foure wayes alſo. 1. Denying that good which is to be given to our neighbour. 2. Hiding it. 3. Leſſening it. 4. By praiſing it coldly.

25. The former wayes are contained in this verſe,

Imponens, augens, manifeſtans, in mala vertens.

26. The latter in this verſe,

Qui negat aut minuit, tacuit, laudatque remiſſe.

27. The good name of our neighbour is reſtored by retracting, or deſiring pardon, or ſometime alſo by recompenſing of it.

28. The duties of honour, belong ſome to unequals, ſome to equals.

29. Among unequals, it belongs to ſuperiours to excell in well deſerving, but to inferiours to reverence and give thanks.

30. Inequality is either in ſome ſimple quality, or in authority and power.

31. Inequality in a ſimple quality, is either in reſpect of age, or in reſpect of gifts.

32. They that are above others in age, ought to go before them in grave example, *Tit.* 2. 4. That old women teach the yonger women to be ſober.

33. They that excell in gifts, ought readily to impart the ſame to the profit of others, *Rom.* 1 14. I am a debter both to the Grecians and Barbarians; to the wiſe, and the unwiſe.

34. They that are above others in power, are thoſe who have right to governe others, whence alſo power is wont to be called juriſdiction; whoſe duty it is to adminiſter juſtice and charity toward others in a certaine eminent way, according to that power which they have committed to them, *Iob.* 29.

14,15. I put on justice, and my judgement covered me as a robe, and as a Diadem. I was as eyes to the blinde, and as feet to the lame. *Colos.* 4.1. Masters, do that which is right and equall to your servants.

35. This justice is administred in charity, by protecting and ruling.

36. Protection is an application of power to defend others from evill, *Isay* 32.2. And a man shall be as an hiding place from the winde, and a covert from the tempest, &c. Whereunto also pertaines that providence whereby they provide necessary things for them, 1 *Tim.* 5.8.

37. Ruling is an application of power to further others in good, *Romans* 13 4. He is the minister of God for thy good, 1 *Tim.* 2.2. That we may leade a peaceable and quiet life in all godlinesse and honesty.

38. This ruling is exercised in directing and rewarding.

39. Direction is a propounding of that which is right and good, that it may be observed, *Ephes.* 6.4. Fathers, bring up your children in the nurture and admonition of the Lord.

40. Unto this direction pertaines the making and promulgating of good lawes in whatsoever society of men it be.

41. Rewarding is a recompencing of that obedience which is performed or denied to direction, 1 *Pet.* 2.14. both to take vengeance on the wicked, and for the praise of them that do well. So *Rom.* 13.

42. Here distributive and emendative justice doth most shine forth: for although the justice in other men is the same, with that which is exercised in those superiours, yet it doth most shine forth if it be administred with a fit power.

43. Hence the right of revenging doth not properly belong to others then those that have super-eminent power, *Rom.* 13.4. 1 *Pet.* 2. 14. by whom when it is rightly exercised, it is not the revenge of men, but of God, 2 *Chron.* 19.6: Take heed what you do, for ye judge not for men, but for the Lord, who will be with you in the judgement.

44. They that are in higher power, ought to provide for the commodities of them over whom they are set in respect of their soules, that they may have meanes of salvation, *Ephes.* 6.4. In respect of their bodies, that they may have food, raiment, and fit dwelling.

45. And

45. And these are either private persons or publick.

46. Private, are the husband in respect of the wife, parents in respect of children, and master in respect of servants: where the power of the husband is moderated with a certaine equality: the power of the master is meerely commanding: but the paternall power is as it were mixt.

47. They that are in publick authority, are either ministers or magistrates.

48. But there is this difference betweene magistrates and ministers of the Church. 1. Magistracy, (of this rather then of the other kinde) is an ordinance from man: but the ordinance of ministers is from God, which is declared in the Scriptures, when the power of magistracy although it be ordained by God, *Rom.* 13. 1. yet it is called an humane creature, 1 *Pet.* 2. 13. which name doth not at all agree to the lawfull ministers of the Church. 2. Magistracy is an ordinance of God the Creator, and so belongs to all kind of men: but the Ecclesiasticall ministery is a gift and ordinance of Christ the Mediator, and so doth not properly and ordinarily pertaine, but only to those who are of the Church of Christ. 3. A magistrate hath jurisdiction joyned to his government, and so (if he be the supreme magistrate) upon just cause he may make and abolish lawes, and commit jurisdiction to others: but the ministers of the Church (considered in themselves) are meerly mandatory, that have nothing of their own, but whatsoever they do lawfully, they do it as in Christs stead who commands them, and so can neither make lawes, nor commit that power which they have received to others. 4. It belongs to magistrates to procure the common good both spirituall and corporall of all those who are committed to their jurisdiction, by politick meanes, and a coercive power, 1 *Tim.* 2. 2. but it is ministers duties to procure their spirituall good who are committed to them by Ecclesiasticall meanes, *Acts* 20. 28. *Heb.* 13 17.

49. But they cannot be exactly distinguished, in the things themselves, the persons and causes, about which they are occupied: for there is no thing, person, or cause so Ecclesiasticall, but in some respect it may pertaine to the jurisdiction of the magistrate; neither is there any action so secular (so

it

it be done by a member of the Church) but, so far as it respects obedience to God, it may pertaine to the taking notice of by the Church.

50. Therefore the exempting of Ecclesiasticall men (as they are called) from the jurisdiction of the civill magistrate, as also the unlooſing then from obedience due to Magistrates, and Parents, brought in by Papists under a pretence of Religion and perfection, is altogether contrary to the perfect Law of GOD.

51. In respect of this ruling which comes from the power of superiors, there is due from inferiours, subjection and obedience. *Hebrewes* 13. 17. Obey your leaders, and submit your selves.

52. Subjection is an acknowledgment of their authority. 1 *Pet.* 2. 18. *Eph.* 5. 22.

53. Obedience is the performance of those things that are prescribed. *Eph.* 6. 1. 5.

54. This obedience ought alwayes to be limited according to the limits of power, which the superior commander hath.

55. Hence we must not obey men in those things which are against the command of God, for we must obey in the Lord, *Eph.* 6. 1. And in the feare of God. *Col.* 3. 22. Or also against the command of those superior persons who have greater authority then they.

56. Hence also that obedience must not be blinde, or without examination of the precept: but an inferior ought to enquire so far as is requisite for the matter in hand, whether the precept be lawfull, convenient and binding. *Acts* 4. 19.

57. But if the precept be not lawfull, then an enduring of the punishment wrongfully inflicted, hath the place and force of obedience. 1 *Pet.* 2. 19. 20.

58. In respect of the good that is communicated either by the gifts, or by the power of superiors, inferiors doe owe submissive thankfulnesse.

59. Thankfulnesse is a desire to recompence benefits received.

60. For it is a certaine welwishing affection, having respect and

and proportion, to the benefit of another, yet so that it must not be contained in the affection it selfe, but must be manifested in answerable indeavour.

61. Thankfulnesse indeed is the common duty of all men, who have received any benefit from others, but there is a certaine singular way of thankfulnesse, of inferiors towards superiors, which is declared in that word, when thankfulnesse is said to be submissive.

62. Hitherto pertaines the relieving of their necessity, whether they stand in need of substance, helpe, or counsell. *Gen.*45.9.

63. This thankfulnesse, which respects those by whose benefit we doe under God subsist, namely our parents, and country, or those who sustaine the same person with them, is called piety. 1 *Tim.*5.4.

64. The duty of equalls towards all their equalls is, that one prefer another in honour: *Rom.*12.10. *Eph.*5.21.

65. Friendship is towards some that are joyned neerer in love and communion. *Prov.*18.24.

66. The beginning of all honour to be given to our Neighbour, especially of that which is due to superiors and equalls, is humility.

67. This humility is a vertue, whereby one doth so moderate his esteeme of himselfe, that he will not in any kind attribute any thing to himselfe above that which is meete for him. *Phil.*2.3. In humility of mind thinking every one better then himselfe.

68. Unto humility is opposed pride and envy.

69. Pride is an inordinate affection of a mans owne excellency.

70. This affectation of a mans own excellency if it be exercised about good things that we have, it is called boasting: if about thoset hings which we would seeme to have, it is called arrogancy: if about the fame and esteeme which we seeke with others, it is called vaine glory: if about dignities, it is called ambition: if about the undertaking of matters, which are beyond our strength, it is called presumption.

71. Envy is a sorrow for the good of our Neighbour, be-

cause it seemes to diminish our own excellency. *Num.* 10.29.

72. For if there be feare of anothers good, because we see some evills like to come from thence either to others, or to our selves, it is not envy, but an honest feare, *Pro.* 28.28.

73. If the cause of sadnesse be not that another hath good, but that we have not, and that good is to be wished for by us, then it is not envy, but emulation. *Rom.* 11.14.

74. If the cause of sadnesse be the unworthinesse of him, who enjoys that good, then it is not properly envy, but indignation. *Pro.* 29.2.

75. Yet all these affections if they exceed measure, are wont to be noted in the Scriptures under the name of envy. *Psal.* 37. *vers.* 1.7. *Pro.* 3.31.

CHAPTER XVIII.

Of humanity toward our Neighbour.

1. IUstice which respects the condition of our Neighbour absolutely considered, doth either respect the person of our Neighbour, or his outward commodities.

2. That which respects his person doth either respect his life, or his purity.

3. That which respects his life is humanity, and it is commanded in the sixt Commandement. For seeing here mans life is properly provided for; or as the Scripture speakes; *Gen.* 9.5,6. The soule of man and the bloud of man; all that duty which is here handled is rightly set forth under the nam: of humanity.

4. This Commandement doth not properly treat of the life of the brute Creatures, because they are in mans power, *Gen.* 9. 2.3. Neither have they common society with man: yet because a fit disposition toward the life of man doth infer some respect to another image of his, which is found in other living Creatures: and cruelty against them is wont to declare a certaine inhumane disposition, or by little and little accustome to it: therefore clemency and inclemency towards

the

the brute Creatures, doth pertaine alſo hitherto as a certaine appendix.

5. Humanity is a vertue whereby we are inclined to preſerve the life of our Neighbour, and quietneſſe thereof by lawfull meanes.

6. But this is performed two wayes, namely by ſupplying things helpfull, and hindering things hurtfull.

7. But ſeeing the life of man which ought to be perſerved is twofold, ſpirituall and corporall, hence the duties of humanity are ſome ſpirituall, and ſome corporall.

8. The ſpirituall dutie is to doe all things according to our power, which may further the edification of our Neighbour.

9. Of this kind are, prayer, good example and admonition, which are required of all.

10. For although theſe immediatly in regard of their next end, be generall duties of charity, yet mediatly and in reſpect of the remote end, they pertaine to the furtherance of the ſpirituall life of our Neighbour. *Iames* 5.20.

11. There is the like reaſon, of ceaſing from due offices pertaining to the ſalvation of our Neighbout, of conſenting with other in their ſins, and of offence given to them, which are ſins oppoſed to thoſe duties: for theſe doe alwayes hurt the ſpirituall life of our Neighbour, *Ezec.*3.18.& 13.19.& 33.6.8. *Rom.*14.15. 1 *Cor.*8.11.

12. But although as the ſoule is more noble then the body, ſo the ſpirituall life is of greater price then the corporall; and ſo thoſe ſins which doe make againſt the ſpirituall life of our Neighbour are greater, (an equall compariſon being made) then thoſe which hurt the body: yet they doe not ſo really pertaine to the hurting of our Neighbour: becauſe hurting and bodily death it ſelfe is wont to be brought on men, by neceſſity of coaction: but ſpirituall death cannot be brought upon one by another unleſſe he be in ſome ſort willing and doe conſent, ſo that his own action is the immediate cauſe of it.

13. Alſo it is required of ſuperiors that have power, and authority, that they ſtudy to further the ſalvation of inferiors by their authority.

14. There be divers degrees of our duty toward the corporall life of our Neighbour, that it may be kept quiet and safe.

15. The first degree hereof is, in those vertues which doe keepe us far from any hurting of our Neighbour.

16. Of this kind, are Meekenesse, Patience, Long-suffering, and placablenesse, or pardoning of wrong.

17. Meekenesse is a vertue which doth moderate anger. *Pro.* 17.17. 1 *Cor.*13.4. *Numb.*12.3. Now the man *Moses* was very meek; above all men who were on the face of the Earth. *Gal.*5.22. The fruits of the spirit restraining of anger, goodnesse, gentlenesse.

18. Unto this is opposed, slownesse and wrath.

19. Slownesse is a want of Just anger. 1 *Sam.* 12.13.

20. Wrath is an inordinate stirring up of anger. *Gen.* 49. 7. Cursed be their anger because it was fierce, and their wrath because it was cruell. *Eccles.* 7. 10. Be not hasty in thy spirit to be angry, for anger resteth in the bosome of fooles.

21 The degrees of wrath are, provoking of the mind waxing hot, and hatred.

22. Patience is a vertue which moderates anger that is stirred up by grievous wrongs. *Luke* 21. 19. *Colossians* 1. 11. 1 *Thess.*5. 14.

23. Long-suffering is a continuance of patience, although it have beene long provoked. *Proverbs* 14. 29. & 15. 18. & 16.32.

24. Placablenesse is a vertue whereby we doe easily forgive a wrong done to us. *Mat.* 8.21.22. *Luc.*17.3.4.

25. The second degree of this duty is in those vertues, which doe cherish society of life, as, concord, and benevolence which hath joyned with it, curtesie, affability, and equanimity.

26. Concord, is a vertue whereby we doe easily agree with others in those things that are good. *Philippians* 1.27. & 2.2.& 4.2.

27. Benevolence is a vertue whereby we wish all things prosperous to others. 1 *Cor.*13.4. Charity is kind.

28. Unto these are opposed discord, dissention and enmity, &c. *Gal.*5. 20.

29. A third degree of this duty is in those indeavours wherby the life it selfe of our Neighbour, is defended, furthered, and cherished.

30. An indeavour to defend, promote, and cherish the life of our Neighbour, doth containe all those duties, whereby we may be conserving causes of the life of man. *Pro.*24.10.

31. Unto these are opposed all those sins, whereby the life of men is hurt, as fierceneſſe, cruelty, & the like. *Pro.*20.10.

32. All these are contained under the name of Homicide.

33. Homicide is the injuſt killing of a man.

34. Now that killing and hurting also is unjuſt, which is either not done by a juſt authority, that is, that that is publick, or which is equall to publick; or not upon a juſt cauſe, or not in due order, or upon an intention that is not juſt; for those foure conditions ought alwayes to concurre to a juſt kilking; if one of them be wanting, Homicide is committed.

35. Alſo raſh anger muſt be referred to Homicide, ſo far forth as it tends to the hurting of the life of our Neighbour. *Mat.*5.22. Whoſoever is angry with his brother unadviſedly.

36. But in those words it is given to underſtand that all anger is not condemned, for that only is reproved which is raſh, that is, which hath no juſt cauſe, or obſerves no juſt meaſure. Otherwiſe the force of anger, as zeale of God, is often commended. *Gen.*30.2. *Ex.*11.8 & 16 20. & 23. 19. *Numb.* 16.15. & 31.14. 2 *Kings* 13. 19. And hatred it ſelfe, *Pſalme* 139.21.22.

37. This is for the moſt part peculiarly belonging to the ſixt precept, that those things which are forbidden, may ſometime (in another conſideration) be not amiſſe, and ſometime well and rightly done in obedience toward God.

38. So he that killeth another upon meere chance, to whom he gave no cauſe, whileſt he is about a lawfull worke when and where it is lawfull, fit diligence being uſed, doth not ſin. *Deut.*19.5.

39. Such alſo is the reaſon of a neceſſary defence, ſo as deſire of revenge be wanting. For this is an unblameable defence granted to every one.

40. Sometime alſo God is obeyed by killing. *Deut.*13.9. Namely when it is done by authority, and command from God, 1. *Sam.* 15. 18. 19.

 41. No

41. No man hath power from God, by common Law to kil that man of set purpose whose innocency he knoweth of.

42. Neither is there any power of man, which can give sufficient authority to any subject, to slay him, whom he knowes to be innocent, and not to deserve death.

43. Therefore a war can never be just on both sides, because there cannot be cause of death on both sides.

44. Neither is it lawfull in any war to intend their occasion who are not in some sort partakers of such like cause.

45. But if there be present a lawfull cause, together with a just authority and intention, and a just manner be used, the war it selfe, or warfare, is not against Religion, Justice, or Charity. *Num.*31.3. 1 *Sam.*18.16.& 25.28. 1 *Chron.*5.22. *Luc.*3.14. *Rom.*13.4.1 *Pet.*2.14.

46. Also the same conditions observed, it is lawfull for those who have skill in weapons. 1 *Chron.*5.18. *Psal.*143.1. To offer and apply their help to lawfull Captaines, to make war. *Luc.*3.14.1 *Cor.*9.7.

47. No Law of God permits any one to kill himselfe.

48. Yet it is lawfull and just sometime for one to expose himselfe to certaine danger of death.

49. Nay sometime the case is wherein one may and ought to offer himselfe to death. *Ionah.*1.12.

CHAPTER XIX.

Of Chastity.

1. IUstice which respects the purity of our Neighbour is Chastity.

2. Chastity is a vertue whereby the purity of his person is preserved in respect of those things which pertaine to generation. 1 *Thess.*4.3.4.5.

3. The parts of Chastity are two, shamefastnes and honesty.

4. Shamefastnesse is a part of chastity drawing back from impurity, which is in the same sence also called bashfulnesse.

5. Honesty is a part of chastity leading to those things, which become purity.

6. Shame-

6. Shamefastnesse and honesty are radically in the inward choise of a man, but significatively in the outward conversation.

7. Hence chastity is chiefly named shamefastnesse, as it doth take away the outward signes of impurity: and it is called comlinesse, as it putteth the outward signes of purity.

8. Unto shamefaceneſſe, modesty is chiefly referred, and to comelinesse gravity.

9. Modesty is a vertue whereby we containe our selves within the bounds of fleshly desire.

10. Gravity is a vertue whereby the *decorum* of purity is observed.

11. Chastity is virginall, conjugall, or viduall.

12. But this distribution is not of the *Genus* into *Species*, but of the adjunct into his subjects.

13. For chastity is the same in respect of the essence in all, but it admits some accidentall differences, according to the different states of those by whom it is observed,

14. For virginall is that which ought to be kept by a virgin untill she contract mariage. 1 *Cor.* 7. 34.

15. Conjugall is that which ought to be kept in wedlock. *Tit.* 2. 5.

16. Viduall is that which is to be kept by Widowes. 1 *Tim.* 5. 7.

17. Unto conjugall chastity mariage lawfully contracted and observance is referred. *Mat.* 19. 6. 1 *Tim.* 2. 14. *Heb.* 13. 4. 1 *Pet.* 3. 1. 2. 4.

18. For this is the difference between single estate and maried, that though chastity may and ought to be observed in single estate, yet single estate of it selfe maketh nothing to chastity: but wedlock hath both of it own nature a certaine purity in it selfe, as it is an ordinance of God, and also by vertue of that institution, it becomes a meanes, to preserve purity and chastity.

19. Mariage is the individuall conjunction of one man and one woman by lawfull consent, for a mutuall communion of their bodies, and society of life among themselves.

20. It is of one man with one woman. *Gen.* 2. 22. *Malac.* 2. 15. *Mat.* 19. 4, 5. 1 *Cor.* 7. 2. *Levit.* 18. 18.

21. For

21. For that perfection of friendship, and mutuall offices, such as mariage is cannot be had but between one and one.

22. Therefore *Polygamy*, even that which was in use with the ancient Fathers, was alwayes a violation of the Lawes of Mariage, neither was it of old tolerated by God by any other dispensation, then that whereby he is wont to tolerate mens, infirmities, and ignorances, and to turne them to God.

23. To a lawfull consent is required first, that the persons to be joyned be fit: Secondly, that the consent it selfe be agreeable to the nature of the thing and the Law of God.

24. That the persons may be fit is required. 1. A just distance of blood, *Levit.* 18.

25. For neerenesse of flesh hinders mariage by reason of a certaine speciall reverence due to our own flesh, contrary to which is that conjugall familiarity which is signified in that phrase. Doe not uncover her nakednesse. *Levit.* 18.6.7. And following.

26. That distance of degrees, either of kindred or affinity, which is propounded, *Levit.* 18. to be observed, is of common and perpetuall right; for the violation of it was among those abominations, wherewith the *Gentiles* themselves are said to have polluted the Land. *Vers.* 27.28.

27. Yet it is not in all things of such essentiall morall right, but it may admit exception, either upon meere necessity urging, as in the beginning of the world, or upon a speciall command of God, *Deut.* 25. 5.

28. Spirituall kindred or neerenesse (as they call it) brought in by the Papists between him that baptiseth, or the God-father, and the God-son or God-daughter, as they call them baptised, as an impediment of lawfull matrimony, is an idle, and tyrannicall devise of superstition.

29. Secondly, there is also required in the person that is to contract Matrimony, ripenesse of age, 1 *Corin.* 7.36. Which if it should be wanting, she could not contract other covenants of lesse moment, much lesse this so great a covenant.

30. That this consent be conformable to the nature of the things, there is required aforehand. 1. Consent of parents, if they be as yet in their power, 1 *Cor.* 7.36.37.38.

31. 2. Consent also of the persons contracting ought to proceed

ceed from certaine and deliberate counsell, without compulsion or deceit.

32. This conjunction is said to be individuall, because from the nature of the thing it selfe, it hath the same ends with the life of man, *Rom.*7.1,2,3. 1 *Cor.*7.39.

33. They therefore that have concubines, who doe contract between themselves, for a time, doe not marry according to Gods ordinance and allowance, but doe filthily elude it.

34. Neither doth this perpetually depend upon the will only and covenant of the persons contracting: for then by consent of both parts, a covenant so begun may be unlooſed again, as it useth to be between master and servant: but the rule and bond of this covenant is the institution of God, whence also it is in the Scriptures sometime called the covenant of God. *Prov.*2.17.

35. This institution of God whereby he establisheth the individuall fellowship of husband and wife, doth respect the good of mankind in a just conservation of it by a certaine education, and hereditary succession of children, which cannot be done without an individuall conjunction of parents.

36. Therefore lawfull marriage cannot be unlooſed before death, without most grievous guilt of him who is the cause of it.

37. No not infidelity or heresie in either part doth give a just cause of separation. 1 *Cor.*7.12, 13.

38. But if one party make separation with obstinate pertinacy, the other party in that case is freed. 1 *Cor.*7.15.

39. This conjunction is for the communication of bodies, because there is in marriage first sought an holy seed. *Malac.* 2.15. And secondarily a remedy against carnall desires which are now since the fall in men, who have not a singular gift of continency, so unbridled, that (unlesse they be helped by this remedy) they doe as it were burne them, that is, make them unfit for pious duties, and make them run headlong to unlawfull and foule mixtures, 1 *Cor.*7.2.9.

40. Hence the body of the husband is said to be in the power of the wife, and the body of the wife in the power of the husband, so that they ought to give due benevolence one to another without defrauding, 1 *Cor.*7.3,4,5.

41. Hence also the vow of single life, as it takes place among the Papists, is not a vow of chastity, but of diabolicall presumption, a snare of the conscience, and the bond of impurity.

42. Also society of life, and that most intimate, for mutuall comfort and helpe, is among the ends of mariage: for seeing a man must leave his father and mother, and cleave to his wife, *Ge.* 2.24. And seeing the woman is said to be made a meet help unto man, *Gen.* 2.18. This helping society doth not only pertaine to the propagation of mankind: but it must be extended to all the duties of this life.

43. All these are mutuall between the husband and wife, and ought to be observed of equall right, as touching the essence or summe of the matter, yet so as that difference of degree which comes between the husband and the wife (that the husband governe, and the wife obey) be observed in all these things. 1 *Pet.* 3.7. 1 *Cor.* 11.7,8,9,10. *Eph.* 5.33.

44. Unto chastity luxury is opposed in a more strict sence, whereby it sets forth an unlawfull use of those things, which pertaine to generation, which in the same sence is called, uncleanesse, inordinate affection, and evill concupiscence. *Col.* 3.5. Lasciviousnesse. *Rom.* 13.13. The disease of concupiscence 1 *Thess.* 4.5.

45. Unto Luxury are reckoned all the helping causes, effects, and signes of it as unchast lookes. *Iob.* 31.1. *Pro.* 9.13. 2 *Pet.* 2.14. *Mat.* 5.28. Noddings, Kissings, Embracings, Touchings, Dancings, Showes, Songs, Gestures, and the like. *Gal.* 5.15.

46. Unto the helping causes of Luxury are referred, Gluttony and Drunkennesse. *Ro.* 13.13. *Eze.* 16.49. *Pro.* 23.31. 33.

47. Unto the effects, and signes of it are referred lasciviousnes, and lascivious habit, *Pro.* 7.11. And obscene speech. *Eph.* 5.4.

48. The kinds of Luxury are. 1. Scortation, which is the mixture of a single man with a single woman, 1 *Cor.* 6.16. Whether it be *Stuprum*, whordome, which is the deflouring of a woman otherwise honest: or fornication properly so called, which is the mixture with a dishonest woman, or a whore. 2. Adultery, when at least one of the persons offending is married or betrothed. 3. Incest, when those are mixed together which are neere in the flesh. 4. Rape, when force is added to Luxury. 5. Mixture against nature.

49 Adul-

49. Adultery is most properly and essentially against marriage, the band and covenant whereof it breakes of it own nature; and so is the proper and just cause of a divorce, which is not to be admitted for many other sins, although they be more grievous.

50. A just divorce doth dissolve the band it selfe of mariage.

CHAPTER XX.

Of commutative Justice.

1. IUstice which respects the outward benefit of our Neighbour by a certaine appropriation is called commutative Justice, because it is chiefly used in changings.

2. This Justice is a vertue whereby every mans own is given to him in externall commodities.

3. Now that is said to be every mans own, whereof he hath a lawfull dominion.

4. Dominion is a right to dispose perfectly of a matter so far as Lawes permit. *Mat.* 20. 15.

5. There be two parts of a perfect dominion, propriety and the use of it. *Luc*, 20. 9. & 10. 1 *Cor.* 9. 7.

6. Now these are sometimes separated, so as the propriety is in one, and the use for a time in the power of another.

7. This Justice is exercised, in the getting and using.

8. The Justice of getting depends upon the cause of the dominion.

9. The cause and reason of a dominion is called a title.

10. A just title is a just occupying, an inheritance, a gift, a reward, or a contract.

11. A just occupation is a lawfull taking of things which were belonging to no body before, yet may become some bodies.

12. Those things are said to belong to no body which are not possessed, neither are in any ones dominion.

13. In this sence all things are said to have been common in the beginning of the world, and also after the flood: because they belonged to no man by possession or peculiar do-

minion : and ſo were propounded in common to every one that did firſt take or occupie, whereunto alſo pertaines, that bleſſing of God upon man-kind. *Gen.*1.28. Fill the earth and ſubdue it, and beare rule over every beaſt, and over all foules of the Heaven, and over all the beaſts that creepe upon the Earth, which is alſo repeated after the flood; Be fruitfull, increaſe and fill the Earth.

14. Of the ſame condition alſo are now thoſe Iſlands of the Sea, and parts alſo of the continent which were never inhabited.

15. Of the ſame right alſo are all thoſe things which did once belong to ſome body, but afterward ceaſed to belong to any, which are wont to be called things vacant or forſaken.

16. But things that are loſt are not to be accounted with theſe, unleſſe there have been due diligence uſed to find out the true owner : for otherwiſe although they be not corporally detained from another, yet in right, with will and mind they are poſſeſſed.

17. Hence thoſe wares that to lighten the Ship are caſt into the Sea, or are by ſome Shipwrack brought to ſhore, are not to be accounted for things vacant or forſaken.

18. Unto this occupying is captivity referred, which is an ocupying cauſed by right of war juſtly undertaken.

19. An inheritance is a ſucceeding into the goods of another, by vertue of his juſt will. *Levit.*25.45,46. *Num.*27.8.9.10. & 11.

20. A gift is a free beſtowing of a good thing. 1 *King.*10.10. & 13.

21. A reward is the recompencing of a worke done.

22. A contract as it pertaines to this place, is a communicating of a good thing upon an agreement binding to it : the forme of which is, I give, that thou mayeſt give, or I give that thou mayeſt doe, or I doe that thou mayeſt doe, or I doe that thou mayeſt give.

23. Unto poſſeſſion by contract is to be referred. 1. Buying, when a thing is had upon a certaine price, 2. Letting, when the uſe of a thing is granted for a certaine reward. 3. Borrowing, when a thing is taken to be rendred freely againe, in the ſame, generally called *mutuum* : or to be reſtored in the

ſame

ame ſpeciall, called *commodatum*, to which a pledge or *depotum* may be reckoned.

24. About theſe matters a lawfull occupation, or courſe of living, is converſant, belonging to all men, except thoſe who enjoy publick offices, of whom we have ſpoken before at the fift Commandement: for ſuch occupations of life, although they doe from the nature of the thing pertaine to the common good, and ought to be thither directed by men; yet they doe withall belong to the private good of this life in getting, and keeping the goods of this life. *Eph.* 4 28. 2 *Theſſ.* 3. 11. 12.

25. All are bound who are not exerciſed in greater offices, and doe not prepare themſelves to them, to exerciſe ſome ſuch occupation. 1 *Tim.* 5. 13. *Gen.* 3. 19. According to that of the apoſtle, if any will not labour, let him not eat. 2 *Theſſ.* 3. 10.

26. Neither is it enough that one labour, unleſſe he labour that which is good. *Eph.* 4. 28. That is, doe follow that occupation of life, which agrees with the will of God and the profit of men: ſtudying quietneſſe and diligence. 1 *Theſſ.* 4. 11. 12. & 2 *Theſſ.* 3 12 Unto which are oppoſed ſlothfulneſſe, voluntary beggery, vaine, curious, unclean arts: and an unneceſſary care of other mens matters, which is called. *Buſibodines.*

27. But to what ſingular kind, of occupation every one ought to apply himſelfe, that depends partly upon the inward endowments and inclinations which he hath. 1 *Pet.* 4. 10. And partly upon outward circumſtances whereby he is caried more to one courſe of life then to another.

28. But becauſe there is a ſingular providence of God exerciſed in directing ſuch matters; therefore every one is rightly ſaid to be aſſigned to this or that kind of life, as it were by Gods reckning.

29. But although in reſpect of this divine providence ſuch a ſpeciall occupation of life is wont to be by proportion called by Divines a vocation: yet this is not ſo to be taken, as if that vulgar men were as well ſeparated by God to their occupations, as a believing man is to live well, or a Miniſter of the word to fulfill the worke of the Miniſtery: for neither is there any where in the Scriptures, either any ſuch thing declared, or the title it ſelfe of vocation, ſimply and properly given to any vulgar occupation.

30. For the Apostle, 1 *Cor.*7.20. When he makes mention of vocation, doth not set forth any certaine occupation of this life, (for circumcision and uncircumcision, service and freedome, are not occupations of life or just callings) but he distributes, as it were, the calling of the faithfull, by the subjects, when he shewes that some are called being servants, and some being free, as appeares *Verse* 24. Where he unfolds the variety of calling by that divers state and condition, in which the called are found: neither doth he there command that every one abide in that state in which he was called: for he permits a servant to aspire to freedome, *Verse* 21. But he teacheth that there is no difference of a free man and a servant, in respect of Christ and christian calling, *Verse* 22.

31. In the defect of such possessions poverty consists, and riches in the abundance of them, 1 *John* 3.1.

32. Riches lawfully gotten, though in their own nature they be not morall good things, yet they are good gifts of God. *Pro.*22.4.

33. And poverty hath the respect of a punishment or affliction, *Pro.*21.17.

34. Therefore there is no perfection, in casting away or forsaking riches, unlesse the speciall will of God require it. *Acts* 20.25.

35. But evangelicall poverty which is spirituall, may consist with great riches, as in *Abraham*, *Iob*, &c.

36. Also propriety and distinction of dominions is the ordinance of God and approved of him. *Pro.*22.2.2 *Thess.*3.12.

37. In this right of dominion both in getting and using commutative Justice is exercised, the summe whereof is that we possesse our own, not anothers, and that without the hurt of others.

38. But the foundation of this Justice is placed in the lawfull keeping of those things we have.

39. Unto this keeping is required parsimony and frugality. *Pro.*21.15.

40. Parsimony is a vertue whereby we make only honest and necessary expences.

41. Frugality is a vertue whereby we order our matters, with profit and benefit.

42. The

42. The perfection of this Justice properly flowing from Charity is in Liberality.

43. Liberality is a vertue whereby we are inclined to communicate our commodity freely to others, by the Will of God. 2 *Cor.*8.14. *Rom.*12.13. *Levit.*25.35. *Ps.*37.19.

44. Unto liberality pertaines not only a free giving, under which is comprehended the forgiving of a debt: but also free lending. *Luc.*6 34. And hospitality, *Ro.* 12.12. 1 *Pet.*4 9.

45. Almes properly so called doth consist in this liberality, when it is done upon taking pitty on the calamity of our Neighbour.

46. Theft in the larger signification is opposed to a just title of dominion.

47. Theft is an unjust taking away of that which is another mans against the will of the owner. *Eph.*4.28.

48. Taking away comprehends, taking, detaining, and damnifying.

49. A thing is said to be anothers, which is anothers, either in respect of propriety, power, or possession.

50. In divers causes the owner upon right of humanity is supposed to consent, to the bestowing of some part of his goods, although he hath not actually testified his consent, and then the respect of theft ceaseth. *Dent.*23.24.25.

51. But seeing that which is another mans is taken away either secretly or by force: hence there are two kinds of this sin, namely theft specially so called, and Rapine or Robbery. *Exod.*22.1. *Hos.*6.8 9. *Luc.* 8.21. 1 *Cor.*6.8.9.

52. Unto theft is referred all fraud which is used in buyings, or sellings, or in any other unlawfull getting.

53. Theft in the common wealth is *Peculatus* when things that belong to the community are taken away, and *Annona flagellatio*, when the buying and selling of corne or other things is made deerer then is fit, by monopolies, or the like arts.

54. Unto rapine are referred oppression, *Esay* 3.14. and extorsion, *Luc.*3.14. 1 *Sam.*2.12.

55. Unto parsimony and frugality is opposed profusion, which is an immoderate bestowing of those things which we have.

56. Unto

56. Unto Liberality is opposed covetousnesse, which is an immoderate keeping of those things which we have, *Prov.* 11.24. Or a greedy desire of those things wee have not, 1 *Tim.*6.9.

CHAPTER XXI.

Of telling Truth. Veracity.

1. IUstice which doth affect our Neighbour mediatly, is Veracity and contentation For by that our Neighbour is affected, by meanes of his credit, and by this by meanes of some worke or action of ours belonging to some Commandement going before.

2. Veracity is a vertue, whereby we are inclined to observe truth in giving testimony. *Mat.*23.22 [illegible].4.25. *Psal.*15.2.

3. Of this telling truth in giving testimony, the ninth precept doth properly handle, and not of those things only or chiefly which pertaine to the fame of our Neighbour; For fame pertaines to that honour, the consideration whereof is had in the fift precept: neither is it to be put after riches and the profits of this life, whereof it was handled in the eight Commandement. *Pro.*22.1. Neither doth a testimony true or false pertaine to the fame of others only, but also to their possessions, and life it selfe. *Pro.*30.14.

4. It is also manifest that the words themselves of this precept doe most directly respect proceeding in judgement, *Numb.*35.30. *Deut.*17.6. & 19.15. In which places many other things are handled beside fame, although they ought also to be extended to all publick, politick, and sacred testimonies. 1 *Cor.*15.15. *Iohn* 1.7,8.15. 19.32.34.

5. Hence actions in places of judgement, have not only approbation, but also direction from this precept; namely that judgements ought alwayes to be grounded on fit testimony, (unlesse there be that evidence of the matter which needs no witnesse) or at least strong and violent (as they call them) presumptions, which are equall to testimonies.

6. The

6. The words of a teſtimony muſt alwayes be uſed in that ſence as they are underſtood, or are thought to be underſtood by thoſe to whom the witneſſes endeavour to give credence, without equivocation, doubting, or mentall reſervation.

7. Truth in a teſtimony is threefold. 1. When that which is ſaid is conformable to the thing which is in hand. 2. When it is conformable to the mind of him that ſpeaketh. 3. when tis conformable both to the thing and to the mind.

8. The ſecond truth is that which is moſt properly looked at in a teſtimony and in veracity: yet the third is required in thoſe things, a certaine knowledge of which we are either bound or profeſſe to have.

9. This veracity is in a ſimple aſſertion, or in a promiſe.

10. The truth of an aſſertion is alwayes thus far neceſſary that if we affirme any thing, it doe conſent with the mind and our judgement.

11. Alſo ſometime an aſſertion it ſelfe is neceſſary when either Juſtice or Charity requires it of us.

12. Juſtice requires it in publick judgements of the Judge, of the plaintife, the defendant, of the witneſſe, of the advocate, the notary, and the proctor, and out of judgement when we are bound to beare witneſſe by ſome ſpeciall right.

13. Charity requires this when good comes to our Neighbour by it, without equivalent hurt to our ſelves or others.

14. Truth of a promiſe is called fidelity.

15. Fidelity is a vertue, whereby we are inclined to keepe conſtantly our credit given.

16. This Fidelity is the foundation of civill Juſtice, and all agreements, and contracts: for a reciprocall promiſe is a contract.

17. To the truth of a teſtimony is oppoſed a Lye. *Eph.* 4. 25.

18. A lie is properly a teſtimony, whereby one pronounceth otherwiſe then is in his heart. *Act.* 5. Whence is that phraſe in Scripture of a double heart, of a man that is a lyer. *Pſal.* 12. 3.

19. But becauſe a thing pronounced, doth not conſiſt only in outward words, but chiefly in their ſence; therefore the ſame words which are true in one ſence, in another ſence become a lye. *Mat.* 26. 61.

29. Ironies, fables, jeſts, repeatings alſo of falſe things, and

the like are not lies, becauſe they are not teſtimonies; and they are not teſtimonies becauſe they are not confirmed by the credit aud authority of the ſpeaker.

21. An intention of deceiving, although it doe almoſt alwayes accompany a falſe teſtimony, yet it is not of the eſſence of it, neither is it neceſſarily required to a lie; for although one know that he with whom he hath to doe cannot be deceived by his lie; yet if he have an intention in ſpeaking to affirme that which is falſe, he lyeth no leſſe then if he had hope of deceiving.

22. An intention of hurting doth indeed increaſe the miſchiefe of a lie: but it maketh not the nature of it: for if a man out of jeſting or a deſire to pleaſe and be officious, confirme that by his credit which he knowes to be falſe, it is a lie: pernicious of its own nature, if not to others, yet to the author himſelf: as it is in thoſe who are given to flatteries or boaſtings, or are delighted in confirming monſtrous fables or fictions unto others.

23. An intention to ſpeake that which is falſe, makes a lie, although that which is ſpoken be moſt true.

24. The aſſeveration of a thing incertaine for certaine, is accounted with a lie although we thinke it to be true.

25. Alſo that ſecrecy whereby one doth not ſpeake the truth when Juſtice or Charity requires it, doth partake of the nature of a lie.

26. But when neither Juſtice nor Charity requires to give teſtimony, then the truth or part of it may be concealed without ſin. *Ier.* 38.27.

27. Among lies, thoſe are more hainous, in which the teſtimonie is more ſolemne, as in publick judgements, which are chiefly reſpected in the words of the ninth precept, in ſacred matters, and in the like. *Mat.* 26.59. 1 *Cor.* 15.15.

28. Hence ſubſcriptions, teſtimonies, or commendatory letters, given againſt the knowne truth are foule lies.

29. That diſſembling which conſiſts in deeds or ſignes, and not in words, is not properly a lie: unleſſe the ſame either of their own nature, or by ſome certaine appointment, have the force and uſe of ſpeech: as, 1 *Sam.* 20.20.21.22. *Mat.* 26.49. Becauſe ſuch deeds and ſignes that are not verball, have no

certaine

certaine and determinate ſignification, ſo as they can have the force of a teſtimony.

30. Therefore ſuch diſſembling is ſometime lawfull, as in warlike ſtratagems. *Ioſ.*8.

31. But it is made unlawfull when in reſpect of the end or manner, it fights with religion, Juſtice or Charity.

32. Unto fidelity is oppoſed perfidy or unfaithfulneſſe.

33. A lie is committed in a promiſe, if there be not an intention of doing that which is promiſed, unfaithfulneſſe is committed, if there be not an anſwerable indeavour to performe the ſame. therefore a lie and unfaithfulneſſe, may be joyned together, and they may be alſo ſevered.

34. When a teſtimony toward our Neighbour is confirmed by an oath, then the oath is an adjunct of that teſtimony: and although it doe in it ſelfe reſpect God only, yet in this uſe it reſpects our Neighbour alſo.

35. Therefore perjury in ſuch a teſtimony is directly and immediatly a ſin againſt reverence due to God: but mediatly it violates alſo that Juſtice which is due to our Neighbour.

36. Aſſeveration is the manner of a teſtimony whereby the ſincerity of the witneſſe, and the certitude of knowledge which he hath of the thing witneſſed, is declared: whence alſo it is not unfitly by ſome called a proteſtation, becauſe it produceth a witneſſing by explication.

37. Therefore in an aſſeveration there is not a ſecond conteſtation comming to the former as there is in an oath: but an illuſtration of one and the ſame thing.

38. Neither is there any calling upon God in a mere aſſeveration, which is eſſentiall to an oath.

39. Yet an aſſeveration is not convenient but to the more grave teſtimonies, for it is as it were a middle degree between a ſimple teſtimony and an oath.

40. We muſt moſt of all abſtaine from thoſe aſſeverations in our common ſpeech, which have ſome ſhew of an oath.

CHAPTER XXI.

Of Contentation.

1. COntentation is a vertue, whereby the mind doth rest in that portion that God hath given him. 1 *Tim.* 6. 6. *Heb.* 13 5. *Phil.* 4. 11.

2. This Contentment is commanded in the tenth Commandement, as appeares by the words themselves, neither is it any way meet that this Commandement be referred to that inward and originall purity of righteousnesse, which is the fountaine of all obedience; for that is not generally commanded in any one Commandement, but in all: neither doth it more pertaine to the second table which is the condition of this precept, then to the first.

3. Yet because of all vertues which are contained in the second table there is none more internall, or more intimate to primitive righteousnesse then contention, and we are as it were lead by the hand from this, to contemplate and seeke that; therefore that purity is not unfitly by occasion of this precept handled here.

4. Unto this contentation is joyned joy for the prosperity of our Neighbour as of our own. *Rom.* 12. 15.

5. In that contentment and joy consists the top and perfection of all charity toward our Neighbour. In which respect also contentment is in a certaine manner the perfection of godlinesse and a godly man. 1 *Tim.* 6. 6. For godlinesse is great gaine (μετ' αὐταρκείας) with contentment, or producing the perfection of contentment.

6. Hence it is commanded in the last precept according to that order which proceeds from the more imperfect to the more perfect, and from that which is more known to that which is lesse knowne.

7. For this is a duty most perfect, and most unknowne to us by nature, that whatsoever we conceive or will, it be joyned with the good of our Neighbours.

8. There-

8. Therefore although this of its own nature hath the first place among duties to our Neighbour, as the foundation of all the rest, yet because it is last in having a being in man corrupted, therefore it is commanded in the last place.

9. Unto Contentation is opposed concupiscence. *Heb.* 13.5.

10. But by concupiscence is not understood the power and faculty of lusting, and desiring which is naturall: nor the act or operation of that naturall faculty which is also naturall and lawfull, neither the whole inclination of our nature which is corrupt, which is not specially condemned in any one precept, but in the whole Law: nor all those chiefe actuall lusts which are inordinate, a great part whereof is contrary to religion and condemned in the first table; nor lastly, all lusts which tend to the hurt of our Neighbour, for those which have a deliberate consent, and purpose of prosecuting joyned with them, are condemned in the severall Commandements: But that desire whereby the mind is first instigated, and tickled, with desire of the good things which are our Neighbours, although it be not yet come into the mind to get them by unlawfull meanes, 1 *Kings* 21.2. *Mar.* 10.19.

11. By reason of that affinity, or neere consanguinity which those first motions of injustice have with originall corruption, whence they doe arise, they are wont by many to be as it were confounded with it. But. 1. Originall sin, is as it were an inbred habit, perpetually dwelling in us, having it selfe in respect of the existence alwayes in the same manner, whilest we live here; but these motions are transient actions proceeding from that habit. 2. That sin dwelling in us, is no more originall, then a generall principle of all vitious actions, but those acts, which are condemned in this place are manifestly circumscribed, as having respect only to our neighbour.

12. The Apostle himselfe, *Rom.* 7. doth plainly open this precept by a Synecdoche of the operations of sin, for concupiscence, *Ver.* 7. is the same with the affections of sinners, *Ver.* 5. And with concupisence effected by sin, *Ver.* 8. And so must necessarily be distinguished from sin dwelling in him. *Ver.* 7.

13. Neither is it any marvaile that the *Pharisees* (of whom *Paul* was one) did not acknowledge the first motions of con-

cupiſcence to be ſins, ſeeing the ſame is yet ſtiffly denied by their coſen germans, the Papiſts.

14. They that divide this laſt precept of concupiſence into two, ſo as one is of coveting the houſe, and the other of coveting the wife, with that which followes in this matter. 1. They are forſaken of all reaſon. 2. They are conſtrained either to roote out altogether the ſecond precept of the firſt Table, or to turne it at leaſt into a needleſſe appendix of the firſt, that they may ſeeme to retaine in ſome ſort the number of ten words, or rather (which is evident in many of them) that obſcuring the force of the ſecond precept, they may with ſome ſhew remove it from themſelves, and their ſuperſtitions, they are conſtrained to teare in ſunder this tenth precept. 3 They cannot certainly deſigne which is the ninth, and which is the tenth precept, becauſe in the repetition of the Law, *Deut.* 5. 27. Coveting of the wife is put before the coveting of the houſe 4. They can declare no diſtinct injuſtice, between theſe covetings, whence alſo it comes to paſſe, that they themſelves in explaining the decalogue, doe alwayes joyne or rather confound the ninth and tenth precept. 5. The very words of the decalogue, doe expreſſely note one precept when they forbid one act. Thou ſhalt not covet, and one common object whatſoever is thy Neighbours.

15. There is referred to concupiſcence as a cauſe, the inordinate love of our ſelves, which is called φιλαυτία, 2 *Tim.* 3. 2.

16. This ſelfe-love is the foundation and originall in a ſort of all ſins, not only againſt our neighbour, but alſo againſt God himſelfe. 2 *Tim.* 3 4.

17. This concupiſcence is that which is diſtributed by *Iohn*, into that which is of the fleſh, reſpecting thoſe things which pertaine to food and luſt, and into that which is of the eyes, reſpecting thoſe things which pertaine to outward delight and profit: and into that which is of the pride of life, reſpecting thoſe things which pertaine to the glory and pompe of this world. 1 *Iohn* 2. 16.

18. Unto joy and well-pleaſedneſſe in the proſperity of our Neighbour is oppoſed, envy, or an evill eye. *Mat.* 20. 15. And ἐπιχαιρεκακία or rejoycing in the hurt of our Neighbour. *Pſ.* 70. 3. 4. *Obad.* 12.

19. In

19. In this laſt precept that perfection of Juſtice is commanded, which is in ſome ſort explained throughout the whole ſecond table: as in the firſt precept of the firſt table, all Religion is in a certaine manner commanded, ſo that in the firſt precept of the firſt table is contained that firſt and great Commandement, Thou ſhalt love God with all thy heart: and the ſecond table like to this, thou ſhalt love thy Neighbour as thy ſelfe, is contained in the laſt of the ſecond Table.

20. From this perfection which ſhines forth in any one of theſe precepts it is manifeſt, that a perfect and accurate fullfilling of the Law, is impoſſible even to the faithfull, by that grace which is beſtowed upon them in this life. For ſeeing (as it is well ſaid) the rule and meaſure of our obedience is in affirmatives, Thou ſhalt love with all thy heart: and in negatives, thou ſhalt not covet, both of which is impoſſible in this life, it doth neceſſarily follow, that none can exactly ſatisfie the Law.

21. In this life we know only in part, 1 *Cor.* 13.9. And therefore we act only in part: we have received only the firſt fruits of the ſpirit. *Rom.* 8.23. And therefore we cannot exactly obſerve a Law altogether ſpirituall. *Rom.* 7.14. We carry about us fleſh that luſteth againſt the ſpirit, *Gal.* 5.17. Therefore we cannot obey without concupiſcence, inclining and drawing another way, Finally we are not perfect, *Phil.* 3. *Verſ.* 12. We cannot therefore performe perfect obedience: but we have alwayes need to have that petition in the heart, and in the mouth, forgive us our debts.

22. Yet it is truly and rightly ſaid that the yoke of Chriſt is eaſy, and his burden light. *Mat.* 11.30. And his Commandements are not grievous. 1 *John* 5.3. Becauſe the Law is there conſidered. 1. As it is obſerved by the faithfull who delight in it. *Rom.* 7.22. *Pſal.* 119.14.16. Not as it ought to be obſerved; for that obſervation brings reſt unto the ſoules of the faithfull. *Mat.* 11.29. Although imperfection cleaving to them is grievous and troubleſome to them. 2. In reſpect of the ſpirit, not in reſpect of the fleſh. *Matthew* 26. 41. 3 Remiſſion of ſin and of all imperfection which cleaves to our indeavours being joyned with it. 4. In compariſon of the Letter of the Law which killeth. 5. A compariſon

alſo

alſo being had of the reward appointed by God to imperfect obedience begun : in which ſence even all afflictions are counted light. 2 *Cor.* 4. 17. The eaſineſſe therefore and lightneſſe of the Law of God is not in the proportion of it to our ſtrength : but in the grace of our Lord Jeſus Chriſt, and the Love of God together with the Communication of the Holy Spirit : which is with all thoſe that love the Law of God,

Amen.

FINIS.

To the Reader.

These words explained are not intended for the learned, but for the unlearned, whereby they may come to the understanding of this booke and others of the same nature, and the rather because many sentences may depend on the opening of a word.

SYnecdoche, *A figure containing a part for the whole* p. 2

Genuine distribution *naturall or proper division.* p. 4

Metonymy *a figure by which the cause is put for the effect, or the subject for the Adjunct or contrariwise, the effect for the cause.* ibid.

Inaccessible *that cannot be gone unto.* p. 9

Essence *the beginning.* p. 10

Consectaries, *or conclusions.* ibidem.

Subsistence *the manner of being.* ibidem.

Abstract *the substantive as, whitenesse.* p. 11

Concrete *the Adjective as white.* ibidem.
Imparitie *Inequality.* ibidem.
Equivocally *Doubtfull.* ibidem.
Analogically *by way of Resemblance.* p. 12
Numericall, Individuall { *As one and the same thing not only in nature, but in number.* ibidem.
Dimension *the measure of a thing.* ibidem.
Immensity *greatnesse.* p. 13
Relatives *Respective.* p. 15
Individuating *Restraining or Limiting.* ibidem:
Procession *Issuing.* p. 16
Efficiency of God *his working power.* p. 19
Syllogisme *an argument.* p. 20
Identity *Sameneſſe of a thing.* p. 22
Termination *the relation of a worke to a particular person.* ibidem.
Analysis *resolution.* p. 24
Idea *a forme or image of a thing in a mans mind.* ibidem.
Quiddity *the being of a thing.* 25
Existence *the actuall being of a thing.* ibidem.
Contingent *accidentall.* 26
Simple intelligence *Gods absolute Knowledge.* ibidem.
Science *is Knowledge.* ibidem.
Sapience *is Wisdome.* ibidem.
Concomitant *Accompanying.* p. 27
Antecedent *going before.* ibidem.
Connexion *joyning before.* ibidem.
Exist *to have an actuall being.* p. 28

Passive attingency, *that is the Efficacy of the will of God, upon one thing causing another thing.* ibidem.

Contingency *by chance.* p.30

Metonymically *by a figure, the cause for the effect, or the subjects for the quality, or contrariwise.* ibidem.

Formally transient *really passing.* p.31

Virtually *that is in power.* ibidem.

Præexist *to be before.* p.32.

Entitie *the being of a thing.* p.33

Aggregation *heaping up or joyning together.* ibidem.

Incompleat *Imperfect.* p.35

Intrinsecally *inwardly.* p. 42

Indissoluble *that must not be dissolved.* ibidem.

Previous *going before.* p.43

Sunteresis *that part of the understanding in which we keepe severall Notions.* p.47

Animall *living.* ibidem.

Sanction *the establishment of the Law.* ibidem.

Adjunct *helping.* p.50

Sophisticall *by a false argument.* ibidem.

Prediction *foretelling.* p.51

Homogeneall *of the same name and nature.* p.58.

Detractation *with-drawing from the Law.* p.61

Theoreticall *contemplative.* p.62

Inauguration *installing.* p.85

Ubiquitary *that is every where.* p.94

Promiscuously *confused* 102.

Physicall motion *an actuall change.* p.115.

Adequate *of the same extent.* p.117
Extrinsecall *outward.* p.121
Manumission *freedome.* p.123
Transmutation *change.* p.129
Collectively *together.* p.136
Integrally *wholly.* ibidem.
Genus *a logicall terme intimating a nature common to severall kinds.* 137.
Species *is a logicall terme signifying a nature agreeable onely to severall particulars.* ibidem.
Theologicall Axiome, *a rule in Divinitie.* p. 156
Proems *beginnings.* p.161
Exordium *Preface.* ibidem.
Predication / Predicated } *denomination or naming.* p.165.
Reciprocall *interchangeable.* p.167
Suspension or *abstension withholding.* p.167
Secluding *or shut out.* ibidem.
Proselytes *followers.* p.174.
Intensively *the inward vertue of a thing, extensively are outward acts of a thing.* p.176
Aberration *erring.* p.177
Classes *the lesser meeting.* p.179
Synods *the greater meeting.* ibidem.
Oecumenicall *universall.* ibidem.
Consubstantiation *the being of two substances together.* p.184.
Tropes *a translation of the signification of words.* p.185
Delegated *appointed.* p.189

Lesbian

Lesbian *crooked.* p.199.
Ethicks *manners.* p.200
Mediocrity *the meane.* p.206
Specificall *the same in kind.* ibidem.
Ens incomplexum *a simple being.* p.222
Specificative *that makes divers kinds.* p. 223
Implicite *unexpressed.* p. 224
Explicite *expressed.* ibidem
Appretiatively *valuablely.* p.238
Compellation *naming or calling.* p.242
Sympathies *the agreements of nature.* } p. 243
Antipathies *the disagreements of nature* }
Appropriation *applying to one.* p. 247
Mentall *in the understanding.* p.248.
Vocall *in word.* ibidem.
Deprecation *to pray against.* p.250
Anthemes *songes.* ibidem.
Impetration *obtaining.* p.251
Apprecation *praying for.* p.252
Celebration *praising.* p.253
Metaphorically *the property of one thing is translated to another.* p.255
Promissory *promising.* ibidem.
Assertory *affirming.* p.257
Candidly *ingenuously.* p.258
Spontaneous *willingly.* p.259
Exorcismes *conjuration.* p.260
Indefinite *unlimited.* ibidem.
Fortuitous *casuall.* ibidem.
Conjecture *guesse.* p.261.
Pertinacious *obstinate.* p.265.

The Table.

Monomachies *Duells.* p.368.
Accurate *perfect.* p.271
Redundancy *abounding.* ibidem.
Detraction *ſlander.* p. 272
Jotaes *tittles.* ibidem.
Subjectively *in this place terminated.* p.275
Objectively *referred by.* ibidem.
Idolothites *things offered to idolls.* p.276
Situation *ſeating.* p.280
Prolepſis or Anticipation } *The declaring of a thing before that ſhall bee done afterward.* p.283.
Polygamy *many mariages.* p.285
Adumbration *ſhadowing.* p. 228
Judiciall *the Lawes for the Common-Wealth.* p.289.
Allegorically *figuratively.* p.295
Conceſſion *granting.* ibidem.
Mechanicall *Handiwork.* p.301.
Diſparity *inequality.* ibidem.
Emendative *correcting.* p.307
Commutative *changing.* ibidem.
Criminall *faulty.* ibidem
Parſimony *ſparing.* p.328
Pedagogy *Child-hood.* 289.
Accommodation *fitting.* p.289

FINIS.

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1 *Peter* 1, 2, *&c.*

Verse 1. *Peter an Apostle of Iesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;*

Verse 2. *Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Iesus Christ: Grace unto you, and peace be multiplyed.*

The Analysis.

THe Scope of this Epistle is to exhort the faithfull to continue stedfast in that grace of God wherein they stood, as it is expresly set downe, chap. 5. vers. 12. But because that grace of God is considered in a two-fold respect; either as it doth put a man into the state of grace, and so it equally belongs unto all the faithfull; or as it doth direct the faithfull in the performing of their duties towards others, according to that speciall condition wherein they are placed: therefore in the first place the Apostle exhorts them to hold fast that grace, because it belongs to the state of the regenerate man: from the beginning of the Epistle to the 13 verse of the 2 chap. and then he commends and perswades them unto that speciall grace, which doth in the first place direct subjects in their obedience towards the Magistrates, to the 18

vers. Servants in obedience towards their Masters, to the end of the chapter. Wives in their subjection to their husbands, from the beginning of the third chapter to the seventh vers. Husbands in their duty towards their wives, vers. 7. Brethren in their duty towards their brethren, vers. 8. The afflicted towards their persecutors, from the 9 vers. to the beginning of the 5 chap. The Elders towards their Churches, from the beginning of the 5 chap. to the 5. vers. The younger towards their elders, at the beginning of the 5. vers. and finally, all both towards others and towards themselves, to the 10 vers. where the whole foregoing exhortation is turned into a short prayer which serves for a forcible conclusion of the whole Epistle.

To the Epistle it selfe there belong two common adjuncts. *An Inscription*, vers. 1, 2. *A Subscription*, in the three last. In the *Inscription* there is contained, according to the usuall manner of Epistles, a holy *salutation*, shewing first, by whom this Epistle was written, secondly, to whom, thirdly, with what minde or affection it was written unto them; which is set forth by that pious wish, wherein he wisheth unto them the greatest good, *Grace and Peace*. In the person writing, and the good wished there are all things the same with those that are spoken of in the second Epistle. But the description of the persons to whom it was written, is something fuller here then there; now they are described, first by their outward condition, *strangers scattered throughout Pontus, Asia, Galatia, Cappadocia*. Secondly, by their inward spirituall condition, which is set forth, 1. by the fundamentall cause of it, *Election*, to wit, of God, 2. by the finall cause, *Sanctification*. 3. by the subservient cause. *Reconciliation*, to wit, *conferred in obedience and sprinkling of the blood of Iesus Christ*: which three causes of our sanctification are set forth by the three persons of the Deity, to whom as to the authors thereof they are distinctly ascribed, Election to God the Father, Sanctification to the holy Spirit, Reconciliation to Jesus Christ. By the *strangers scattered*, to whom this Epistle is chiefly directed, we are to understand the Jewes, together with the other Israelites, who did imbrace the faith. For *Iames*, *Iohn* and *Peter*, discharged their Apostleship amongst the circumcised Israelites,

lites, *Gal.*2 8,9. Therefore as *Iames* doth expresly direct his Epistle to the twelve Tribes scattered, so here also by the same reason, by the strangers scattered we are to understand the twelve Tribes scattered.

By the *foreknowledge of God*, according to which the faithfull are here said to be *elect*, we are to understand election it selfe, as it is in God, *Rom.*8.29. and by election the same act of God, as it is terminated in the faithfull, and put in execution by effectuall vocation.

By sanctification of the Spirit, we are to understand the whole spirituall change of our condition, even unto perfect holinesse and glory, because sanctification is the meanes of salvation unto which we are chosen, 2 *Thess.*2.13.

By obedience and sprinkling of the blood of Christ we are to understand the whole worke of Redemption, together with the application thereof unto justification and reconciliation with God, *Ephes.*1.6.7.

The Doctrines that we may draw from this are these.

Doct. 1. *The beginning and fountaine of all our happinesse and consolation consists in this, that we are the elect of God.*

This is gathered from hence, that the Apostle purposing in this description to make mention of those things that did most of all pertaine to the consolation of the faithfull, puts election in the first place, 1 *Thess.*1.4.

Reason 1. Because all our happinesse comes wholly from God, who is the author and fountaine of all-good: now it comes from him not by the way of nature, but of counsell and free election, and so it proceeds from election it selfe.

2. Because all his speciall blessings which belong unto our salvation, depend upon election, *Ephes.*1.3,4.

Vse. This may serve *to exhort* us to use all diligence to make our election certaine and sure. 2 *Peter* 1.10.

Doct. 2. *There is no other cause or reason to be given of our election unto salvation, but only the good pleasure of God.*

This is drawne from those words: *Elect according to the foreknowledge of God*: for if there were any cause *extra Deum*, out of God, that could possibly be discerned by the eye or sense of man, it is most likely that the Apostle would have

named that, as being more known and discernable; and so more properly belonging to that consolation and congratulation which he proposed to himselfe.

Reason 1. Because the counsels and decrees of God do not depend upon those things that are *extra Deum*, without God, but they depend upon Gods decrees: for the decrees are first, and they last.

2. Because otherwise all the glory of our election and salvation should not wholly be ascribed unto God, and consequently all praise and thanksgiving should not be due unto him alone.

3. Because if our election did depend upon our selves, who are weake and changeable every houre, our election also it selfe would be changeable and uncertaine, and so would afford us no sound consolation.

Use 1. This may serve to *refute* those, that make Gods election to depend upon our faith and perseverance, as a cause or condition requisite.

2. *To exhort* us to acknowledge this wonderfull grace of God towards us, and to give him all the praise and glory of it, both in the inward desires of our hearts, and the joyfull profession of our tongues, and our lives answerable thereunto.

Doct. 3. *True sanctification is a certaine fruit of election.*

This is gathered from these words; *Elect to sanctification*, *Ephes.* 1. 4.

Reason 1. Because sanctification is a certaine effect and signe of the singular love of Christ, *Ephes.* 5. 25, 26. Now this singular love, which hath respect to spirituall blessings, doth nothing differ from election, as touching the thing it selfe.

2. Because sanctification is, as it were, actuall election: for as by the election of God, the heires of salvation are distinguished from others in God himselfe, or in his intention and counsell; so also by regeneration and sanctification are they distinguished from others in themselves. For *to sanctifie*, according to the generall signification of the word, is to set apart to some use.

3. Because sanctification, although it be imperfect, yet it is that salvation and life begun unto which we are elected.

Use 1. This may serve *to refute* those men that make sanctification

fication the common possession of those that are not elect.

2. To comfort all those that are partakers of true sanctification: because thereby they may the more assured of their election.

3. To exhort us to be very carefull to encrease our sanctification.

Doct. 4. *The mediation of Christ, and reconciliation made for us in him, is the only meanes whereby the force of our election is derived unto us, and our sanctification and salvation is propagated.*

This is gathered from those words: *by obedience and sprinkling.*

Reason 1. Because God made Christ our Mediator, neither is there any other name under heaven whereby we may be saved.

2. Because God made him the Mediator of our redemption by vertue of his election: for those whom God elected, he gave unto Christ to be redeemed and saved, *Iohn* 17. 6. *John* 6. 37.

3. Because Christ is the second Adam, the Father, the head of all those that are elected and to be saved: therefore as life naturall was derived unto all men first from Adam, so also from Christ, and in him is all life spirituall communicated unto us.

Vse 1. This may serve *to refute* the Papists and others which have chosen to themselves other meanes and mediators *extra Christum*, besides Christ, and have departed from that way of salvation which the eternall election of God hath prescribed.

2. *To exhort* us to put our whole trust and confidence in Christ alone, and daily to seeke after a neerer and neerer union with him.

Doct. 5. *In that chaine of our salvation, the beginning is from God the Father, the dispensation of it is through his Sonne Iesus Christ, the application of it is through the Holy Ghost.*

This is intimated in that solemne benediction which the Church received from the Apostle.

Reason. Because this order of operation doth best agree with the order of subsisting, which the Scripture attributes to the Divine persons.

Vse 1.

Vse 1. This may serve *to admonish us*, by no meanes to put a sunder those operations which God hath joyned together: Now this they doe, which do either divide Christ from election, or election from Christ, or the election of the Father and Christ from the sanctification of the holy Ghost, promising to themselves salvation, either by vertue of election, or of Christ, when they have not the least part of the sanctification of the holy Ghost.

2. *To comfort* all the true faithfull, which do joyne these things together: because they can want nothing to salvation, which is not abundantly provided for them in that cooperation of God the Father, Sonne, and holy Ghost.

Verse 3. *Blessed be the God and Father of our Lord Iesus Christ, which according to his abundant mercy, hath begotten us againe unto a lively hope, by the resurrection of Iesus Christ from the dead.*

Verse 4. *To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.*

Verse 5. *Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.*

The Analysis.

BEcause the Apostles scope in the generall and former part of this Epistle, was to commend unto the faithfull that true grace of God wherein they stood, therefore he doth first describe that grace, vers. 3, 4, 5.

2. By the effect of it, to wit, *joy*, and *rejoycing*, which redounds unto all the faithfull from the partaking of this grace, from the 6 vers. to the 10.

3. He doth illustrate it and confirme it by that testimony, which the Prophets gave unto this grace, vers. 10, 11, 12.

4. From thence he drawes an exhortation to holinesse answerable to this grace, from the 13 vers. to the end of the first chap. The meanes of which holinesse he shewes to be the religious receiving of the word of God, vers. 1, 2, 3. of the second chapter. The chiefe obj. & of which word he shewes to

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be Christ, from the 4 vers. to the 13. where is the generall end of this institution.

The description, vers. 3, 4 5. of the state of this grace is placed in regeneration or effectuall calling, in these words: *hath begotten us againe*: which regeneration is described, 1. by the principall efficient cause thereof, which is set down to be, *God the Father of our Lord Iesus Christ*. 2. By the impulsive cause thereof, the *mercy of God*, which is described by the quantity of it, *abundant*. 3. By the immediate effect thereof, *a lively hope*: the singular cause whereof is shewed to be *the resurrection of Christ from the dead*. 4. By the remote and last effect thereof, which is laid hold on also, and in some sort possessed by that hope, that is, *salvation and life everlasting*. vers. 4. Betwixt which effect and its cause he affirmes that there is a very certaine connexion, when he saith, that *that inheritance is reserved in heaven for all the regenerate*; and he gives a most certaine reason of his connexion, vers. 5. which he shewes to consists in three things. 1. In the power of God, whereby the regenerate are kept unto salvation. 2. In their faith, whereby they adhere to this power of God. 3. in the eternall degree of God, whereby he hath both provided this salvation for all the regenerate, and appointed a certaine time, wherein to bestow it upon them.

But this description of Gods grace is not simply and barely proposed by the Apostle, but after such a manner as is agreeable to the nature of the thing, that is, with thanksgiving and glorifying of the name of God, in that he hath vouchsafed to bestow so great a grace upon miserable sinners, in that first word, *Blessed be God*.

The Doctrines drawne from this.

Doct. 1. *The state of grace depends upon and flowes from effectuall calling.*

This is gathered from hence, that the Apostle speaking of the grace wherein the faithfull stood, begins with regeneration, by which is understood effectuall calling.

Reason 1. Because by our true calling we have union with Christ the fountaine of all grace.

2. Because in this regeneration there is begotten in us a principle of spirituall life, which is nothing else but the grace

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of God, or the power and gift of grace quickning our soules.

3. Because from this union which we have by being made partakers of spirituall life, there doth certainly and immediately follow a communion with the Father in all spirituall blessings, and consequently a change of our condition from that which before it was, to wit, sinne and death, to that whereunto we are called, grace and life.

Use 1. This may serve *to exhort us* to use all diligence to make our calling sure, because without it we have no entrance to the state of grace.

2. To comfort all those that endeavour to obey Gods call; for all of them have (as it were) the door of Gods grace opened unto them.

Doctr. 2. *God regenerates us, as the Father of our Lord Iesus Christ.*

Reason 1. Because in Christ our Redeemer, and in our redemption performed by him, he laid the foundation of all our restoring to salvation.

2. Because he made Christ that great Shepherd, that should gather his sheepe, that is, the elect into his fold, by effectuall calling and regeneration. *Heb.* 13.20. *Iohn* 10. 16.

3. Because through Christ and his name men are called and regenerated by God, 2 *Cor.* 5. 18, 19, 20.

Use. This may serve to *informe us*, that in all those things that belong unto our salvation, we ought alwayes to looke upon God in Christ, and consequently alwayes to call upon and praise God in Christ. The solemne title, and as it were stile of God, that was used in the celebrating of his name, was not alwayes one and the same from the beginning of the world, but diverse: first, he was called by *Melchizedeck, the most high God, possessour of heaven and earth, Gen.* 14.19. Afterwards by reason of that singular covenant which he made with *Abraham* and his posterity, he began to be called *the God of Abraham, Isaac, and Iacob*: then againe, after that wonderfull deliverance of his people out of Egypt, for the memory of that thing there was added to his title, *The God which brought the children of Israel out of the land of Egypt, out of the house of bondage*: so also in the Prophet, after his deliverance of them from the Babylonish captivity, he was called

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The Lord which brought up his people out of the North country, Ier. 23.7,8. But now under the New Testament, and the Sunne being risen, all his other workes and benefits being obscur'd by the comming of Christ, this title is most congruous and solemne, *God the Father of our Lord Iesus Christ, 2 Cor.* 1.3. *Ephes.* 1.3:

Doct. 3. *A wonderfull great mercy of God appeares in our regeneration.*

Reason 1. Because he frees us from the greatest misery, and makes us partakers of the greatest good.

2. Because he doth this of his meere goodnesse, not only without our deserts, but even contrary to our deserts: when we did not so much as seek or wish for any such benefits to our selves, but were altogether aliens from God, and enemies to him.

Vse 1. This may serve to exhort us to attribute all to the mercy of God alone, and to raise up our minds to the admiration of it.

2. To be heartily affected with these mercies of God, and to be stirred up to glorifie him, *Rom.* 12. 1.

Doct. 4. *Regeneration brings men a lively hope of eternall life.*

Reason 1. Because we are called and regenerated to salvation and eternall glory, 1 *Pet.* 5.10.

2 Because we have the covenant and promise of this thing confirmed to us in our very calling.

Because the Spirit wherewith we are quickned, lifts up our minds, and makes that hope to be lively.

Vse 1. This may serve to exhort us, highly to prize our calling and regeneration.

3 2. To endeavour by all meanes to cherish and increase this hope in our selves, and to take heed that it be not dead or languishing, but lively, quick, and operative.

Doct. 5. *The liveliness of our hope depends upon the resurrection of Iesus Christ from the dead.*

Reason 1. Because by the resurrection of Christ, it appeares that death was subdued & overcome by him, and God was appeased in him; for otherwise, had he beene overcome by death, he would have beene perpetually kept under it.

2. Because Christ rose, as the first fruits of all the regenerate, 1 *Cor.* 15.20. and the first borne from the dead, *Col.* 1. 8. *Apoc.* 1. 5.

Use. This may serve *to exhort us*, for the confirmation and quickning of our hope, to put before our eyes the resurrection of Christ.

Doct. 6. *That salvation which we hope for, is a celestiall and incorruptible inheritance, Vers.* 4.

Reason 1. It comes from God our Father to us his regenerate and adopted sonnes, as worldly inheritances use to come from fathers to their children.

2. Because it is not obtained by buying or any other such like meanes of our owne, but it comes by the will and testament of our heavenly Father. Now as for these reasons, it is rightly called an inheritance; so also in the nature of it it hath this excellency above all other inheritances, that it is celestiall and immortall: In which respect it doth not only excell worldly possessions, but also even that very condition of life which *Adam* had before the fall.

Use 1. This may serve to admonish us, not to suffer our hearts at any time to cleave to the things of this world, or to depend upon them, because our inheritance is not terrestriall, or of this world, but celestiall and incorruptible.

2. *To exhort us* to walke as it becommeth those that are called to so great an inheritance. For this is it which the Apostle meanes, when he usually admonisheth us to walke according to our calling, and when he prayes, that God would enlighten the eyes of our mindes, and grant us to know what is the hope of his calling, & what the riches, *Ephes.* 1. 18. as if that they that did cleerly see this and meditate upon it, could not faulter or faile in any duty.

Doct. 7. *The exceeding great power of God, his fidelity and constancie, doth make this inheritance firme and sure unto us.*

This is gathered out of the 5. verse, and you may see it prov'd, *Eph.* 1. 19.

Reason 1. Because God doth powerfully perform all things, whatsoever hee hath decreed and promised. 2. Because all the whole businesse of our salvation depends upon the omnipotency of God: for the enemies of our salvation, and the difficulties

difficulties of it are so great, that no other power is able to subdue them.

Vse 1. This may serve *to refute* those, that will have our salvation to depend upon the frailty of our will: they deny that God doth powerfully worke in us to salvation, when notwithstanding the Scripture doth expressely affirme it. *Eph.* 1. 19. & 3. 16. 20. 2. *For comfort*; for when wee have such a Keeper as is omnipotent, wee have no cause to feare that any thing present or to come should ever frustrate our hope, or deprive us of our expected salvation. 3. *To exhort us*, to depend upon that power of God by true faith, as it is in the text.

Doct. 8. *These spirituall blessings of God, should never bee mentioned or thought upon by us, without a pious desire to blesse God for them.*

This is gathered from that word *Blessed.* So *Eph.* 1. 3. 12 2 *Cor.* 1. 3.

Vse. This may serve *to reprove* that sluggishnesse and Lukewarmnesse of ours, which is oftentimes so great, that wee are no otherwise affected when we speak, heare, or thinke of these things, then when we are talking of common things: yea, we are scarce so much moved, as we use to be then, when we speak of any worldly profit, which doth delight us.

Verse 6. *Wherein ye greatly rejoyce: though now for a season (if need be) ye are in heavinesse through manifold temptations.*

7 *That the triall of your faith, being much more precious then of Gold that perisheth, though it be tried with fire, might bee found unto praise, and honour, and glory, at the appearing of Iesus Christ.*

8. *Whom having not seene, ye love; in whom, though now ye see him not, yet beleeving ye rejoyce with joy unspeakable and full of glory.*

9. *Receiving the end of your faith, even the salvation of your Soules.*

GRace is here set forth by the effect and adjunct thereof, which he makes to consist in the greatest joy, in those words, *wherein ye rejoyce.* Now this joy is amplified by those

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manifold afflictions and temptations, which usually make men sad rather then joyfull, in the other part of the 6. verse, where the amplification *per discretum axioma*, by a discret axiom, is to be conceived after this manner. Although by reason of manifold afflictions and temptations ye are exceeding heavy, yet so great is the excellency of this grace wherein yee stand, that these afflictions are no hinderance to you, because ye rejoyce in that grace with great joy.

Now that afflictions should not take away spirituall joy from the faithfull, he shewes, first, from the nature of those afflictions, wherewith the faithfull are wont to be vexed. 2. From the nature of that grace, which produceth spirituall joy. The heavinesse of afflictions is diminished. 1. By the adjunct of duration, that they are but *for a season*. 2. By the adjunct of profit, that they bring fruit & utility ; and for no other cause doe they befall them, in these words : *if need be*. 3. By the singular end and use of afflictions, by which also their profit is shewed, to wit, that they serve for the triall of their faith ; which triall of faith is set forth by a similie, and that of a lesser, *the triall of Gold*. 4. By the effect of it, which is *praise, honour and glory at the appearing of Iesus Christ*.

The nature of grace he shewes to be such, as that it can overcome all afflictions : the reason whereof he makes to be this, because it joynes us with Christ, without the helpe of the outward senses, and so both against and above sense, it lifts up the mind to the greatest joy verse 8. of which joy hee declareth first the adjuncts of it, *unspeakable and full of glory*, and afterwards the cause or argument that moves or stirres up such joy in the faithfull, to wit, that by their faith they are made surer of the *salvation of their Souls* ; which is the end and scope of the 9 verse.

The Doctrines drawne hence.

Doct. 1. *Joy and spirituall rejoycing ariseth from the sense and participation of spirituall grace.*

This is gathered from those words: *Wherein ye reioyce*. For *exultatio*, rejoycing is a vehement act of joy, as tis intimated in the end of the 8. verse.

Reason. 1. Because it is the nature of joy, for the mind to delight

delight it selfe with the possession of some solid good: now there is noe good that can be Compared *cum Summo bono.* with that chiefe good and eternall happines; & this we begin to have possession of in having possession of saving grace; and the compleat and full possession of it is laid hold on and made sure by faith and hope; and hence it is that spirituall joy is properly the fruit of hope. *Heb.* 3. 6. *Rom.* 5. 2. Yet notwithstanding this is so to be understood, as that wee must not exclude all those from the stateof grace, which have not this joy sometimes; because this joy depends upon the sence of grace; now sometimes they have not the sence of grace, that are either hindered by ignorance, or some grievous temptation, that they cannot be sensible of that which they have.

Vse. 1. This may serve *to refute* those carnall men, who suppose the practice of religion to bee full of sadnesse and heavinesse, without any joy or delight; when indeed the joy of those men is nothing else but madnesse, *Eccles.* 2. 2. and is changed at length into the greatest sorrow: but true and solid joy is the priviledge of all the godly, because they alone have true cause of joy, and that joy shall never be taken from them.

2. *To exhort us* to raise up our mindes to the exercise of this joy, for thereunto we are called, that we should alwayes rejoyce in the Lord, *Phil.* 4. 4. An example hereof we have in the Eunuch, who went forward in his way with joy, after that by baptisme he was made sure of the grace of God, *Acts* 8.39.

Doct. 2. *Manifold afflictions may well stand with this joy.*

Reason 1. Because although afflictions may make us somewhat heavie, yet that heavinesse is not in the highest degree, that it should wholly possesse and overwhelme our mindes, but it is mitigated and overcome by spirituall joy.

2. Because the afflictions themselves are turned into matter of joy and rejoycing, *Iames* 1.2. *Rom.* 5.3.

Vse. This may serve to admonish us not so much to feare the afflictions of this world, or at any time so to lye downe them, as to cast off all our joy.

Doct. 3. *Afflictions are turned into matter of rejoycing, when there is such use made of them, as that our faith and every grace is stirred up and increased by them.*

This is gathered from the seventh Verse.

Reason 1. Because we make great gaine by the triall of our faith, much more then can be gotten by the triall of gold, as it is in the Text.

2. Because faith by this triall becomes the stronger by reason of afflictions, and doth more firmely expect praise, honour and glory in Christ, as it is in the Text.

Vse. This may serve *to admonish us*, to make it our primary and chiefest care not to faint in our faith and other graces, when we are in the midst of afflictions, as those that have but a temporary faith are wont to do, but to labour to profit by them.

Doct. 4. *This joy doth not depend upon the sight or visible presence of Christ.*

This is gathered from the eighth Verse.

Reason 1. Because faith and hope is properly of those things that are not seene, *Rom.*8.24. *Heb.*11.1. Now this joy ariseth from faith and hope, as it is in the Text.

2. Because we rejoyce either in the actuall possession, or in the certainty of the possession of the things we love. Now Christ having not yet seene we love, as it is in the Text.

Vse. This may serve *to exhort us*, while we live here by faith, so to walke, rejoyce, and live, as if we did behold Christ with our eyes: For blessed are all they which have not seen and yet have beleeved, *Iohn* 20.29.

Doct. 5. *This joy is unspeakable and full of glory.*

Reason. Because both the thing it selfe wherein we rejoyce, and the operation of the Spirit in raising our mindes unto it, is more divine, then can possibly be conceived, much lesse expressed by us.

Vse. 1. This may serve *to admonish us* not to be too curious in the searching after and declaring of those things that are unutterable.

2. *To exhort us* to apply our soules to the sense and exercise of this grace, because they have a divine and glorious nature.

Doct. 6. *By this joy we begin to looke for the end of our faith, even the salvation of our soules.*

Reason. Because this spirituall joy is a glorious beginning

of

of our glory, and so of our salvation through Christ.

Vse. This may serve *to exhort us*, highly to prize this spirituall joy, and by all meanes to be carefull to stirre up and cherish it in our selves.

Verse 10. *Of which salvation the Prophets have enquired and searched diligently, who propheſied of the grace that should come unto you,*

Verse 11. *Searching what, or what manner of time the Spirit of Christ which was in them did signifie, when it testified beforehand the sufferings of Christ, and the glory that should follow.*

Verse 12. *Vnto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospell unto you, with the Holy Ghost sent downe from Heaven, which things the Angels desire to looke into.*

TO confirme and illustrate the grace and salvation, that hath hitherto beene spoken of, the Apostle in these verses brings the testimony of the Prophets; which is set forth, 1. *By* the principall object thereof, which is nothing else but this selfesame salvation and grace, wherein the faithfull Christians now stand, in these words: *of which salvation that should come unto us they propheſied.* 2. *By* the manner how they were imployed about this object; They did it with great care and diligent heed, in these words, *they enquired and searched diligently.* 3. By the singular description of that object whereabout they were imployed, vers. 11. and the manner how. The object, to wit, salvation and grace before spoken of, is described by the efficient cause thereof, namely, the mediation of Christ, consisting of two parts, his humiliation and exaltation at the end of the verse. And the manner how the Prophets are said to have been imployed about this cause of our salvation, consisted in two things: 1. That they did not only desire to know the very thing it selfe, but also the very moment of time wherein it should be reveal'd, in these words, *what, or what manner of time.* 2. That it did not depend

pend upon various and uncertaine conjectures, but they did religiously ask counsell of the Spirit of Christ, that was present with them, as of one that did foreknow and could foretell of all things that should happen, in these words, *the Spirit of Christ which was in them, that testified beforehand, did signifie.*

The testimony it selfe of the Prophets is proposed in the 12 verse, to wit, that this grace and salvation was to be revealed at that very time wherein it appeared, and no other: which testimony of the Prophets is also set forth by the like testimonies of the Apostles and Angels. The similitude that is betwixt the Apostles and the Prophets is shewed herein; that as the Prophets propheſied of these things by the Spirit of Christ, that was in them, that foretold it; so the Apostles declared the same things *by the holy Ghost sent downe from Heaven.* The similitude that is betwixt the Angels and the Prophets is shewed herein; that as the Prophets enquired and searched diligently concerning this salvation; so also the Angels did desire to look into it, all and each of which make very much for the setting forth of this grace.

The Doctrines drawne from hence are these.

Doct. 1. *The chiefe part of the propheſies of all the true Prophets that have beene from the beginning of the world, was concerning the grace and salvation that should come by Iesus Christ our Lord and Saviour.*

This is gathered from the tenth Verse. The like you may see, *Acts* 3.18,20. and 7.52.

Reason 1. Because the salvation of the Church in all ages depended upon Christ: Now it was the office of the Prophets to direct the Church in the seeking of their salvation.

2. All the Prophets were Ministers of Christ, and were led by his Spirit, Verse 11. and therefore ought to seeke his honour.

3. Because after this manner were mens mindes to be prepared by degrees for the receiving of Christ that was to come: for what is said of *Iohn* the *Baptist*, doth in some sort belong unto all the Prophets, that they did prepare the wayes of the Lord.

Use 1. This may serve for *Information*, to confirme and

establish

establish the true faith, not only against the Heathens and Jewes, but also against the Papists themselves, who say that this true doctrine of the grace revealed in Jesus Christ, is a new doctrine, and never heard of before these times; for we acknowledge no other grace, but that which those Prophets alwayes prophesied of from the beginning of the world.

2. *To exhort us*, continually to meditate upon this grace our selves, and as occasion shall serve, to shew it forth unto others, with all freenesse and readinesse of minde: for this doth become us much rather then those, that lived so long before the comming of Christ, and beheld him only afar off.

Doct. 2. *Those ancient Prophets did not only prophesie of this grace, but they did also enquire and search diligently into it.*

This is gathered from the same words.

Reason 1. Because it seem'd unto them, as indeed it is, a very great mystery of godlinesse, 1 *Tim.* 3. 16. therefore they saw that they must use the very utmost of their endeavours, to come to some measure of the knowledge of that which did lye hid therein, both for their owne comfort and the edification of the Church.

2 Because this truth was proposed unto them in a more obscure manner under types and shadowes, so that they could not look into the thing it selfe without great care and labour.

Use 1. This may serve for *information*, hereby we may understand what manner of men the true Prophets of God were heretofore: they did not utter words without sense, or understanding, or care-taking of those things that did lye before them, as the diabolicall Prophets of the Heathens were wont to do in their fury: but they did wholly apply their minds to what they did.

2. *To exhort us* therefore to lay aside all sloth and sluggishnesse, and to use all care and diligence in the enquiring and searching after these divine things: for this industry is much more requisite for us, then it was for them, to whom the holy Ghost did immediately dictate all things.

Doct 3. *The foundation of all this grace and salvation, lies in the humiliation and exaltation of our Lord Iesus Christ.*

This is gathered from the eleventh Verse.

Reason. Because the whole mediation of Christ, whereby

our salvation is procured, is contained in those two parts.

Use 1. This may serve *to exhort us*, alwayes to joyne those two things together, in the seeking of our salvation: for they are in their owne nature so conjoyned, that if they should be separated, our faith and hope would be made altogether void. This is the rock of offence at which the Jewes did, and to this day do stumble, in that they look for outward glory and majesty in their Messias, even without any suffering or humiliation going before.

2. *To exhort* us alwayes in all things to build upon this foundation.

Doct. 4. *Not only the essence it selfe of this mystery is usually enquired after by the godly, but even all the circumstances thereof, as far forth as they may be comprehended.*

This is gathered from those words: *searching what or what manner of time.*

Reason 1. Because in this mysterie there is nothing of so small consequence, as that it may be neglected without losse to our selves.

2. Because love is careful to enquire into al things that pertaine to the thing beloved, though otherwise they may seeme to be very small.

Use. This may serve *to admonish us*, not to think it enough to have some confused knowledge of the common principles of the Gospell, but to exercise our selves to come to a more full and distinct knowledge of every grace of God.

Doct. 5. *All these things were alwayes declared only by the Spirit of Christ that was in the Prophets.*

This is gathered from the eleventh Verse.

Reason. Because as no man knowes the things of man, but the Spirit of man, so no man knowes the things of Christ, but the Spirit of Christ, 1 *Cor.* 2. 11.

Use 1. This may serve for *information*, hereby we may confirme our selves in the truth of Christs divine nature, because the Spirit of God which spake in the Prophets from the beginning, is here expresly called the Spirit of Christ.

2. *To exhort us*, to depend upon Christ, and from his Spirit to seek for all light in searching the Scriptures, and inquiring after divine things.

Doct.

Doct. 6. *Although saving grace was the same, that was in the Church from the beginning of the world, yet notwithstanding great is our prerogative in this grace above the Prophets, and those to whom they propheſied before the comming of Christ.*

This is gathered from the twelfth Verſe, *Not unto themſelves, but unto us they did miniſter.*

Reaſon 1. It is by reaſon of that clearer light which accompanied the comming of the Sunne, and continues from that time.

2. By reaſon of the greater efficacy of the holy Ghoſt, as it is in the text.

3. By reaſon of the larger communication of this grace, which is now extended unto all Nations.

Vſe 1. This may ſerve for to comfort us, becauſe we doe abound in this grace, our hearts ought to be ſtrengthened againſt all terrours.

2. *To exhort us*, that as this grace doth abound, ſo ſhould our thankfulneſſe alſo abound in all practiſe of piety; for he that hath received much, of him is much required.

Doct. 7. *So great is the excellency of the grace and ſalvation offered unto us by Christ, that even the Angels themſelves deſire to looke into it.*

This is gathered out of thoſe words, *which things the Angels deſire to look into.* So 1 *Tim.* 3. 16. you may ſee it proved.

Reaſon. Becauſe there are ſome things in this myſterie, which the Angels themſelves are yet ignorant of, *Matth.* 24. 36. into thoſe things they deſire to look, that they may know them: into other things that they do know they deſire alſo to looke that they may delight themſelves in beholding the glory of God, as it were in a glaſſe.

Vſe. This may ſerve *to admoniſh us*, never to be weary of ſearching into theſe holy myſteries, whether it be in hearing the Word of God in publick, or in reading and meditating upon it in private.

Verse 13. *Wherefore gird up the loynes of your minde, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ:*

Verse 14. *As obedient children, not fashioning your selves according to the former lusts in your ignorance:*

Verse 15. *But as he which hath called you is holy, so be ye holy in all manner of conversation;*

Verse 16. *Because it is written, Be ye holy, for I am holy.*

Verse 17. *And if ye call on the Father, who without respect of persons judgeth according to every mans worke, passe the time of your sojourning here in feare.*

Verse 18. *For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vaine conversation received by tradition from your fathers.*

Verse 19. *But with the precious blood of Christ, as of a Lambe without blemish, and without spot,*

Verse 20. *Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you.*

Verse 21. *Who by him do beleeve in God that raised him up from the dead and gave him glory, that your faith and hope might be in God.*

Verse 22. *Seeing yee have purified your soules in obeying the truth through the Spirit unto unfeined love of the brethren; see that ye love one another with a pure heart, fervently.*

Verse 23. *Being borne againe, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

Verse 24. *For all flesh is as grasse, and all the glory of man as the flower of grasse: the grasse withereth, and the flower thereof falleth away;*

Verse 25. *But the word of the Lord endureth for ever: and this is the word which by the Gospell is preached unto you.*

IN this part of the chapter, there is contein'd an exhortation to persist and goe forward in the grace of God; which is the Scope of the whole Epistle, as was shewed before: Now this duty is described in generall in the 13. verse, and afterwards

wards is set forth, and pressed by divers arguments in the verses following. From the description of the grace before proposed, there is as it were a conclusion drawne, which is inferred by a necessary connexion and consequence from the nature of that grace, as it was before described; which evidently appeares by the conjunction *Wherefore*; and that is the reason why in all the parts of this exhortation, as they are distinctly propounded, there is a singular respect had to some part of the description that went before, wherein the nature of that grace was explained. The duty therefore to which the Apostle doth exhort, is described. First by the cause and principall part thereof; which is *a lively hope*, of which there was mention made before in the third verse. Secondly, By the singular object of this hope, in beholding whereof it should be confirmed and strengthned; which is that grace? that is now in some measure brought unto the faithfull, but shall hereafter be communicated more fully and perfectly; in these words: *Hope for that Grace, which is to be brought unto you at the revelation of Jesus Christ*; which part of the description, is taken from the end of the 7. verse. 3. By the adjunct of constancy and perseverance, which is especially aim'd at in the whole Epistle, as the chiefe scope thereof; in these words: *hope to the end.* 4. There is added also the manner and meanes of performing this duty, when he tells us, that it should be done courageously and readily, with sobriety and watchfulnesse, in these words: *Gird up the loines of your mind, be sober.* This exhortation is set forth and pressed by divers arguments; the first of which is taken from *regeneration* or effectuall calling, whereby all the faithfull are made the Sonnes of God, which reason is taken from the 5. verse, where mention is made of the regeneration of the faithfull, *by the God and Father of our Lord Jesus Christ*: because by this regeneration or calling, the faithfull are translated from the state of sin, into the state of grace: therefore this reason is given in both respects; both that they should renounce their former sinnes, verse 14. and that they should conforme themselves to the holinesse of that calling, wherewith they are called, verse 15. *Which* is urged and enforced by a double argument: the first is taken from

the likenesse, that ought to be betwixt the person calling and the persons called, as the *Scripture* it selfe in the old *Test.* witnesseth, verse 15. 16. The second is taken from the severity of Gods judgement, which they can by no meanes escape, that call God their Father, and yet dishonour his name, verse 17. The second argument of the exhortation, is taken from *redemption*, and the meanes and end thereof, verse 18. 19. Of which there was mention made before at the end of verse 3. and verse 11. Because the consideration of this redemption obtained by Jesus Christ, and of Christ himselfe, is very necessary and effectuall to admonish, and stir up the faithfull, to take care of their duty: therefore the Apostle stayes a while upon the description of Christ, as he was from all eternity fore-ordained to performe the office of a mediatour, at the beginning of the 20. verse, and as he was manifest in time, verse 20. 21. which is taken from verse 11. 12.

The third argument is taken from *sanctification*, as it flowes from the regeneration of the spirit, and from the word of God, which are the proper causes thereof, verse 22. 3. 4. 5. whereby the way that part of Christian duty is commended, that hath respect to the mutuall love of the faithfull amongst themselves, verse 22. because all the faithfull by regeneration, are made partakers of the same spirituall life; but yet the chiefest argument, whereby we are exhorted to constancy in that and every other grace, is taken from the incorruptible nature of the word, whereby we are regenerated, and consequently of regeneration it selfe; which is set forth by a comparison of things that are unlike it. Verse 23, 24, 25.

The DOCTRINES arising herence are these.

Doct. 1. *The Consideration of the grace of God, that is brought unto us in Christ, should stir us up to the practice of Piety.*

This is gathered from the connexion, which is intimated in that particle, *Wherefore*, verse 13.

Reas. 1. Because the end of Grace is to free us from sin, and to make us conformable to the image of God, *Luc.* 1. 74. 75. 2. Because by that meanes it is very fitting for us, to teach and further us in that practice. *Tit.* 2. 11. 12. 3. Because

cause it cannot be truly learned by us, unlesse it worke this in us, *Eph.* 4.20.1,2.3,4.

Vse 1. This may serve *to condemne* those that turne the grace of God into wantonnes *Gal.* 5.13.2. *To exhort* us to use all care to make this grace effectuall in our hearts, that it may bring forth great fruits of Piety.

Doct. 2. *The foundation of sound holinesse is firmely to hope for that grace that shall be revealed at the comming of Iesus Christ our Lord.*

This is gathered from the 13. verse. So *Phil.*3.20. *Tit.* 2.13.

Reas. 1. Because this hope is the perfection of that wherein our spirituall life doth consist. 2. Because this expectation represents the reward unto us, by contemplating, whereupon we are made unmoveable and abounding in the worke of the Lord. 1. Cor. 15. 58. Heb. 6. 11. 3. *Because* this hope begets patience, whereby with strong consolation it doth overcome all the difficulties, that are wont to befall men in the course of Godlinesse. *Heb.* 6.12.18.19.

Vse. This may serve *to exhort* us, to have a care to lay this foundation very sure in our hearts, and daily to confirme it more and more.

Doct. 3. *To keepe this hope firme and lively, we should couragiously gird upour selves that we might be prepared, and ready to performe all those things that tend thereunto.*

This is gathered from those words : *gird up the loines of your mind* ;for this is it, that is signified by the habit of a man, that hath his loines girt in Scripture, that he is prepared and ready to performe his duty. *Luc.* 12.35.

Reas. 1. *Because* the difficulty to retaine this hope is very great, in so much, that it cannot be kept without earnest endeavour. 2. *Because* in spirituall duties our loines are too slack, that is, the sloth of sin, and infirmity hath taken hold of all our faculties. *Heb.* 12. 12.

Vse. This may serve *to admonish* us, by no meanes to yeeld to the sloth and sluggishnesse of our corrupt nature, but to strive against it as much as we can, and laying aside every weight, and the sloth that doth beset us, to runne the race that is set before us, *Heb.* 12. 1.

Doct. 4. *Sobriety in the use of the things of this life, doth very*

very much conduce to the furtherance of this endeavour.

This is gathered from this word, *Be sober* and hope.

Reas. Because the love and immoderate use of the things of this world, doth so burden the soule, and glue it to the earth, that it cannot lift up it selfe to seeke after heavenly things.

Vse. This may serve *to admonish us*, not to addict our minds to any worldly thing, but here to use this world, and not abuse it. 1 *Cor.* 7. 31.

Doct. V. *The state of adoption, whereby we are made the sonnes of God, should stir us up to the practise of holinesse.*

S. 14.

This is gathered from these words: *As obedient Children.*

Reas. 1. Because Children should beare the image of their Father: Now the image of God consists in holinesse and righteousnesse. 2. Because it is the duty of Children, readily and of their owne accord to apply themselves to the will of their Father. Now the will of God is our sanctification. 1 *Thes.* 4. 3. this is it that is intimated in that title, where the faithfull are called *obedient Children.*

Vse. 1. This may serve *to condemne* those, that with the wicked Jewes say, they are the Children of Abraham and of God, when notwithstanding, they doe the workes of the Devill, *Iohn* 8. 41. 2. 4. 1 *Iohn* 3. 8. 10. 2. *To exhort us*, in all things to make it appeare, that we are the true sonnes of God, by obedience unto his will, and our practise of holinesse: for unlesse we beare the chastisements of the Lord, that by them we may be made partakers of his holinesse, hereby we shew that we are bastards, and not true sonnes. *Heb.* 12. 8. 10.

Doct. 6. *This filiall obedience, and the fashioning of our selves according to the former lusts of our sins, cannot stand together.*

This is gathered from the opposition, that is made betwixt these two, verse 14. where the one being affirmed, that we are obedient Children, the other is denyed, that we should not fashion our selves according to our lusts.

Reas. 1. Because they, which by regeneration are made the Children of God, are new creatures, have a new nature and new affections, so that they have wholy renounced their former nature and affections: and for this very cause they are called in the Text, *Former lusts*, or, *which were before.*

2. Be-

2. Because the former lusts of sinne do wholly withdraw us from the will of God, which we ought to obey.

3. Because the former lusts of sinne are such, that all that are come to the knowledge of the truth, may be asham'd of them; this is intimated in the Text, where they are called *lusts which were in our ignorance:* because they cannot endure the light.

Vse 1. This may serve *to condemne* those, that professe themselves the children of God, and call upon God as their Father, & yet follow the same course of life that the children of this world do.

2. *To exhort us*, not to conforme our selves to this world, *Rom.* 12. 2. where there is a reason also given of this exhortation, in the 1 Verse, because if we do this we cannot present our selves to God as a living sacrifice, acceptable unto him. So 2 *Tim.* 2. 19.

Doct. 7. *The calling of the faithfull doth necessarily require holinesse in them.*

This is gathered from Verse 15, 16. v. v. 15, 16.

Reason 1. Because holinesse is one of the chiefe ends of this calling, therefore it is usually called in the Scriptures a holy calling, 2 *Tim.* 1. 9.

2. Because God which calleth us is most holy, and he cals us to have communion with him in holinesse, as it is in the Text.

3. Because the calling it selfe is in its own nature a setting of a man apart from the common and corrupt use of the world to a sacred use; and therefore it is a consecration or dedication of men unto holinesse.

Vse 1. This may serve *to rebuke and condemne those*, that seek for nothing by their Christian calling, but justification and blisse, and in the meane time altogether neglect the care to live holily.

2. *To exhort us*, in all our conversation to endeavour to be holy, as it is in the Text; *Be ye holy in all manner of conversation*; that is, so walke, as it becommeth the calling, wherewith ye are called.

Doct. 8. *The severity of Gods judgement should stirre us up to the practise of piety.*

1. v. 17

This is gathered from Verse 17.

Reason 1. Because God in executing his judgements is no respecter of persons, as it is in the Text. Now the name and profession of the faith, is nothing else, but the person of the Christian; as circumcision and the profession of the law, was the person of the Iew: Such a profession therefore without sound holinesse cannot stand before Gods Tribunall.

2. Because God doth in some sort more severely require holinesse of those that by their calling draw neere unto God, & call him Father, as it is in the Text, then he doth of others, *Levit.* 10 3. *I will be sanctified in them that come nigh me.*

Vse. This may serve *to admonish us* not to cosen our selves in relying wholly upon the outward profession of faith, but to appeare before God alwayes with feare and reverence, as it is in the Text: because our God is a consuming fire, *Heb.* 12. 29.

1. 18, 19.

Doct. 9. *The consideration of our redemption should be a strong argument to stir up in our hearts a desire of holinesse.*

Reason 1. Because we are redeemed from all our vaine conversation, although it be commended unto us by the use and tradition of our Fathers, Vers. 18. Therefore for a man to follow such fashions, after that he is come to the knowledge of redemption, is nothing else, but to oppose himselfe against his owne redemption, and as much as in him lies, to make it void and of none effect.

2. Because by this redemption we are bought to be the servants of God, 1 *Cor.* 6. 20. & 7. 23. So that we ought no longer to serve sinne, nor the world, nor to live according to our owne will and pleasure, but according to the will of God and our Redeemer.

3. Because the price wherewith we are redeemed, is of so great worth, that it doth farre surpasse all the most precious things of this world: therefore there ought to be made an excellent use thereof; and yet notwithstanding only those that endeavour to be holy, make any esteeme of it, Vers. 18, 19.

Vse 1. This may serve *to condemne* those that by their life dishonour Christ, and put their Redeemer to an open shame, *Heb.* 6, 6. they doe as it were tread under foot his blood, that was the price of our redemption, and count it an unholy thing *Heb.* 10. 29.

2. *To*

2. *To exhort us*, as often as we think of our redemption, (which we ought to do very oft,) so often should we thinke that there are as it were coales of fire heaped upon our heads, wherewith we should be inflamed to this holinesse. Cap. I.

Doct. 10. *That we may gaine profit and benefit by the consideration of our redemption, we should diligently meditate upon Christs predestination, his incarnation, humiliation, and glorification.*

This is gathered from Verse 20, 21. V. 20. 21.

Reason 1. Because by this meanes alone is the breadth, and length, and depth, and height of Gods love in Christ made manifest, *Ephes.* 3. 18.

2. Because by this meanes alone doe we come to know, what a great worke, and of how great difficulty it was, to deliver men from their sinnes.

3. Because by this also we may easily gather, how fit and just it is, that we should live unto God and Christ in all holinesse, which is the scope of this Text.

Use. This may serve *to admonish* us not to passe over this mysterie slightly in our thoughts and meditations, but to continue in contemplation thereupon, that so we may, as it were, suck therehence the juice of true godlinesse.

Doct. 11. *The proper and immediate use of all our contemplation upon Christ, and our redemption obtained by him, is, to confirme our faith and hope in God.*

This is gathered from Verse 21, at the end.

Reason 1. Because the end of Christs mediation is, that through him we should believe in God, as it is here affirmed.

2. Because Christ left us an example of putting our faith and hope in God; for he in his way perfectly performed it, and by that meanes attained the highest glory.

3. Because for our sakes and for our good was that glory given unto Christ, which our faith and hope look and seeke after.

Use. This may serve *to exhort us*, alwayes to look unto Iesus Christ the author and finisher of our faith, *Heb.* 12. 2. and by looking unto him to quicken our faith and hope.

Doct. 12. *The calling of the faithfull hath the purification of the soule joyned with it.*

L. 22.

This is gathered from the beginning of the 22 Verse. So 2 *Pet.* 2.20. Hence it is that the washing of baptisme represents that grace which is given in their calling: Now this purification and washing, which is communicated in their calling, and signified by baptisme, is not by justification only, which consists in the imputing thereof unto remission of sinnes, but also by sanctification and the reall cleansing of the soule, 1 *Cor.*6.11. *Tit.*3 5. And this sanctification is chiefly referred to the soule as to its proper object.

Reason 1. Because outward purification and sanctification is nothing worth at all, if it be divided from the inward: for this was the hypocrisie of the Scribes and Pharisees, that are said to have made clean the outside of the cup and of the platter, when within they were full of extortion and excesse, *Matth.*23.15.

2. Because the operation of the Spirit begins at the soule, and from the soule is derived to the outward man: for as all pollution proceeds first out of the heart, *Matth.*15.19. so also purification.

3. Because if the soule be once purified within, outward purity will follow of its owne accord, *Matth.*23 26

4. Because this purity doth more properly consist in the affection & intention of the soule, then in the outward practise; for the same outward works may be done by impure men; but the faithfull differ from all impure hypocrites by their inward dispositions and affections.

5. Because the faithfull themselves are oftentimes sustained and receive comfort by the purity which they have within in their will and purpose, though they cannot produce it into act according to their desire, *Rom.*7.21,25.

Use 1. This may serve to condemne those that are whited over with the name of Christians, but never look after the purity of their soules: and therefore they may be rightly called whited wals, *Acts*,23.7. and whited Sepulchres, *Mat.*23.27.

2. *To exhort us* to use the utmost of our endeavours to purifie our souls, that they may be made the temples of the holy Ghost.

Doct. 13. *This purification is wrought by the hearing of the word, & the effectuall operation of the holy Ghost by the word.*

This

This is gathered from these words: *in obeying the truth through the Spirit.* Where the word of God, especially of the Gospell, is called the truth, partly for that excellency of truth that it hath above all other sayings or writings, and partly because by vertue of the truth or faithfulnesse of those promises which are contained in the word, this purification is wrought, together with all those spirituall blessings that pertaine to the consolation and salvation of the faithfull. Ch. I. v. 22.

Reason 1. Because the word together with the Spirit doth reveale unto us that true purity which is pleasing and acceptable to God, whereof we are ignorant.

2. Because the word together with the Spirit is the oracle or power of God unto salvation, and consequently is able to beget every grace in us.

3. Because faith purifies the hearts of the faithfull, *Acts* 15. 9. and faith comes by hearing of the word, *Rom.* 10. 17.

Vse 1. This may serve *to refute* the heresies of those, which either hold that there is such power in the strength of nature, that men may sanctifie themselves at their own free will and pleasure, or, which comes all to one, maintaine that the outward preaching of the word is sufficient without the powerfull operation of the Spirit.

2. *To exhort us*, first, to hearken diligently unto the word of God; secondly, not to rest our selves satisfied in the bare letter of the word but alwayes to crave the grace of God and the operation of his Spirit: thirdly, in the use of the word through the Spirit to seek the purification of our soules.

Doct. 14. *The effect and signe of a purified soule, is a pure, sincere, and fervent love of the faithfull, as of brethren.*

This is gathered from these words: *unto love of the brethren.*

Reason 1 Because hatred, envie, wrath, strife, enmities, and such like affections, especially, when they reflect upon the good, are some of those filthy pollutions of the flesh, from which the soule of the faithfull is purified, *Gal.* 5. 19. 20.

2. Because the purification of our soules makes us to love purity in others, and no man can take delight in the purity of others, unlesse he be in some measure purified himselfe.

3. Because in the mutuall love of the faithfull divers operations

Ac. 2. v. 22. rations are exercised, to the performing whereof, their soules are in a speciall manner purified and sanctified, as doing good, bearing with infirmities, edification of the Church, and glorifying the name of the Lord.

Vse 1. This may serve *to condemne* those, that shew themselves great enemies to godly men: they may rightly be called Cainites, for they have gone in the way of *Cain*, with those to whom the woe is denounced by *Iude*. Verse 12.

2. *To exhort us* by all meanes to endeavour to gaine this brotherly love of the godly: wherein there is required, First, sincerity, that it should be without hypocrisie or simulation, so that it shold not be *in words* or *in shew*, as the Apostle speaks, but *in heart*. Secondly, that it should be not only from the heart, but from a pure heart; because there is a kinde of love that is in some sort sincere, but yet it is impure, whiles that it doth either neglect the chiefest good or else useth such means to procure some good as are contrary thereunto: as if a man to deliver his brother from danger, should perswade him to deny the truth, or to dissemble. Thirdly, That it should be fervent, because the affection ought to be set in the highest degree upon those objects, where there is found to be the chiefest reason to stirre it up.

1. 23. Doct. 15. *Regeneration, that is common to all the faithfull, is a strong argument to provoke them to love one another.*

This is gathered from the end of verse 22. and the beginning of the 23. where this reason is given, why they should love one another, because they are borne againe.

Reas. Because by this regeneration all the faithfull are brethren, begotten by the same Father, of the same blood, and partakers of the same spirit.

Vse. This may serve *to exhort us*, to be mindfull all this argument, and to give it roome and power in our hearts, so that we may upon occasion say as *Abraham* did, *Gen.* 13. 8. *Let there be no strife betweene me and thee; for we are brethren:* and to admonish others also in those words of *Moses Act.* 7. 26. *Sirs, Ye are brethren: Why doe ye wrong one another?*

Doct. 16. *The word of God is the incorruptible seed or principle of this regeneration.*

This is gathered from the 23. verse,

Reas. 1.

Reas. 1. Because it is the word of God, (as it is in the Text;) which liveth and abideth for ever; whose nature it resembleth in this, that the operation thereof is not momentany or temporary, but it abideth for ever. 2. Because to speake properly, it is the word of eternall life, *John* 6. 68. for the end and use thereof is, to bring men to eternall life. 3. Because where it is once truly received, it never faileth. *John* 4. 14. ch. 1. 23.

Use. 1. This may serve *to refute* the errour of those, which hold that they that are truly regenerated, usually fall away from the grace of God, and so are borne againe and againe, after they have beene regenerate: This is contrary, not only to the promise and covenant of God, that he will keepe the faithfull, that they shall not depart from him *Ier.* 32. 40 and to that comfort which Christ gives his members, that no man shall pluck them out of his hand, *John* 10. 28. But also to the operation of the spirit in the hearts of the faithfull, and to the nature of the life it selfe, that is communicated unto them, which is incorruptible and eternall, as it is in the Text.

2. To *comfort us* against all those feares and terrours, that may arise from the consideration of our own infirmities; for although of our selves we are continually falling to corruption, yet there is something borne in us, if we be truly faithfull, which is incorruptible and shall abide unto eternall life.

3. To *exhort us* to carry our selves answerable in all Christian duties, that is, to be constant and incorruptible in performing them: and this is it at which the Apostle doth especially aime at in this place, when he stirres up the faithfull to a fervent and constant love one of another, by this argument, because they are borne againe by the incorruptible word.

Doct 17. *The condition wherein the faithfull are put by this incorruptible regeneration of the word, is farre more excellent then all the glory of this world.*

This is gathered from verse 24, 25. where there is a comparison made betwixt. flesh, grasse, the flower of grasse, and the glory of man, on the one side, and the word of God on the other; not as the word is considered in it selfe, but as it is received by the faithfull, and translates them into the kingdome of God.

Reason

Reason. Because as it is in the text, there is nothing in all the world but vanity, that quickly falleth away: whereas the word of God endureth for ever.

Vse 1. This may serve *to exhort us* to make more precious account of the word of God and of his kingdome, then of all the world, and that not only in respect of our selves, but of others also; as the Apostle doth in this place extoll the word of God and the condition of the regenerate above all the things of the world, that by this consideration among others he might move the faithfull to esteeme of others, that are regenerate more highly, and to love them more fervently, then all the things of the world.

2. To comfort us, in that God of his bounty and grace hath advanced us to such a dignity.

Doct. 18. *We ought to have a singular respect unto this dignity and excellency in the word of God, as it is preached unto us by the Gospell.*

This is gathered from the 22 verse at the end.

Reason 1. Because the same word of God is preached unto us, that is so much commended by the Prophets, Apostles, and by Christ himselfe, as it is in the Text, *this is that word.*

2. Because it makes much unto our salvation, as it is preached unto us.

Vse. This may serve *to admonish us*, not to satisfie our selves with some generall esteeme of the word, as many are wont to doe, that are weary of the word that is preached unto them, and loathing it do reject it; but religiously and reverently to receive the word that is preached unto us, as the eternall word of God.

Chapter II.

Chapter II.

Verse 1. *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evill speakings,*
Verse 2. *As new borne babes, desire the sincere milke of the word, that ye may grow thereby.*
Verse 3. *If so be ye have tasted that the Lord is gracious.*
Verse 4. *To whom comming as unto a living stone, disallowed indeed of men, but chosen of God, and precious,*
Verse 5. *Ye also as lively stones are built up a spirituall house, an holy Priesthood, to offer up spirituall sacrifice, acceptable to God by Iesus Christ.*
Verse 6. *Wherefore it is contained in the Scripture, Behold, I lay in Sion a chiefe corner stone, elect, precious, and he that beleeveth on him shall not be confounded.*
Verse 7. *Vnto you therefore which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,*
Verse 8. *And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they are appointed.*
Verse 9. *But ye are a chosen generation, a royall Priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darknesse into his marvellous light:*
Verse 10. *Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.*

THe same exhortation that the Apostle had before proposed, he doth here againe repeat and presse, and that not simply and barely, but by that principle and meanes, whereof there may and ought to be very good use made. For by occasion of those things, which he had lately spoken of the word of God, he stirre up all the

faithfull to the right use of this word, by whose helpe they might persist and grow in that grace, wherein they stood. The occasion and connexion of this exhortation with the words going before is intimated in that phrase or particle, *Wherefore*. The exhortation it selfe is to a desire or love of the word of God, which he had before commended, verse 2. Which exhortation he doth so lay downe, that in the first place he shewes, that the vices which are contrary to this duty, must be laid aside, and taken heed of which are five: *malice, guile, hypocrisies, envies, evill-speakings*, verse 1. And in the second place he gives reasons agreeable thereunto, to stirre us up unto this duty, (to wit, a desire of the word.) The first reason is taken, from the use or effect of this word in respect of them, that it makes much for the edification of the faithfull: and this Use is allegorically set forth, verse 2. where the regenerate faithfull are compared to infants newly borne, and the word to sincere milke; and the edification which is made by the word, is compared to that action, which infants obtaine by the use of wholesome milke. The second reason is taken, by a continuation of the same allegory, from the object of the word, which he proposed to be tasted, and that is God himselfe and our Saviour Jesus Christ: whose perfection and fitnesse for edification is declared Verse 3 where he is said to be *gracious*: and is confirmed also by the experience and testimony of all the faithfull, who are said to have *tasted* this graciousnesse, *ibid. if so be yee have tasted that the Lord is gracious*.

In the explication of this affection that ought to be set upon our Lord Jesus Christ, as the primary object of this word, the Apostle continues from Verse 4 to the 11. Where in the first place the affection and duty it selfe of comming unto Christ, and adhering unto him by faith, is proposed, verse 4. *To whom comming*. And then the reason of this duty is allegorically declared, to wit, that Christ is the foundation of the spirituall building that liveth for ever, *ibid. as unto a living stone*; and the faithfull are the parts of the building, or of the spirituall house that is to be built upon this foundation, at the beginning of verse 5. And he doth further illustrate both parts of this reason. The first, concerning the foundation or

subject

subject, he doth declare by divers arguments; when he saith that it was disallowed of men, but yet chosen of God, and precious, verse 4. The second, concerning the parts of the building that are joyned to it, he doth illustrate & urge from the effects, which are allegorically also set forth, to wit, that by this comming unto Christ, as unto the foundation, the faithfull are not only made a spirituall house, as the temple wherein sacrifices acceptable to God are offered up, but they shall also be the Priests that shall offer up spirituall sacrifices, acceptable to God through Iesus Christ, verse 5. This that hath beene spoken of the saving effect of Christ, as our Saviour; which redounds unto all the faithfull, the Apostle doth confirme by the testimony of Scripture, verse 6. Which testimony he doth explaine and apply by the contrary affections and manners, how contrary sorts of men carry themselves towards Christ, that is, the believers, and the unbelievers: To the believers Christ is said to be precious, verse 7. at the beginning, because they put their whole trust and confidence in Christ, and consequently give him the honour of the true Messias and Saviour: but to the unbelievers he is a stone of stumbling, and a rock of offence, verse 7,8. Because being offended at his humility they do not receive him as their Saviour: whose infidelity he doth illustrate by the antecedent decree of God, whereby it was ordained, verse 8. at the end. *Whereunto also they are appointed.* As on the contrary the condition of the faithfull is illustrated. First, by the secret election of God, that was the cause thereof, verse 9. at the beginning. Secondly, by the dignity which they obtaine by faith by vertue of this election, to wit, that they are *a royall Priesthood, an holy nation, Gods peculiar people.* Thirdly, by the end and use of this dignity to which they are called, which is, to shew forth the praise of God, verse 9. at the end. Fourthly, by comparing the state that is unlike it, wherein they were before their calling, to this state of excellency and dignity whereinto they are now put by their calling unto faith in Christ, verse 10.

The Doctrines arising from hence are these.

Doct. 1. *The right use of the word of God is the proper meanes to increase grace.*

This is gathered from the connexion of this exhortation with that which went before. For when the Apostle had before exhorted to constancy in grace, and to obedience, in holinesse, and to brotherly love; by a reason also taken in the last place from the worde of God, whereby as of incorruptible seed all the faithfull are regenerated, here in the beginning of this Chapter. he commends unto us the right use of that word, as the proper and only meanes to perfect all those things.

Reas. 1. *B*ecause the word is the instrument chosen by God and sanctified to that use. 1 *Cor.* 1.21.2. *B*ecause the word, especially of the Gospell, is the ministration of the Spirit, who is the authour and finisher of every grace. 2 *Cor.* 3. 6. 8. 3. *B*ecause the word shewes us the good and perfect will of God. *Rom.* 12. 2.

4. *B*ecause it furnisheth a man unto every good worke. 2. *Tim.* 3. 17.

Vse. 1. This may serve *to refute* some fanatick hereticks, that neglect the word of God and looke for immediate revelations, and dreame of a greater perfection then is contained in the word.

2. *To exhort us,* to give diligent heed unto the word of God in all things, untill we come to the end of perfection in heaven. 2. *Pet.* 1. 19.

Doct. 2. *If we meane to use the word of God aright, wee must have our minds ready and willing to lay aside all those vices that are contrary to the power of the word.*

This is gathered from the 1. verse. Where five remarkeable vices are propounded, to be laid aside, denyed, and mortified, before the word can have its due effect in our hearts.

Reas. 1. Because as the matter, if it be not fitly prepared, cannot receive the forme; neither can the field, if it be not manured, cherish the seed to bring forth fruit: So neither can the heart of man, if it be not subdued by repentance, receive the word of God with profit. 2. Because such a purpose to forsake all that is contrary to the word of God, is the first beginning of that saving operation, which the word of God doth make, whersoever it begins to be received, and whereby it makes way for it selfe, to perfect all operations.

Vse. 1.

Vse. 1. This may serve *to condemne* those, that will be hearers of the word of God, but so, that they will not forsake their accustomed sinnes. 2. *To admonish us*, not to take this thought and purpose into our minds in the generall, and once only at our first conversion; but upon all occasions, seriously to renew this purpose, especially when we prepare our selves to heare the word of God.

Doct. 3. *We must lay aside these vices not in part only, but wholly.*

This is gathered from the word, *all.*

Reas. 1. Because repentance is not true and unfained, unlesse it abhor the very nature of sinne; it must with one and the same kind of hatred hate all kind of sinne. 2. Because a man may easily deceive himselfe, whiles he thinks that he hath laid aside some vice, if he doth not detest all appearance of it, what Specious shew soever it may seeme to have.

Vse This may serve *to instruct* us seriously to examine our hearts, least through some deceitfulnesse thereof, there should lurke some vice, whereof we thinke our selves to be free.

Doct. 4. *We should have a singular care to lay aside those vices, that are contrary to those duties, to which we are in a speciall manner called; and to that disposition, which is especially required in Christians, that they may profit by the word of God.*

This is gathered herence, that the Apostle, when in the last place, he had exhorted unto unfained love of the brethren at the 21. verse of the former Chapter, doth here marke out those vices, that are most of all contrary to this love; & when he would commend the simplicitie of infants, as a disposition requisite to receive the word of God with profit, he casts aside those vices which are directly opposed to that simplicity.

Doct. 5. *To make a good use of the word, besides the laying aside of those evill affections, that we spake of before, it is required that we should stirre up that good affection in our hearts, which is called appetite or desire.*

This is gathered from the 2. verse. Now this desire is expressed in other places of the Scripture, by a spirituall hunger and thirst. *Isai.* 55. 1. *Apoc.* 21. 6. And the degree thereof is set downe, that it should be the highest. *Psal.* 119. 20. 81. 82. Which containes in it, 1. a high esteeme of Gods word. *Psal.*

119. 2. 2. An earnest endeavour, answerable thereunto, to use it and enjoy it. *Iohn* 6. 27. 3. A delight, whereby we are well pleased in the sweetnesse thereof, *Psal.* 119. 103.

Reas. 1. Because the word is absolutely necessary for us; without it we cannot live; for it is our milk or spirituall food, as it is in the text, 2. Because we alwayes want something that may begotten: this is also signified in the text, when we are called new borne babes; whereby it is intimated that our imperfection is so great, that by reason of it, we should earnestly desire the helpe of the word. 3. Because the excellency and perfection of the word is so great, that it should of it selfe delight us, though we stood in no need of it our selves; this is also intimated in the text, when there is mention made of the sincerity of the word, and of the goodnesse of God that appeares therein.

Vse. 1. This may serve to condemne that satiety and loathing of the word, that appeares too evidently in too too many.

2. *To admonish us*, not to suffer our affections to be taken up with the things of this world, thereby to lessen that desire, which we should have to the word of God. 3. *To exhort us*, to use the utmost of our endeavours to stir up and increase these pious affections in our selve.

Doct. 6. *This affection and desire that wee ought to have to Gods word, should have respect to the sincerity thereof.*

This is gathered from that, *desire the sincere milke of the word*: that is, the nature it selfe of the word and of the things proposed therein, as they are pure, and afford nourishment fit for our Soules.

Reas. 1. Because otherwise we doe not desire the word, as it is the word of life, or the bread of life, or the milke of life, as it is in the text, but as we doe apprehend it under some carnall shew. 2. Because this desire alone proceeds from spirituall life, which seekes after that in the word that tends unto life, which is intimated also in the text by the similitude of infants, that naturally desire their mothers milke.

Vse. 1. This may serve *to reprove those* ministers that falsifie the word of God by their owne mixtures and devices, and obtrude upon him an adulterate word, in stead of the simple and

and sincere word. 2. *To admonish* the hearers not to suffer their affections to be carried either towards the person of the speaker, or towards the manner of his speaking, much lesse towards those strange forgings which many use in their speaking, but sincerely to seeke for the sincerity of the word.

3. *To exhort us*, highly to prize this sincerity of the word, and to endeavour all that we can to preserve it as well in our selves as in the Church.

Doct. 7. *Then and not before, doe we use the sincere word of God aright, when we grow thereby.*

This is gathered from these words: *that ye may grow thereby.* This is signified in all those places of Scripture, where the end of the word is made to be the edification of the faithfull: for *to edifie* is to promote the structure of the edifice, to a greater perfection, after that the foundation is already laid. This is expressed also *Eph.* 4. 16.

Reas. 1. Because we are imperfect, like as infants that are newly borne: now we are perfected when the word of God dwells richly in us, *Coll.* 3. 16. 2. Because the word it selfe in its owne nature alwayes tends and leads to perfection: for it is the perfect will of God, *Rom.* 12. 2.

Use. 1. This may serve *to reprove* those, who, when for the time they ought to be teachers doe yet remaine unskilfull and infants, *Heb.* 5. 12. 13. 2. *To admonish us*, never so to rest satisfied with that which we have attained, as if there were nothing more to be gotten; for although we have all other things, yet it is required that we should increase more and more in it, 1. *Thes.* 4. 1. 10. 3. *To informe us*, hereby we may understand, that the word of God is necessarily to be used, not only by the ignorant and unskilfull, but also by all those that doe yet want some thing, and doe desire to increase that which they have. 4. *To instruct us*, to examine our selves by this marke whether we use the word of God aright or no?

Doct. 8. *In the Gospell there appeares such graciousnesse and goodnesse of God, that it stirres up all the faithfull, to an earnest desire thereof.*

This is gathered from the 3. verse, *that the Lord is gracious*: Where by *God* we are to understand Christ, as it appeares by the following words: by *graciousnesse* we are to understand

that

that grace which is revealed in the Gospell, as it evidently appeares by the connexion of this verse, with that which went before. *So* Tit. 3. 4.

Reas. 1. Because this glorious grace of God, which brings salvation unto men by Christ, is the subject matter and argument of the Gospell.

2. Because God bestowes this grace upon us, being altogether unworthy of it, enemies to him, and seeking no such thing of him: for after such a manner is this grace bestowed upon us, as that from the beginning to the end, the whole businesse depends upon the meere goodnesse of God.

Vse. 1. This may serve *to informe us*, to judge of the quality and quantity of the goodnesse and graciousnesse of Christ, no other way but by the word of the Gospell; for we must not imagine, as many use to doe, that through the graciousnesse of God, it shall be well with us, though we continue in our sinnes without repentance and turning to God: no such graciousnesse is revealed in the Gospell. 2. *To instruct us*, alwayes to admire the riches and bounty of Christs grace, that is revealed in the Gospell. 3. *To* exhort us, earnestly to desire, to take delight, and to rejoyce in hearing and meditating upon Gods word. *Psal.* 27. 4. & 65 4. & 119. 103. in this respect is the use of the word of the Gospell compared to the banquet of a King, wherein all things are full of Sweetnesse and delight. *Luke* 14. 16. 17.

Doct. 9. *This goodnesse of Christ in the Gospell is proposed to us to be tasted.*

This is gathered from these words: *If so be ye have tasted.* So *Psal.* 34. 8. *Taste and see.* That is, we should so lay hold upon it by faith, that we may have an inward sense, and experience of the vertue and power thereof.

Reas. 1. Because in the Gospell, we are called to such a neere union and communion with Christ, that he is made unto us our spirituall bread and food, So to be tasted and eaten by faith, that he turnes to our spirituall nourishment. 2. Because our comfort depends upon this, if wee perceive in our selves the savour of Christ, as it were the savour of life unto life. 2 *Cor.* 2. 15. 16. 3. Because the power of Christ in drawing our soules unto himselfe, for the most part consists

in

in this, that we have his goodnesse and love, to be tasted, as it were, *Gal.*2.20. 2 *Cor.* 5.14.

Vse 1. This may serve *to reprove those*, that doe not use the word of God, as food to be tasted and eaten, but for custome and *pro forma* fashion-sake only, or at least account it a thing to be understood and disputed of only; but not to be tasted.

2. *To exhort us*, to use all care and diligence to preserve this taste of the goodnesse of Christ in the Gospell; for this is proper to the regenerate, as it appeares in the text: and consequently it is a signe of salvation. Some indeed that are not regenerate are said to taste of the heavenly gift, of the good word of God, and the powers of the world to come, *Heb.*6.4, 5. but this comes to passe, first, by some speciall operation of Gods Spirit, whereby such men are enlightned above the common sort of unregenerate men. Secondly, this is but for a little while, it is not constantly. Thirdly, in the unregenerate it is but a sudden motion of the minde, it is not a rooted affection. Fourthly, it is either of grace only to come, which is apprehended also, but by a humane and uncertaine hope; or else it is a presumption without ground: but the taste of the faithfull is of grace, not only to come, but also present, with a divine assurance wrought by the operation of the holy Ghost, and sound faith and repentance.

Doct. 10. *The regenerate in the beginning; although they be truly faithfull, yet they have but a little taste of Gods goodnesse, they do not fully comprehend it.*

This is gathered from the same words.

Reason. 1. Because they are new borne babes, and therefore weake.

2. Because God useth to bring his children by degrees unto perfection; so that at first they do perceive but a part or the first fruits of his goodnesse, and afterwards they have the whole, as it were shed abroad in their hearts.

3. Because in the beginning they want that experience, whereby the goodnesse of God afterwards is made more perfectly knowne unto them.

4. Because oftentimes they are also somewhat negligent; whereby it comes to passe, that they do not use the meanes of grace with that affection as they ought, as it is intimated in the

text, when they are stirred up to a more fervent desire of the word of God.

Use 1. This may serve *for consolation* against those feares that arise sometimes in the soules of the godly, for that they have but a little measure of peace joy, and the like fruits of the Spirit, whereby men perceive the goodnesse of God towards them: for they must understand that the faithfull do usually perceive but a little measure of this grace at the beginning.

2. For exhortation, so much the more to long for the state of perfection, and not to rest in these small beginnings.

Doct. 11. *That taste of the grace of God which we either now have, or formerly had, should stirre us up to desire and seeke after the same more and more.*

This is gathered from the connexion of these words with those that went before.

Reason 1. Because to that end is there a taste of this grace given, to stirre up the appetite.

2. Because the goodnesse of God it selfe is in a manner contemned and vilified, if it be neglected, after it hath beene once tasted: & therefore in this respect they sinne more grievously, who when they have tasted this grace of God, do little esteem of it, then they, who out of ignorance make no reckoning of it at all.

Use 1. This may serve to reprove those that have left their first love, *Apoc.* 2. 4.

2. *To exhort us*, in meditating upon the goodnesse of God in Christ, and from the sense and experience that God hath given us of it heretofore, to inflame our mindes with an earnest desire to have a fuller measure of this grace, and to that purpose religiously to use all meanes, whereby it is usually communicated unto men.

Doct. 12. *The primary duty of Christians, whereby it is also that they are made Christians, is to come unto Christ.*

This is gathered out of the fourth verse. Now to come unto Christ, is nothing else but to believe in him. So *John* 6.35. *He that comes unto me*, and *he that beleeves in me*, are made all one. So *John* 5 40. *To come unto Christ, to receive Christ, and to believe in him*, are one and the same. And *Heb.* 10.22. We are said to draw neere by an assurance of faith.

Reason

Reason 1. Because our salvation depends upon that union which we have with Christ: whence it is also, that we are said to come unto Christ, that we may have life, *Iohn* 5.40.

2. Because by nature we are strangers and far remote from Christ, and salvation obtained by him, yea and after that we are called unto Christ, we are not so perfectly conjoyned.

3. Because all Christian piety is nothing else, but a continuation and renovation of this accesse unto Christ, and by Christ unto God. In the hearing of the word we come unto Christ, as our Teacher; in our prayers we come unto him as our advocate; in the administration of the Lords Supper we come unto him as the Authour of a Kingly mariage feast, Mat. 22. And all other duties do so depend upon these, that looke how we approve our selves in these, such must we needs be in the others also.

4. Because Christ cals and invites us especially unto this, to come unto him, Matth. 11.28. John 7.37.

Vse 1. This may serve to convince all those of death and of sinne, that have either no knowledge of Christ at all, or doe not endeavour according to that knowledge which they have, to come unto him, and partake of his grace.

2. To refute the Papists and such like, that draw men away from Christ to the holy Angels, to the Pope, and to themselves.

3. To exhort us, alwayes to set Christ before us, as our marke and scope, *Phil.* 3.8. *&c.*

Doct. 13. *We must come unto Christ as unto a living stone:* This is gathered from Verse 4. Now Christ is called *a stone* for that firme power, whereby he doth sustaine and beare up the edifice of the whole Church. Zach. 4.7. And he is called, *a living stone*, because that power whereby he doth beare up the Church is quickning, and communicates spirituall and eternall life to the whole edifice, John 5.26.

Reason 1. Because by sinne we were bereft of all life both the principle and foundation of life, nor can it be restored unto us any other way but in Christ.

2. Because unlesse we come unto Christ under this relation, we do not imbrace him as he was ordained by God, and is proposed unto us; and consequently we do not hold the true Christ, but a feined and imaginary one.

3. Because our faith cannot rest satisfied but in him that hath this strong power to quicken, for faith seekes life from a firme and undeceiving principle.

Use 1. This may serve to refute that blasphemy of the Papists, who will have the Pope, a dead stone, to be that rock or stone, whereupon the Church is built. For *Peter*, under the pretence of whose name the Pope challengeth this to himselfe never exhorted the faithfull to come to him as unto a living stone, but unto Christ only. And therefore *Peter* himselfe in these words explaines unto us, what was the minde of Christ, *Mat.*16.18. when he said: *Thou art Peter, and upon this rock I will build my Church*, that is, upon this living stone whom *Peter* at that time confessed to be the Son of the living God, that is, the living stone. Now *Peter* and the Apostles together with the Prophets may be called the foundation of the Church by a Metonymy of the adjunct for the subject; because they laid and preached Christ as the true foundation, *Ephes.*2.20,21. but the Popes can in no other respect challenge this unto themselves, but as they are stones of offence and ruine.

2. To instruct us, wholly to depend upon Christ, and to put all our confidence in him.

3. To exhort us, with all joy and rejoycing to helpe forward the building of the Church upon Christ, shouting and crying out, as it is in the Prophet *Zachary*, *Grace, grace unto him.*

Doct. 14. *Christ is refused by men, when they will not come unto him as unto a living stone.*

This is gathered from the fourth Verse. So *Psalme* 118. 22. and *Luke* 2.34.

Reason 1. Because he hath not that outward Majestie and pompe wherewith naturall men are taken, *Isay* 53.3. 1 *Cor.* 1. 22,23.

2. Because men by nature are blinde, so that they cannot perceive their owne misery *extra Christum*, out of Christ, nor that salvation which is offered in Christ, 1 *Cor.* 2.14.

3. Because they too much love themselves, and put trust in themselves, so that they cannot endure that doctrine of Christ, whereby they are called to deny and forsake themselves, and to put their confidence in Christ alone.

Use 1.

Vse 1. This may serve to informe us, that we should attribute nothing to the world in those things which belong unto Christ.

2. To admonish us, not to trouble our mindes, for that the world is averse from Christ and true faith.

3. To exhort us, patiently to beare it, if we be refused and scorned by men; for the servant is not greater then his Master.

4. To instruct us to beware that we do not communicate in the least respect with the world in refusing of Christ.

Doct. 15. *Christ was chosen and ordained by God, that he should be exceeding precious unto us.*

This is gathered from the fourth verse. Now we must understand this so, as that we comprehend both the predestination of Christ, and the sending of him into the world, and his unction, together with all those testimonies, which were given by God unto this mysterie.

Reason 1. Because the love and mercy of God is so great towards us: for so God loved the world, that he gave his Sonne, &c. *Iohn* 3. 16.

2. Because in the obedience of Christ God is well pleased, *Matth.* 3. 17.

3. Because Christ hath perfected and finished all those things, which belong to our salvation and the glory of God.

Vse 1. This may serve *to exforme us*, that we ought to be assured of this, that howsoever the world opposeth it selfe against Christ, yet Christ shall prevaile and raigne for ever, because he is chosen of God.

2. To comfort all the faithfull, that beleeve and put their confidence in Christ, because they beleeve in him that was chosen of God, to save them.

3. To exhort us, in all our practise throughout the whole course of our lives, to make it appeare, that Christ is more precious to us, then all the things in the world, *Phil.* 3. 8. *Prov.* 8. 10, 11.

Doct. 16. *The faithfull are living members of the same building, whereof Christ is the foundation.*

This is gathered from the beginning of the 5. verse.

Reason 1. Because Christ together with all the faithfull makes one mysticall body, 1 *Cor.* 12. 12. 2. Be-

2. Because being compacted in this body, they partake of the very life of Christ, *Ephes.* 4. 16.

3. Because they shew forth this life or power in bringing forth fruits answerable thereunto, *John* 15. 5, 16.

Vse 1. This may serve *to comfort us*, when we rightly esteeme of the dignity of this condition, it will strengthen our mindes against all the troubles that can befall us therein.

2. To exhort us, so to carry our selves as it becommeth those that are called to partake of the life of Christ.

Doct. 17. *By that union which all the faithfull have with Christ, they are made spirituall temples, Priests, and sacrifices acceptable to God.*

This is gathered from the 5 verse.

Reason 1. Because God is in an especiall manner present with them, and dwels in them by his Spirit and grace, as in his Temple, 2 *Cor.* 6. 16.

2. Because By the same spirit he makes them fit and ready to performe those duties, that are more acceptable unto him, then were ever any externall sacrifices, *Psalme* 51. 18, 19. *Heb.* 13. 16.

3. Because in performing these duties before God they do offer and dedicate themselves wholly unto God.

Vse 1. This may serve to admonish us, to have a care accordingly not to defile the Temple of God, 1 *Cor.* 3. 16, 17. that our Priesthood doth not dishonour God, and that our Sacrifices be not lame, and mained, and such as are not acceptable unto God.

2. To exhort us, to addict our selves wholly to Gods glory and his worship; for God will be sanctified in those that draw neere him, *Levit.* 10. 3.

3. To refute the Papists, that rob Christians of this honour, and obtrude carnall Temples, priesthoods, and sacrifices upon God and men in stead of spirituall.

Doct. 18. *Those duties which we performe in Christ are acceptable unto God by Christ.*

This is gathered from the 5 verse, at the end. But they are acceptable not as merits, but as sacrifices of praise and thanksgiving, as it is intimated in the Text.

Reason 1. Because by Christ our persons are reconciled unto

unto God, and received into the number of those whom God approves, and by whom he delights to be worshipped.

2. Because Christ covers our infirmities.

3. Because by his intercession our duties are commended unto God.

Use 1. This may serve to comfort us, even when we looke upon our owne infirmities, and the unworthinesse of all our performances.

2. To exhort us, to go cheerefully about the duties of pietie, because our worke shall not be in vaine in the Lord, 1 *Cor.* 15. 58.

Doct. 19. *The same Christ was after the same manner a Saviour in the Old Testament, as he is in the New.*

This is gathered from the sixth Verse.

Reason 1. Because he was a Lambe slaine from the foundation of the world; according to the decree, promise, and acceptance of God, and according to the faith and hope of the godly, *Apoc.* 13. 8.

2. Because the Catholick Church is but one, consisting of all the faithfull from the beginning of the world, *Heb.* 12. 23.

Use 1. This may serve to refute those, that make the people of Israel either to have beene altogether carnall, or to have beene saved by the observation of the Law.

2. To exhort us to flye unto Christ, and to put our confidence in him, in whom all the faithfull from the creation of the world did put their trust, and by whom they were saved.

Doct. 20. *Christ is as it were the corner stone in the building of the Church.*

That is, he doth conjoyne, uphold and direct all the parts of the building, or members of the Church.

Reason 1. Because he is the beginning or foundation of the Church.

2. Because he unites those people that were before farre divided, the Jewes and Gentiles.

3. Because he is the rule or line of direction in all the building that tends to salvation.

Use 1. This may serve to refute the blasphemy of the Papists, whereby they make the Pope the head of the Church, and to that purpose wrest this very title and words thereunto.

2. To

ch. 2.

2. To instruct us, wholly to depend upon Christ for the direction of our soules to everlasting life.

Doct. 21. *There is nothing at all that can be compared with Christ our Saviour for dignity, use, and excellency.*

This is gathered from these titles, *elect and precious.*

Reason 1. For the dignity of his person.

2. For the effectualnesse of his operation, in satisfaction, merit, and application of those things which belong unto our salvation.

3. For the excellency of those benefits which redound unto the Church by him.

Vse. This may serve to admonish us, to have no common conceit of Christ, or to rest in a vulgar esteeme of him, but earnestly to endeavour to conceive of him so, as his dignity and excellency doth deserve.

Doct. 22. *No man that truly beleeveth in Christ, shall ever be confounded, his expectation shall not be frustrated, his desire and confidence shall not be in vaine.*

Reason 1. Because Christ was appointed by God by a certaine and immutable decree to be the Saviour of all those that beleeve in him.

2. Because all power is given unto him both in heaven and earth.

Vse. This may serve to comfort us against those feares and doubts that might weaken our faith.

v. 7.

Doct. 23. *The faithfull are not only delivered from misery, but are also highly honoured by Christ.*

This is gathered from the seventh verse at the beginning.

Reason. Because they are made partakers of Christs honour, for in him they are made sonnes of God, heires of the everlasting kingdome, spirituall Priests and Kings.

Vse 1. This may serve to reprove our blindnesse and dulnesse, that cannot discerne and esteeme of this honour as wee ought, but are set upon the honours of this world more then is fitting.

2. To exhort us, piously and seriously to glory in Christ and the honour which we have in him, though for his sake the wicked world reproach us.

Doct. 24.

Doct. 24. *As Christ is unto the unbeleevers honour and salvation, so he is unto the unbeleevers confusion and perdition.* ch. II.

This is gathered out of the seventh Verse, *Psal.* 118.22. *Isay* 8.14. *Matth.*21.42.

But this similitude doth not hold in all things. For first, the proper end of Christ our Saviour was to save man, not to destroy him. Secondly, Christ is the cause of faith in the beleevers, but he is not the cause of unbeliefe in the unbeleevers, though something of Christ may be the occasion of their unbeliefe; like as his humiliation was both unto the Iewes and many of the Gentiles. Thirdly, Christ merited salvation for the believers, and not they themselves; but the unbelievers merit their owne perdition, and not Christ: but yet Christ is truly said to be confusion and perdition to the unbelievers, 1 As they take offence at him, and so runne headlong into their owne destruction. 2. As he doth justly punish their infidelity and impiety, as he is the just Iudge of all the world.

Reason 1. Because those unbelievers to whom Christ is offered, in contemning his goodnesse, doe directly as it were provoke him to use the greatest severity upon them.

2. Because by this meanes alone is the glory of God and of Christ preserved, when his enemies are put under his feet.

Vse 1. This may serve to admonish us to beware of all infidelity.

2. To exhort us, when we compare our beliefe with the misery of unbelievers, to learne to be thankfull unto God and to give him the glory of it in Iesus Christ: for these ends is this amplification made in the text.

Doct. 25. *Men come unto this confusion and perdition by stumbling at the Doctrine of the Gospell.*

This is gathered from the 8 Verse. Now men stumble at the word of the Gospell, when they apprehend the Gospell to be such, that they owe no assent and subjection thereunto: so the Iewes were offended at the infirmity of Christ crucified, 1 *Cor.* 1.23. and the Greekes at the foolishnesse of that word which bringeth salvation, *Ibid.* For the Iewes, like as the Papists, with many others, are offended, for that the Gospell requires them to deny their owne righteousnesse and workes, and to seeke to be justified by Christ, *Rom.* 9.32. v. 8.

ch 1. v. 8.

Reason 1. Because this offence is the cause of their infidelity.

2. Because it doth not produce a bare unbelieſe only, but unbelieſe with contempt, ſo that they doe infinitely wrong Chriſt.

Vſe. This may ſerve to admoniſh us, to beware that we doe not in any thing ſtumble at the word of God, or conceive any thing in our mindes, whereby we may be in the leaſt reſpect alienated from it.

Doct. 26. *The infidelity and confuſion of the wicked doth not fall out by chance, but according as God had moſt certainly fore-ordained it.*

This is gathered from theſe words: *whereunto alſo they are appointed.*

Reaſon 1. Becauſe God is both the King and Lord of all living creatures, ſo that nothing can happen unto them contrary to his will.

2. Becauſe there can be no cauſe of their infidelity imagined, which God did not foreſee, or which he could not have hindred.

3. Becauſe we alſo which do believe, were aliens from the faith as well as they; neither did we make that difference betwixt our ſelves and them, but God:

Vſe. This may ſerve to direct us, that the infidelity of any others whatſoever, may not deface our faith, we muſt give God the glory in the diſpenſation of his grace, and appointing of things according to his counſell, whoſe wayes are paſt finding out.

Doct. 27. *We ſhould often call to mind that dignity, whereunto we are called in Chriſt, and that, by comparing of it to that miſery wherein all unbelievers are plunged.*

This is gathered from that repetition, Verſe 9. which is uſed comparatively by the diſſimilitude that is betwixt it and the condition of unbelievers, before deſcribed, as it is intimated in that word *But.*

Reaſon 1. Becauſe we are called to ſpirituall joy, which is chiefely increaſed by this meanes.

2. Becauſe it belongs to the thanks which we ought to give unto God.

3. Becauſe

3. Because it makes us cheerefull in the performing of all duties, that we may be worthy of so excellent a calling. *Ch. 2.*

Vse. This may serve to exhort us, to make this contemplation familiar unto us.

Doct. 28. *The end of our calling, is to shew forth the praises of God, that hath called us.* *v. 9.*

This is gathered from the ninth verse, that is, that we should render unto God the glory which hee hath shewed unto us. 1. In the inward thoughts and affections of our heart. 2. In the outward profession of words. 3. In our actions throughout the whole conversation of our lives. This is to sanctifie God, *Isay* 8.13.

Reason 1. Because this is that glory which may redound unto God from us, or from our calling.

2. Because our calling it selfe tends thereunto, that we should turne unto God, seeke God, glorifie God.

3. Because this is very profitable for us.

Vse 1. This may serve to refute those, that take care of nothing lesse: they shew that they are not yet partakers of effectuall calling.

2. To stirre us up more and more to fulfill this duty.

Doct. 29. *That state into which we are translated by our calling, is a state of marvellous light.*

This is gathered from the 9 Verse at the end, *Iohn* 1.8. Now it is called *light*, both for the illumination of the mind, which it brings; and for the comfort of heart, which we receive thereby: and it is called *marvellous*, because it farre surpasseth all worldly knowledge, and whatsoever the naturall man can conceive.

Vse. This may serve to us, to carry our selves answerable to this light, and to walke in it, not according to the common fashion, but marvellously.

Doct. 30. *It is very profitable for us alwayes to compare our present happy condition, with the misery that is past.*

This is gathered from the tenth verse.

Reason 1. Because *contraria juxta se posita magis elucescunt*, contraries being put one by another, make each other to appeare more cleerely.

2. Because it tends to our humiliation.

3. Because it makes us to commiserate others, and to shew meekenesse towards them. *Tit.* 3. 2. 3. 4.

4. *B*ecause it makes us to be the more thankfull unto God. 1. *Tim.* 1. 12. 13.

Vse. This may serve *to admonish us*, never to forget that misery which did hang over our heads.

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ch. II.

Verse. 11. *Dearely beloved, I beseech you, as strangers and pilgrims, abstaine from fleshly lusts, which warre against the Soule, Having your conversation honest among the Gentiles.*

Verse. 12. *That whereas they speake against you, as evill doers, they may by your good workes which they shall behold, glorifie God in the day of visitation.*

The Analysis.

HEre the Apostle doth in generall exhort to lead such a life as is answerable to that happy condition, which was spoken of before : Now this life consists of two parts : The one is abstinence from evill, *abstaine from fleshly lusts* ; the other is, to follow that which is good, *having your conversation honest*. The first of which he doth perswade them unto by an argument taken 1. From the disagreement that is betwixt the Godly, and the fleshly lusts of this world in respect of their state and condition, because in this world, they are strangers and Pilgrims, and therefore they ought not to set their hearts and desires upon this world, but upon another. 2. From the danger that hangs over them, from the desires of this world, because they tend to the destruction of their soules, in these words, *which warre against the Soul*. The second part together with the former, he doth perswade them unto, by an argument taken from those witnesses which they ought to have regard of in their conversation ; *among the Gentiles*, by whose testimony hee shewes there will a twofold benefit arise from their honest conversation.

1. That they will cease to speake against them as evill doers.

2. That in beholding their good workes, they will not only give them an honest testimony, but they will also glorifie God for them ; which benefit is shewed by the adjunct of time

time, wherein it should be expected, to wit, *in the day of visitation*: Now this whole exhortation, that it might be the more effectuall, and the more acceptable unto them, is set forth with a double affection, in the manner of proposing it; of love or charity, in that title which is given unto them, *Dearely beloved*; and of humility, in that he doth not so much commad these things, as intreat them, *I beseech you*.

The Doctrines arising herehence.

Doct. 1. *All the faithfull are strangers and pilgrims in this world.*

Reas. 1. Because their father, and their countrey is not here, but in heaven.

2. Because they doe not desire to stay long here.

3. Because their wealth and their friends are not in this world.

4. Because the world accounts them strangers, and that because their conversation is not according to the fashion of the world.

Use. 1. This may serve *to admonish us*, not to place our inheritance or our treasure in the things of this World.

2. *To exhort us*, to lift up our hearts alwayes towards our heavenly countrey; and to gaine all those things, that may helpe us forward and further us in our journey thereunto,

Doct. 2. *All the faithfull ought to abstaine from the lusts of of the flesh.*

But by this phrase are signified not only the inclinations of the body, but all those that belong to the old man: for there is something to be sanctified even in the very spirit of our minds, 1 *Thes.* 5. 23. and therefore some lust of the flesh is seated in the spirit; but these lusts are in generall said to be of the flesh, because they are most of all manifested in those things which belong to the body and the flesh: for most men care for and looke after nothing else almost but those things that belong to this present life.

Reas. 1. Because the flesh together with the lusts thereof was crucified with Christ.

2. Because all the faithfull in their baptisme and by their profession have denyed the flesh.

3. Because our lusts are deceitfull. *Eph.* 4. 22.

ch II. v. 11. Because they lead unto death. *Galat.* 6. 8. *Rom.* 8. 6. 13.

Vse. This may serve *to admonish us*, above all things to apply our selves unto this study.

Doct. 3 *The lusts of the flesh warre against the soule.*

Reas. 1. Because they spoile the perfection of the soule, which consists in the image of God.

2. Because they doe either quench or grieve the holy Spirit, upon whom the comfort of the soule doth depend. *Eph.* 4. 30. 1. *Thess.* 5. 19.

3. Because they cause the Death of the soule, and lead thereunto.

Vse. 1. This may serve *to direct us*, alwayes to thinke upon our spirituall warfare, and accordingly in all things to carry our selves, as it becommeth the good Souldiers of Christ.

2. *To admonish us*, to take speciall heed of those enemies which we have within our selves; those enemies that are without can doe us no hurt, if those that are within have not power over us, and so doe as it were give us up into their hands.

Doct. 4. *To abstaine from fleshly lusts, is the way to make our conversation honest.*

Reas. 1. Because all filthynesse proceeds from the lusts of the flesh.

2. Because the true honour and honesty of a man consists in that spirituall victory which he hath over himselfe.

3. Because by overcomming the lusts of the flesh, the way is made easie to all vertues and good duties.

Vse 1. This may serve *to refute and reprove* those men, that seeke for honour and dignity by pampering the flesh, & obeying the lusts thereof.

2. *To exhort us*, cheerfully to oppose our selves against the lusts of the flesh, for this very cause, because it is a most honest thing.

v. 12. Doct. 5. *The faithfull should have a care to live honestly, not only amongst the faithfull, but also amongst the unbeleeving Gentiles.*

This is gathered from these words, *among the Gentiles*; Which notwithstanding we must so understand, that we doe not follow all those things that seeme honest unto them, nor omit those things that doe displease them; but only that we

shew

shew forth a true evidence of our piety, love and righteousnesse in our conversation.

Then againe, that thereby their consciences may be convinced, that the way, which we goe, is in that respect at least praise-worthy, and to be approved.

Reas. This we ought to doe. 1. For Gods sake and his glory.

2. For our owne sakes and our owne comfort.

3. For the unbeleevers sake, to draw them unto true piety.

Vse. This may serve *to refute and reprove* those, that under colour of contemning fame, contemne vertue.

Doct. 6. *It is the property of unbeleevers, to seeke occasion to speake against the faithfull, as if they were wicked.*

This is gathered from the 12. verse, at the beginning. Now there are two kinds of such obloquies. 1. When they speake all manner of evill for Christs sake, for faith and righteousnesse sake, cap. 4. v. 14. *Matth.* 5. 11. 2. When they find some occasion in the defects of the faithfull, and observe something in their lives, which they may justly taxe. This also admits of a two fold difference; for sometimes such is the impiety of those that professe the true faith, that it gives scandall to the unbeleevers, *Rom.* 2. 24. and sometimes they take occasion from the infirmities that are incident to the faithfull, to condemne their profession.

Reas. 1. *B*ecause there is an inveterate enmity betwixt the children of the light, and the children of darknesse.

2. *B*ecause in this respect men flatter themselves, and in some sort seeme better and happier, when they make others, that would seeme better, either to be like themselves, or worse then themselves.

3. *B*ecause by this meanes they seeme to bring some prejudice against the very doctrine of piety, which the wicked hate.

Vse. This may serve *to admonish us*, 1. To take speciall heed, that we have no communion with unbeleevers, in this maliciousnesse, that is, that we doe not willingly seeke or take occasion to speake against the Godly; for this is a certaine marke of impiety.

2. To beware also, that we give no occasion to the wicked, either

either to speake against our persons or our professions.

Doct. 7: *Good workes alone doe stop the mouthes of the wicked.*

This is gathered from the 12 v: at the middle.

Reas. 1. Because men, especially unbeleevers, cannot judge of us, but by the works which they see.

2. Because the sincerity of our religion properly appeares in our works.

Vse. This may serve *to exhort us*, alwayes to endeavour to bring forth good works.

Doct. 8. *The good works of the faithfull make others also to glorifie God.*

This is gathered from the 12. v. at the end. So *M.* 5. 16.

Reas. 1. Because by this meanes they are convinced of the truth of our religion, whose author is God.

2. Because thereby they are drawne also to embrace the same religion, and to cleave unto God.

3. Because they are moved and stirred up to give God thanks, for those things that were the meanes of their conversion.

Vse. This may serve *to exhort us*, to use this argument to stir up our selves to the practise of good works, because they make not only for our owne salvation, but for the glory of God also.

Doct. 9. *We must looke for a day of visitation, that men may glorifie God therein.*

This is gathered from the 12. v. at the end. But the day of visitation may be understood either *in judgement*, or *in grace and mercy*. Here it is to be understood of the grace of God. So *Luke* 1. 68.

Reas. Because without grace there is no inclination in the heart of man to glorifie God. The tree must be good, that shall bring forth good fruit; Men doe not gather grapes of thornes, or figges of thistles, *Matth.* 7. 16. 17.

Vse. This may serve *to admonish us*, to use all patience and meekenesse towards the wicked, alwayes provided, that we doe not faile in our duty to seeke their conversion. 2. *Tim.* 2. 25.

Verse. 13.

Verse. 13. *Submit your selves therefore to every ordinance of man for the Lords sake; whether it be to the King, as supreme;*

Verse. 14. *Or unto Governours, as unto them that are sent by him; for the punishment of evill doers, and for the praise of them that do well.*

Verse. 15. *For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.*

Verse. 16. *As free, and not using your liberty for a cloake of maliciousnesse, but as the servants of God.*

Verse. 17. *Honour all men. Love the brotherhood. Feare God. Honour the King.*

The Analysis.

IN these words the Apostle sheweth that particular part of obedience, which did in a speciall manner pertaine to the honesty of the faithfull among the Gentiles, that is, subjection to the Magistrates, which some at that time did begin to cast off, as not agreeing with Christian liberty. Now this subjection he doth. 1. Generally command and direct us unto, to performe it for religion sake towards God, v. 13. 2. By a distribution of the object, to wit, that we ought to performe it, not only to the King and the supreme Magistrate, but also to the governours that are sent by him. v. 13. 14. 3. He doth perswade us thereunto, 1. From the end of this ordinance, to wit, that it is to represse and punish the evill doers, and to preserve and cherish the good v. 14. at the end. 2. From the efficient cause, or command of God, v. 15. 3. From the end and benefit of performing this subjection, to wit, to stop the mouthes of the enemies, who are described by their ignorance and their foolishnesse, v. 15. 4. He removes an objection that might be made against it, about Christian liberty. v. 16. Where he distinguisheth betwixt faigned liberty, which is joyned with maliciousnesse; and true liberty, that makes men to be addicted unto the service of God: Now that this subjection to superiours belongs to the service of God, he shewes v. 17. by a short repetition of those precepts, that belong to this and the like duties.

Here a Question may be made.

Quest. Why is the Magistracy called an ordinance of man v. 13. seeing all powers are ordained of God, and every power is the ordinance of God, *Rom.* 13. 1. 2.

Answ. The superiority of power, or government it selfe is simply and absolutely commanded by God, and in that respect is called the ordinance of God; but this or that speciall manner of power or government is not determined by God, but by men; and is therefore called *an ordinance of man*, which as touching the nature of it, may also be called *an ordinance of God:* And this is the difference betwixt an Ecclesiasticall and a civill office. An Ecclesiasticall office is not legitimate, if it be not directly determined by God himselfe, and consequently cannot be changed by men: but this or that civill office may be made & changed by men. And the reason of the difference is this, because God and Christ alone hath dominion and power in spirituall matters; but in civill matters men are also Gods, though not absolute.

The Doctrines arising from this.

Doct. 1. *The duties of righteousnesse towards men, doe much commend our religion towards God.*

This is gathered from the connexion of these words with the foregoing words, in that particle *therefore*. So *Iames* 1. 27.

Reas. 1. Because they are the effects of religion; Now the vertue of the cause doth alwayes appeare in the effect.

2. Because they are more obvious to the sight of man, then religion it selfe, which is the cause thereof.

3. Because they draw mens minds to approve of that religion whence they proceed.

Vse. This may serve *to exhort us*, for religion sake to apply our selves to these duties.

Doct. 2. *We must performe civill subjection to our civill Magistrates for the Lords sake.*

T. 13.

This is gathered from the 13. v.

Reas. 1. Because by these meanes the Lord preserveth the societies of men.

2. Because these Governments are the meanes to advance Gods glory, at least so farre forth as they tend to performe some part of the will of God.

3. Because in their owne nature and of themselves they make

make for the good and against the bad. v. 14.

Use. 1. This may serve *to refute* the Anabaptists and others, who for conscience sake will not be subject to the Magistrate.

2. *To admonish us*, never so to subject our selves unto men, as that for their sakes we should neglect our duty towards God, because we ought to be subject unto them for the Lords sake, and therefore a farre greater subjection is due unto the Lord, then unto them.

Doct. 3. *By these duties the good will of God is observed, and the foolishnesse of wicked men is put to silence.*

This is gathered from v. 15.

Reas. 1. Because we serve God, when for conscience sake towards God, we are subject unto men; therefore we fulfill the will of God.

2. Because we doe that before men which they doe usually praise most, and so we remove all occasion of offence.

Use. This may serve *to exhort us*, so much the more carefully to apply our selves to such duties.

Doct. 4. *Christian liberty is not contrary to that subjection, which we owe either unto God or man.*

This is gathered from v. 16.

Reas. 1. Because by it we are freed from sinne, but not from that duty, which is contrary unto sinne.

2. Because Christian liberty consists properly in spirituall things, and not in corporall; for although we are subject unto God alone in spirituall things, yet in corporall things we owe subjection unto men also.

3. Because for that end did we receive this liberty, that we might more freely and readily performe those things, which we owe unto God and men.

Use. This may serve *to condemne* those, that use Christian liberty for a cloake of maliciousnesse, as it is in the text.

Doct. 5. *We are to take exact notice of the difference of our duty towards men, towards our brethren, towards God, and towards the Magistrates.*

This is gathered from v. 17.

Reas. Because great is the difference of the grounds or reasons, whereupon these duties depend, as it is intimated in the text; but we must make conscience of our duty in all.

Vse. This may serve *to reprove those*, that doe any way sever or disjoyne these duties, to wit, such as seeme to feare God, but doe not love or honour men; or such as seeme to honour men, but doe not feare God at all.

Vers. 18. *Servants, be subject to your masters with all feare, not only to the good and gentle, but also to the froward.*

Verse 19. *For this is thank-worthy, if a man for conscience toward God endure griefe, suffering wrongfully.*

Verse 20. *For what glory is it, if when ye be buffetted for your faults ye shall take it patiently? but if when ye doe well, and suffer for it, ye take it patiently, this is acceptable with God.*

Verse. 21. *For even hereunto were you called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.*

V. 22. *Who did not sinne, neither was guile found in his mouth?*

V. 23. *Who when he was reviled, reviled not againe; when hee suffered, he threatned not, but committed* himselfe *to him, that judgeth righteously.*

V. 24. *Who his owne selfe bare our sinnes in his owne body on the tree, that we being dead to sinnes, should live unto righteousnesse, by whose stripes ye were healed.*

V. 25. *For ye were as sheep going astray, but are now returned unto the shepheard and Bishop of your soules.*

The Analysis.

HEre the Apostle makes a speciall exhortation about the duty of servants to their masters: and this duty he doth 1. As it were define by a speciall kind of subjection wherein it consists. *Be subject with all feare.* 2. He doth illustrate it by a distribution of the object, or the masters, to whom this subjection is due, *not only to the good and gentle, but also to the froward.* 3. He proves that this subjection is to be made to both sorts, by an argument taken from the adjuncts thereof, grace and glory, that is, Gods praising and approving of it, which accompanies the subjection that is made unto wicked masters verse 19. *For this* is *thank-worthy.* The reason of which consequence

sequence is set forth. 1. By a description of that subjection which is due unto wicked Masters, to wit, that it is *a patient suffering of wrong for conscience towards God* v. 19. 2. By a comparison that is made betwixt those that suffer justly, and those that suffer unjustly, which he shewes to be unlike, in that the former can looke for no glory from their sufferings, but the latter may expect great glory, *verse* 20. In the second place, he proves the same duty from that relation which ariseth from our generall calling, because we are thereunto called, that we should patiently suffer the injuries of the world: and this he confirmes by the example of Christ; to whose imitation we are called: for he shewes two ends of the suffering of Christ; one was to dye for us, that is, to expiate our sinnes, which is the primary end. The other was, to leave us an example to imitate. *verse* 21. which is the secondary end. Now a speciall part of this secondary end was, that when he was without sinne *v.* 22. Yet he patiently suffered all kinds of reproaches and afflictions, *v.* 23. And the primary end of Christs sufferings, which was to redeeme us from sin, is upon this occasion also declared *v.* 24. 25. Because therehence also may be drawne a powerfull argument, to perswade us to imitate Christ in doing righteously, and suffering unjustly: And this is declared, 1. From the nature of Christs death, that it was a sacrifice for our sins to take away the guilt of them; 2. From the end of this propitiation, which is the death of sinne, and the life of righteousnesse. And hereof there is an illustration made by comparing that condition, which went before our conversion, with that condition which followes it, *verse* the last.

The Doctrines drawne here-hence.

Doct. 1. *They that are in the lowest condition, should by their good workes glorifie God in that condition.*

This is gathered from the connexion of the 18 Verse with the 11 and 12.

Reason 1. Because servants also are called to liberty and glory in Christ, neither is there any difference, as touching life spirituall, betwixt the freeman and the servant, 1 *Cor.* 7. 22.

ch. II.

2. Because there is the same reward for servants and freemen.

3. Because the servile condition hath a proper occasion and meanes to glorifie God, which other conditions have not, like as other conditions have their occasions & meanes, which the servile hath not.

Vse 1. This may serve to comfort us, in regard that no man is excluded from having a part in this honour, that hath a part in advancing the glory of God.

2. To exhort all, both servants and all other sorts of men, to endeavour to promote Gods glory: for if servants ought to do this; much more ought free masters, and those that are in any place of dignity.

Doct. 2. *Servants, to the end that they may glorifie God in their servile condition, must be subject to their Masters with all feare.*

Reason 1. Because subjection to another mans will is properly that wherein service consists; and therefore all they that are bound as servants, are bound to subjection.

2. Because the subjection of a servant is such, that it doth necessarily command a feare to displease, not only in that respect, because in every duty, both towards God and man, we should feare to offend by doing amisse, but also in respect of that singular power, which masters have to punish their servants. This is that feare, which we usually call servile, which is not to be disliked in servants, though in the children of God there be another feare required over and above, which ariseth from love.

Vse. This may serve to admonish, first, Servants and subjects, not to separate feare from subjection. Secondly, all men to subject themselves to God with all feare, as it becommeth servants.

Doct. 3. *We ought to performe our duty, even unto wicked men and froward.*

v. 18. This is gathered from the 18 Verse.

Reason 1. Because the ground of our duty doth not consist in the goodnesse or naughtinesse of men, but in that obligation which the law of God imposeth upon us, which may consist with the naughtinesse of men.

2. Because

2. Because in performing this duty, wee serve God and Christ, and shall receive a reward from him, *Ephes.* 6.5.6,7.8. 11

Vse. This may serve to reprove those, that direct their duties according to the persons of the men with whom they have to doe.

Doct. 4. *We ought to doe our duty for conscience toward God, though we are wrongfully afflicted by men.*

This is gathered from Verse 19.

Reason 1. Because conscience alwayes lookes to the judgement of God and not to the qualities and judgements of men.

2. Because the conscience is by this meanes constant, immutable, and alwayes like it selfe, howsoever mens judgements may alter.

Vse. This may serve to direct us in all our actions to have a speciall respect to the conscience.

Doct. 5. *It is thank-worthy, and we shall receive glory from God, if we suffer wrongfully, and not justly.*

This is gathered from the 19 and 20 verses. 19, 20

Reason. 1. Because this is proper and peculiar to Christians, as is the love of our enemies, *Matth.* 5.44,45.

2. Because by this meanes we give great glory unto God, when we suffer the bitterest things out of conscience toward him.

Vse. This may serve to exhort us, cheerefully to set our selves to the performing of these duties.

Doct. 6. *The calling of Christians doth in a speciall manner lead to the patient suffering of afflictions.*

This is gathered from the 21 verse, at the beginning. v. 21

Reason 1. Because they are called unto glory by the enduring of all kindes of afflictions, as by the way that leadeth thereunto, cap. 5. verse 10.

2. Because they are called to overcome their enemies and evill doers by well-doing, and if it be possible to winne them thereby, *Matth.* 5.44. *Rom.* 12.21.

3. Because they are called to imitate Christ, as it is in the text.

Vse 1. This may serve to admonish us, not to imitate or follow the men of the world in these things, because we have another manner of calling.

2. To

2. To exhort us to have a great care that we make conscience of this duty, because it doth most neerely belong to our calling.

Doct. 7. *Christs actions are a most perfect example for our duty and calling.*

This is gathered from Verse 21.

Reason 1. Because Christ is unto us an example given by God, as it were the *praxis* of Divinity and rule of living well.

2. Because he hath no imperfection at all, such as may be found in all mens examples.

3. Because the Spirit of Christ makes us to be conformable unto his image.

Vse. This may serve to direct us, that beholding Christ as it were in a glasse, we may be as it were changed into the same image from glory to glory, 2 *Cor.* 3. 18.

Doct. 8. *The Chiefest manner of imitating Christ in enduring afflictions, consists in this, that we commit our cause unto God.*

This is gathered from verse 23, at the end.

Reason. Because this is the rule of patience in such cases, not to revenge our selves, but to commit the whole businesse unto the Lord, and to rest well contented and pleased in his will.

Vse. This may serve to admonish us, never to please our own carnall will, but to subject our selves wholly to the good will of God.

Doct. 9. *Christ by his death did not only leave us an example of our lives, but also expiated our sinnes, and procured for us such power, whereby we may imitate him in living well.*

This is gathered from verse 24.

Reason 1. Because after the same manner are we restored in Christ, as we were lost in *Adam*, which was not by imitation and example only, *Rom.* 5.

2. Because Christ ought to be a sacrifice to pacifie God towards us, which is not done by example.

3. Because an example would have nothing at all profited those that were dead in sinne and hated of God.

Vse 1. This may serve to refute the Socinians and others, which feine that the redemption of Christ consists in doctrine and example only.

2. To

2. To direct us, alwayes to joyne these two together, redemption, and the example of Christ.

Doct. 10. *Without Christ we are nothing else but sheepe going astray and lost.*

This is gathered from the last verse.

Reason. Because upon him alone depends our salvation and the direction of our lives.

Use. This may serve to admonish us, not to leave Christ so much as in the least thing, but to cleave faster and faster unto him.

Chapter III.

Verse 1. *Likewise yee wives be in subjection to your owne husbands, that if any obey not the word, they also may without the word be wonne by the conversation of the wives.*

Verse 2. *While they behold your chaste conversation coupled with feare:*

Verse 3. *Whose adorning, let it not be that outward adorning of plaiting the haire, and of wearing of gold, or of putting on of apparell.*

Verse 4. *But* let it be *the hidden man of the heart, in that which is not corruptible,* even the ornament *of a meeke and quiet spirit, which is in the sight of God of great price.*

Verse 5. *For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their owne husbands.*

Verse 6. *Even as Sara obeyed Abraham, calling him Lord, whose daughters yee are as long as yee do well, and are not afraid with any amazement.*

Verse 7. *Likewise ye husbands dwell with them according to the knowledge* of God, *giving honour unto the wife, as unto the weaker vessell, and as being heires together of the grace of life, that your prayers be not hindred.*

The Analysis.

HEe the Apostle instructs Wives and Husbands in those particular duties which belong unto their conjugall society. And he sets downe the duty of wives in the first place, because that comes neerest unto those duties which hee had lately spoken of, namely, the duty of subjects towards their Magistrates, and of servants towards their Masters. For that which is here in generall prescribed unto wives, is their subjection to their husbands, Verse 1. *Be in subjection to your owne husbands.* Which subjection he doth afterwards explaine by certaine adjuncts or properties, which do in a peculiar manner belong to the subjection of wives, and not to the subjection of servants and subjects. The first of these properties is, conjugall feare, vers. 2. The second is chastity of conversation, in the same verse. The third is, meeknesse and mildnesse, verse 4. And he doth perswade them unto this subjection together with the properties thereof. 1. By an argument taken from the effects and fruit, which by the grace of God might follow thereupon; for it is a meanes tending to the conversion of their husbands, if they obey not the Gospell, verse 1. 2. He commends and illustrates it by a comparison which he makes betwixt that pious subjection, & that adorning which women use to make great account of, verse 3,4. where he shewes that outward adorning to be nothing worth in Gods sight. 3. Hee doth perswade them unto it by the example of those holy women, which God did approve of in old time, verse 5. And in particular by the example of *Sara*, and her obedience unto *Abraham*, verse 6. Of whose example he gives a speciall reason; because as *Abraham* was the father of all the faithfull, so *Sara* in some sort might be called the mother of all holy women. The duty of husbands he sets down 1, in generall, in their husband-like governement, which he cals a dwelling with their wives according to knowledge, which knowledge and understanding is the ground of direction, and therefore is more required in a man, then in a woman. 2. In the speciall manner of this governement, to wit, that it should be joyned with the honour

of

of the wife, in bearing with her infirmities, which he doth perswade them unto by an argument taken, 1. from that society and equality which is betwixt the husband and the wife, in respect of the grace of life, as it is here called. 2. From the great discommodity, which will follow upon the neglect of this duty, for by their domesticall differences and dissentions their domesticall prayers also are hindred, Verse 7.

The Doctrines arising here-hence.

Doct. 1. *There is the like duty of subjects, servants, wives, and husbands.*

This is gathered from that particle, *Likewise ye wives*, verse 1. and *Likewise ye husbands*, verse 7. Not, that there is the same kinde of duty in all these in all respects, but that there is the same kinde of obligation, whereby every one is bound to doe his owne duty.

Reason 1. Because it is the same Law-giver and the same law that commands every man his duty.

2. Because the disparity of the condition makes no disparity in the obligation, which is the formality of the duty; but only in those things, to which the obligation binds us, which is the materiality of the duty.

Vse. This may serve to admonish us, not to cast off from our selves those things which we either reade or heare to be commanded men of another condition, but alwayes to consider, that *quamvis non ad similia, tamen similiter*, though we are not tyed to the like duties, yet we are in the like manner tyed to our own duties: when servants are commanded any thing, then masters should think, that they likewise are commanded something; when wives are commanded any thing, then husbands should think that they likewise; and when husbands are commanded any thing, then wives should think, that they likewise.

Doct. 2 *It is the duty of wives to be subject to their husbands.*

This is gathered from verse 1. See *Colos.* 3.18. *Ephes.* 5.22, 23, 24.

Reason 1. Because the husband is the head of the wife, *Ephes.* 5.23. 1 *Cor.* 11.3.

2. Because there can be no order kept in a family, except all the rest be subject to the father of the family.

Vse. This may serve to reprove those wives that are undutifull and will not be subject; and those husbands also, who by their owne fault lose this authority and dignity, and are themselves the causes that their owne power is lessened and diminished.

Doct. 3. *The conversation of wives should be such, that it should winne their husbands to approve of the true religion.*

This is gathered from verse 1.

Reason 1. Because all should, as much as they can, co-operate with God for the conversion of men.

2. Because this generall Christian duty is in a speciall manner determined and intended in respect of those, with whom we have a neerer communion.

3. Because love, which doth in a singular manner belong to man and wife, requires that they should desire and seek for one anothers greatest good.

Vse. This may serve to reprove those, which in wedlock so live, that they have no care at all, either to advance Gods glory, or to further their own salvation, in that state: and they are to be condemned much more, which so carry themselves in that state, that they doe more and more alienate their husbands from true religion and piety either touching the doctrine, or touching the practise of it. And if this belongs to wives toward their husbands, much more will it belong to husbands toward their wives.

Doct. 4. *Conjugall chastity should be joyned with feare.*

This is gathered from verse 2.

Reason. Because not only is impurity to be shunned, but also all suspicion of impurity, or of a minde inclining thereunto.

Vse 1. This may serve to admonish man and wife, to shun all those courses, that may any way be any blemish to their chastity, though it be but in shew or appearance.

2. To admonish all Christians, to preserve their spirituall chastity with Christ and God, with all feare.

Doct. 5. *It is not the outward adorning, but the inward, that we should make account of.*

This is gathered from verse 3, 4.

Reason 1. Because the outward adorning belongs to the vanity

vanity of this world, but the inward is spirituall life it selfe. For Christ and grace is called the inward adorning of the heart or minde, because it makes a man amiable and commends him in the sight of those which esteeme and prize it.

2. Because only men look after the outward adorning, and and those none of the graver sort neither; but God himselfe lookes after the inward, as it is in verse 4.

3. Because the outward adorning is not durable, but the inward is incorruptible, as it is in verse 4. *which is not corruptible*, and 2 *Cor.* 4. 18.

Vse. This may serve to admonish us, every day more and more to renounce this outward and worldly adorning, and to looke to the inward and true adorning of the mind and soule.

Doct. 6. *Meekenesse and mildenesse of spirit in women, as in all others also, is an adorning that is precious in the sight of God.*

This is gathered from verse 4.

Reason 1. Because many filthy unbeseeming things, which arise from anger and perturbation of the minde, are removed by such a disposition.

2. Because such a disposition is very apt to please, and all men desire that others should be well pleased with their behaviour.

Vse 1. This may serve to refute those, which affect a kind of glory and honour by their fierceneſse and impatiency.

2. To exhort us, not only for civility sake, but also for conscience toward God to endeavour to get such a disposition.

Doct. 7. *Every man should seeke for examples of such vertues out of Scripture, and apply them unto himselfe according to his owne proper condition.*

For women have holy women proposed unto them for examples, verse 5. So have men holy men.

Doct. 8. *In weighing of examples we should have the chiefest regard to those that are most commended in Scripture.*

This is gathered from those words, *Abraham, Sara, and the like*, verse 6.

Doct. 9. *Then and not before are we the children of such holy ones, by a true imitation of them, when we do so persist in well doing, that no terrour or any other temptation is able to remove us from this our purpose and resolution.*

This

This is gathered from the 6. verse at the end. For this is proposed in *Sara* to be chiefly imitated by women, that out of her duty, she followed *Abraham* in all his journey, nor could any terrour keepe her back.

Doct. 10. *Husbands should likewise doe their duty, as well as the wives doe theirs.*

This is gathered from verse 7.

Reas. 1. Because there is the same obligation of Gods law on both sides.

2. Because there is a mutuall relation betwixt these duties, that one doth necessarily require the other.

3. Because the duty of husbands to their wives, and of wives to their husbands is almost the same, but that the wife is to doe her part with subjection, and it is the husbands part to rule.

Vse. This may serve *to admonish us*, not rigidly to exact the duty of others, and in the meane time to neglect our owne.

Doct. 11. *It belongs unto men to excell in knowledge and understanding.*

This is gathered from those words: *according to knowledge.*

Reas. 1. Because by nature they have a kind of perfection above women in those things which belong unto knowledge, whereupon the woman is in this place called the weaker vessel.

2. Because by their duty they should be the heads of their wives, to direct and governe them.

3. Because they have greater meanes to gaine knowledge; for as it is not lawfull for women to speake in the Church; so neither have they any thing to doe in other exercises, whereby mens wits are ripened.

Vse. This may serve *to reprove* those men, that either through drunkennesse, or sloth, or the neglect of divine things, or through too much care of earthly things, doe not only come behind women, but children also in sound knowledge and understanding.

Doct. 12. *It is the husbands part to be meeke unto their wives, and not to put them in feare.*

Reas. 1. Because they are not servants, but companions.

2. Be-

2. Because their conjugall love should shew it selfe in all such duties.

Use. This may serve *to admonish* as well husbands as wives to beware of harshnesse and bitternesse.

Doct. 13. *That duty which we owe unto all the coheires of grace and life eternall, should direct and governe our particular duties towards our superiours, inferiours and equalls.*

Reas. 1. Because that is the principall duty; to which all the rest are subordinate.

2. Because that love doth vertually at least containe in it all vertues.

3. Because the dignity which redounds from the relation to grace and eternall life, makes all those that are partakers of that grace, in some sort equall, and therefore restraines contempt, opposition, and all kinds of injuries.

Use. This may serve *to direct us*, in all parts of our conversation with Christian men, to have chiefe regard to this duty.

Doct. 14. *All our conversation, as well in publique as in private, should be so ordered, that it should not hinder, but rather further our Prayers.*

This is gathered from the last words.

Reas. 1. Because otherwise we should wrong God himselfe, in violating his honour.

2. Because we should diminish at least our greatest comfort, which depends upon our prayers.

Use, This may serve *to admonish us,* to take heed therefore, not only of the grosser sort of sins, but also of contentions, injuries, perturbations, and all those vanities, by which we are made unfit to call upon the name of God aright.

Verse 8. *Finally, be ye all of one mind, having compassion one of another, love as brethren, be pittifull, be courteous.*

V. 9. *Not rendring evill for evill, or railing for railing: but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing.*

The Analysis.

THe Apostle doth in these two verses briefely comprehend those duties, which belong unto all sorts of men. For because it would be too long particularly to describe all the particular vertues, nor can there be such a doctrine delivered, that should direct * every particular man in his duty, * *singulos qua singulos*, as such a particular man, as before it was delivered touching masters and servants, wives and husbands, therefore he doth here commend some generall duties unto all, from which all particular ones will easily follow. And the first of these is Concord. 2. Mutuall sympathy. 3. Brotherly love. 4. Pitty. 5. Courteousnesse. 6. Christian Patience, whereby we doe not only forbeare to curse those that curse us, but also blesse them; of which last duty, as being the difficultest of all, he gives a speciall reason, which is taken from the end of our calling, whereby we come to the possession of all blessings, and as much as in us lyes, ought we to communicate it unto others.

The Doctrines arising herehence.

Doct. 1. *Concord is a vertue, which all Christians should mightily labour for.*

Reas. 1. Because God hath endued all those, that are truly faithfull, with one and the same Spirit, and therefore with one heart as it were. For they have received a new heart of one and the same making and nature.

2. Because they propose unto themselves one and the same end, and they should goe one and the same way unto that end.

3. Because if there be any difference in other things, which doe not belong unto that way, they are not so great, as that they should cause any discord: For there may be some difference of opinions in many things without any discord or alienation of mens minds. And if there be some difference about those things, which doe belong unto that way, a bearing one with another, when they doe both earnestly desire the truth, will preserve concord safe and sound betwixt those which

which are true Christians, according to that of the Apostle *Philip.* 3. 15. 16.

Vse. This may serve *to reprove* those, which for light causes are estranged from their brethren, and turne the smallest difference, even the least controversie into discord. And how many are guilty of this fault, and how closely it sticks unto them, may evidently appeare by this, that they cannot lay aside their anger and hatred, no not for Gods sake, for Christ sake, and their owne salvation sake. And this we may see in too too many, when they forbeare to come to the Lords Supper by reason of those contentions, which they maintaine betwixt themselves and their neighbours; for they doe thereby shew that they cannot pray unto God to forgive them their trespasses, as they forgive others that trespasse against them, and therefore they seeme to love discord more then God himselfe, and their owne salvation.

Doct. 2. *There should be a sympathy betwixt Christians.*

By which word is signified not only a fellow-feeling of one anothers troubles, but also of one anothers good, 1 *Cor.* 12. 26.

Reas. 1. Because they are members of one body, and all the members looke unto the good of the whole.

2. Because the evill or good of one member, doth in some sort redound unto the rest of the members, by that neere union and communion, which is betwixt them.

3. Because the consent and concord of their wills commands this, that whereof one doth rejoyce or grieve, the other also should rejoyce and grieve.

Vse. This may serve *to reprove* that Stoicall hardnesse, which hath taken hold of mens minds, whereby it comes to passe that they are no way sensible of the condition of others.

Doct. 3. *Brotherly love is moreover greatly to be embraced, which unto concord and Sympathy addes a will also and endeavour to doe good unto others as unto our brethren.*

Reas. 1. Because we are brethren.

2. Because love is the character of Christian brotherhood.

3. Because love is the bond of perfection and the meanes of Christian edification.

Vse. This may serve *to exhort us* to the exercise of this grace.

Doct. 4. *To our love we should joyne mercy, which lookes only unto the good that is to be done.*

Reas. 1. Because true love is by this meanes made most manifest, when it is shewed unto those which cannot give us thankes.

2. Because in this we doe imitate our heavenly Father, who is the Father of mercies.

3. Because the same benefit is greater, when it is bestowed upon one that is in misery, then when it is bestowed upon another.

Use. This may serve *to reprove* those, which seeme to love such men only, from whom they may expect something.

Doct. 5. *Together with our love and mercy we should joyne courteousnesse.*

Reas. 1. Because true love and mercy proceeding from the enlargement of the heart, fits and disposeth the whole man for the doing of good.

2. Because a benefit bestowed in a rough and harsh manner, doth in some sort cease to be a benefit.

Use. This may serve *to admonish us*, more and more to lay aside all severity, and to have a care to beautifie that good which we doe, in the manner of doing it.

Doct. 6. *Christians should not render evill for evill, or railing for railing.*

This is gathered out of the 9. verse. So *Rom.* 12. 17. and *Matth.* 5. 39.

Reas. 1 Because the railing or ill-doing of another, doth not loose the bond, or take away the duty of our love.

2. Because this is to be overcome of evil. *Rom.* 12. 21.

3. Because this derogates from Gods fidelity, and takes that, which belongs unto him, out of his hands, *Rom.* 12. 19. *Prov.* 22. 23.

Use. This may serve *to reprove* those men, that are easily provoked, and when they are provoked by any injury, thinke that they may doe any thing, and so give themselves liberty to exercise all kind of revenge: and that they doe not this from the hatred of sinne, but from too much love of themselves, it doth sufficiently appeare by this, that when more hainous and grievous offences are committed against God,

and

and the same wrongs done unto others; they can heare it and behold it, and never be troubled at it.

Doct. 7. *It is the duty of Christians to blesse those that curse and wrong them.*

This is gathered from the 9. v. at the middle. So *Matth.* 5. 44. and *Rom.* 12. 14.

Reas. 1. *Becau*e love and mercy doth in a speciall manner require this duty of those, which by such like sinnes make themselves obnoxious unto cursing.

2. *Becau*se we should overcome evill with good. *Rom.* 12. 21.

3. *Becau*se we should imitate our heavenly Father. *Matth.* 5. 45.

Vse. This may serve *to exhort us* to use our selves unto this perfection.

Doct. 8. *The remembrance of our calling, that it tends unto blessing, should stir us up to blesse others.*

This is gathered from v. 9. at the latter end.

Reas. 1. Because that which we have freely received from the blessing of God, we should, as much as in us lies, freely and liberally give. *Matth.* 10. 8.

2. Because by this meanes we exercise and perfect our owne calling.

3. Because by this meanes we shew forth and advance the glory of God, that bestowed this benefit upon us.

Vse. This may serve *for direction*, very often to meditate upon our calling, and that to this end, that we may be made the more ready and fit for Christian duties.

Verse. 10. *For he that will love life, and see good dayes, let him refraine his tongue from evill, and his lips that they speake no guile:*

Verse. 11, *Let him eschew evill. and doe good, let him seeke peace and ensue it.*

Verse. *For the eyes of the Lord* are set *over the righteous, and his eares are* open *unto their prayers: but the face of the Lord is against them that doe evill.*

The Analysis.

IN these three verses, the Apostle proves by the testimony of Scripture, that which he had spoken in the last place, to wit, that Godly men shall inherit a blessing. In which testimony there is in the first place the blessing set downe, which all desire, *He that will love life, and see good dayes.* 2. The piety of those, to whom this blessing is promised, is synecdochically declared by a distribution of the subjects, as it is in the speech, v. 10. or in the deeds and conversation of life v. 11. 3. The connexion of the blessing, with this piety is confirmed by the most powerfull cause thereof, namely, the providence of God, watching over the Godly for their good, verse 12. at the beginning. Which is illustrated by a contrary effect of the same providence toward those that doe evill, namely, that he watcheth over those alwayes for evills, v. 12. at the end.

The Doctrines arising herehence.

Doct. 1. *It is common unto all men, in some sort to desire blessing and happinesse.*

For therefore doth he in this place, use a common argument to stirre up all to the practice of piety.

Reas. 1. Because * *omnia appetunt bonum*, all things desire their own good, & in some sort too that which they apprehend as *summum bonum*, the chiefest good.

2. Because all nature tends unto its owne perfection, and this perfection is happinesse.

3. Because the nature of happinesse is such, that if the understanding doth in any manner comprehend it, the will cannot but in some measure desire it, because it is in all respects desireable.

Use. 1. Let us not therefore rest contented with a confused desire of happinesse, but endeavour and labour to stirre up and to increase in our selves the true, genuine and effectuall desire thereof.

2. *For direction,* not to corrupt this desire that is approved of God, or to choake it with worldly desires, but to goe forward and increase it daily according to that rule, which is given unto us from God.

Doct. 2.

Doct 2. *True and solid piety is the only way to attaine unto these blessings.*

Reas. 1. Because God hath promised it to the Godly alone.

2. Because piety in its owne nature leadeth to God, and joynes us with God, who is the fountaine of all good.

3. Because piety it selfe hath that perfection joyned with it, namely, peace of conscience and sound consolation, which is a great part of happinesse.

Vse. 1. This may serve *to convince* those of folly and madnesse, that would be happy, but will not be Godly.

2. *To direct us,* to kindle in our hearts an earnest endeavour to be godly by the expectation of this happinesse, and to gaine unto our selves an assurance of it.

Doct. 3. *The providence of God alone, makes for the furtherance of this piety, and the confirmation of this happinesse.*

This is gathered from v. 12.

Reas. 1. Because God by his providence doth fulfill and perfect all his promises.

2. Because the same providence lookes over and takes care for the particular necessities of the Godly.

3. Because he takes speciall notice of all their desires and prayers, as it is in the text.

Vse. This may serve *to exhort us,* to build up our selves in a true and lively faith of this providence.

Verse. 13. *And who is he that will harme you, if ye be followers of that which is Good?*

Verse. 14. *But and if ye suffer* any thing *for righteousnesse sake, happy* are ye, *and be not afraid of their terrour, neither be troubled.*

Verse. 15. *But sanctifie the Lord God in your hearts, and bee ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you, with meekenesse and feare, having a good conscience:*

Verse. 16. *That whereas they speake evill of you, as of evill doers, they may be ashamed that falsely accuse your good conversation in Christ.*

The Analysis.

THat which the Apostle had before proposed concerning the practise of piety, he doth there perswade them unto by an argument taken, 1. from the effect thereof, that by this meanes men are freed and delivered from those harmes, which the wicked seek occasion to bring upon them, v. 13. 2. From the happinesse adjoyned, because no afflictions that are suffered for righteousnesse and godlinesse sake, are able to exclude that, verse 14. at the beginning. 3. He shewes the right manner of undergoing afflictions, so that happinesse may follow thereupon, which consists 1. in the laying aside of that feare and perturbation, which usually mens mindes are troubled with in their afflictions, in these words, *be not afraid of their terrour.* 2. In that confidence and relyance of our hearts upon God, whereby his name is sanctified, and by vertue whereof that immoderate feare may be laid aside. And this confidence is set forth by its proper effect, which consists in couragious and ready confession of the faith; of which confession he sets downe two properties, namely, *meekenesse* and *feare* or *reverence*, and moreover he shewes the helping and preserving cause thereof, namely, a good conscience, and the effect also which it will worke in others, verse 16. to wit, that it will make their enemies with shame to leave off their speaking evill of them.

But here-hence ariseth a question.

Quest. How can this be made good, which the Apostle saith, that no man shall harme the godly? Verse 13.

Answer 1. Because the nature of godlinesse and goodnesse tends thereunto, to winne the minds of all men, and to take off all ill-will.

2. Because often times also it hath this effect, that taking away all pretence and occasion of unrighteousnesse, it doth in some measure mollifie the enemies minds, except they be quite and cleane savage and furiously mad.

3. Because *nemo propriè læditur nisi à seipso*, no body is properly hurt but by himselfe and his own fault; he therefore that eschewеth evill and doeth good, cannot properly be said to

be

be hurt by others, though they do earnestly desire and endeavour to do it.

The Doctrines arising herehence.

Doct. 1. *Christians should be emulators and followers of that which is good.*

This is gathered from verse 13.

Reason 1. Because they are called to the imitation of Gods goodnesse: *Be ye holy as I am holy: be ye perfect as your Father is perfect.*

2. Because they are begotten again unto the image of God, and should daily more and more be fashioned thereunto.

3. Because there is nothing besides that is worthy of our serious imitation.

Vse. This may serve to exhort us, to lift up our mindes, and betake our selves to this holy and divine emulation.

Doct. 2. *They that are followers of that which is good are freed from harme.*

This is gathered from verse 13.

Reason 1. Because *if God be for us, who can be against us?*

2. Because wicked mens minds also are oftentimes overcome by the goodnesse of the good: as *Esau* was moved by the obsequiousnesse of *Iacob.*

3. Because the greatest good cannot be taken away from those that labour for true godlinesse.

Vse. This may serve to comfort us against all dangers which may befall us by following that which is good.

Doct. 3. *To suffer afflictions for righteousnesse sake doth not hinder, but further our happinesse.*

This is gathered from Verse 14. So *Matth.* 5. 10.

Reason 1. Because such afflictions make us conformable unto Christ in the fellowship of his sufferings, *Phil.* 3. 10.

2. Because it is a singular part of that obedience and holinesse, which tends unto happinesse.

3. Because God hath promised bountifully to reward it.

Vse. This may serve to comfort us, against all the evils which may befall us for righteousnesse sake and a good conscience.

Doct. 4. *We must lay aside the feare of all dangers wherewith our mind may be troubled.*

This

This is gathered from the same verse at the end.

Reason 1. Because such feare is contrary unto faith and a sure confidence.

2. Because it hath no other use, but to hinder us in doing of our duty.

3. Because it is contrary to the honour of God and the worthinesse of a good cause.

Vse. This may serve to admonish us, not to give place to such pusillanimity and faint-heartednesse.

Doct. 5. *We should strengthen our hearts against all feare, by putting our trust in God.*

Reason 1. Because there is nothing else whereby we can overcome all feares and terrours.

2. Because God hath taken this upon himselfe, and commanded us to commit our cause unto him.

3. Because by this trust and confidence God is made the strength of our soules.

Vse. This may serve to exhort us, truly to put our trust in God.

Doct. 6. *By this trust and confidence we sanctifie God in our hearts.*

This is gathered from verse 15.

Reason 1. Because thereby we acknowledge him to be a holy God, that is, a God of perfect power, mercy, truth and fidelity.

2. Because by the effectuall acknowledgement of this holinesse we give unto him that glory, which is due unto his name from our hearts.

3. Because thereby we advance his glory amongst others, as well in our actions as in our professions.

Vse. This may serve to exhort us, wholly to rely upon him.

Doct. 7. *We should sanctifie God not only in our hearts, but with our mouths also, and in our profession.*

This is gathered from these words: *Be ready alwayes to give an answer.* So Rom. 10.10.

Reason 1. Because we should glorifie God not only in our spirit, but in our body also, 1 *Cor.* 6.20.

2. Because we should advance Gods glory, not only in our selves, but amongst others also.

3. Because

3. Because out of the abundance of the heart the mouth speaketh: we cannot therefore sanctifie God with all our heart, unlesse we are ready to do the same likewise with our mouth.

Vse 1. This may serve to reprove those, which boast of the sincerity of their heart, and in the meane time take no care for the holinesse of their heart and words.

2. To exhort us to prepare our selves for this duty, *Ephes.* 4. 29.

Doct. 8. *All Christians should be ready not only to professe the truth, but also to give a good reason of their profession.*

This is gathered from these words: *to give an answer to every man that asketh you a reason of the hope that is in you.* And this is not to be understood of all truth, but of the truth of religion; nor of all these things neither, which do any way pertain unto religion, but of the very substance of faith, hope, and religion, as it is in the text: *a reason of the hope that is in you:* nor is it either a naturall reason that is required, or such a kinde of reason that may stop the mouths of every gainsayer; for this all are not able to do, nor doth it belong unto all; but some sure ground out of Gods word, whereupon our faith and hope should be built and strengthened against all kinde of temptations. Now here ariseth a question.

Quest. Whether such a reason is to be given to every one that asketh, or no?

Answ. No not absolutely to every one, because we are not to give it to Dogs and Swine, (that is, to uncleane persons) without a necessary cause, but to every one that asketh us, so that our profession or answer may probably at least turn to the glory of God, as it is in the text, *to sanctifie God.*

Vse. This may serve to exhort us, 1 seriously to study our religion, to understand the grounds thereof. 2 Freely and ingeniously to declare and defend it upon a good occasion.

Doct. 9. *Our profession of religion should be with meekenesse in respect of men, and with feare in respect of God.*

Reason. Because by meekenesse we do good amongst men, and the feare of God will stirre us up to do our duty, and keep us within the bounds and limits thereof.

Vse. This may serve to reprove those, which keepe no measure in their words and actions.

Doct. 10. *A good conscience is very necessary as well in the sanctification of Gods name, as in the profession of his religion.*

That is, a conscience bearing us witnesse, both of the grace of God towards us in Christ, and of the sincere desire and endeavour of our hearts to please God in all things.

Reason 1. Because without such a conscience, our faith, confidence, fortitude, and liberty, doth languish and decay.

2. Because such a conscience freeth us from all that burthen, wherewith otherwise we should be oppressed, and terrified, and affrighted from doing our duty.

3. Because it stirreth us up to all the duties of piety; for without the care of performing them, a good conscience can afford us no comfort.

Vse. This may serve to exhort us to have a care of our conscience, to keepe it pure before God and men.

The 17 verse is all one with the 20 verse of the 2 chapter.

Verse 17. *For it is better, if the will of God be so, that ye suffer for well-doing, then for evill-doing.*

Verse 18. *For Christ also hath once suffered for sinnes, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickned by the Spirit.*

Verse 19. *By which also he went, and preached unto the Spirits in prison.*

Verse 20. *Which sometimes were disobedient, when once the long-suffering of God waited in the dayes of Noah, while the Arke was a preparing; wherein few (that is, eight) soules were saved by water.*

Verse 21. *The like figure whereunto, even baptisme, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Iesus Christ.*

Verse 22. *Who is gone into heaven, and is on the right hand of God, Angels, and authorities, and powers, being made subject unto him.*

The

The Analysis.

IN this part of the chapter, the Apostle urgeth that exhortation which he had before proposed concerning an endeavour to do well, even unto those that wrong us. And this he doth perswade them unto, 1, by a comparison which he makes betwixt those which suffer for evill doing: which comparison although it may seeme to be of a greater or lesser good, when it is said, *It is better to suffer for well doing*, yet it is indeed a dissimilitude, which is intimated by this μείωσιν extenuation, as appeares by the 19 and 20 verse of the second chapter. For it is thank-worthy and it will turne to our glory, if we suffer for well-doing; not so, if it be for evill doing. 2. He confirmes this by the example of Christ, verse 18. who though he did most justly, yet suffered unjustly; which example he shewes to be of great force, by the end of his suffering; because therefore he suffered, that he might bring us the same way unto God: which that he doth now effectually doe, he shewes by the cause thereof, to wit, life and glory, which he assumed unto himselfe by his divine Spirit after his suffering. And to shew that that effect, namely, the bringing of men unto God, doth proceed from this cause, to wit, the Spirit of Christ, the Apostle makes a comparison of the like, betwixt those things which the Spirit of Christ did heretofore in the dayes of *Noah*, and those things which he doth now since the comming of Christ in the flesh. Heretofore he preached the way of salvation, and patiently waited for the performance of obedience, upon the disobedient he inflicted condigne punishment, and a few that were obedient he saved in the Arke: so now also he preacheth the way of salvation, he waits for obedience, and by Baptisme, as it were a figure like unto the old Arke, he saves those that are obedient and have a good conscience before God, and that by the glorious life and power which he hath in heaven since the time of his resurrection, verse 21, 22. All which things tend hereunto, that we should hold fast a good conscience, even when we are evill intreated; because it is better as he said before, verse 17. and hath now shewed as well by the example of Christ, as by

his effectuall dispensation throughout all ages, as it is, vers. 18, 19. of which we may see more, if we look back to chap. 2. ver. 21. to the end. All the other things almost are explained in the answer to *Bellarmine*, about Christs descending into hell.

The Doctrines arising here-hence:

Doct. 1. *It was the Spirit of Christ, which preached heretofore from the beginning of the world by the Prophets and men of God, before that he appeared in the flesh.*

This is gathered from verse 19.

Reason 1. Because the person of Christ was the same from everlasting in the unity of the Divine Essence, so that whatsoever the Spirit of God did, that also may the Spirit of Christ be truly said to have done.

2. Because Christ was the Mediator of mankinde from the beginning of the world, in vertue and force: therefore whatsoever the Spirit did, which belonged to the furtherance of the Churches safety, all that he did by vertue of Christs mediation, and that no lesse then since his comming in the flesh.

Use 1. This may serve to instruct us in the truth of Christs divine nature.

2. To comfort us and strengthen our faith, in that we have the same Teacher, which instructed the Church from the beginning of the world, and brought it to salvation; and consequently we imbrace the same religion, as touching the substance of it, that all the faithfull imbraced from the beginning of the world.

3. To admonish us, never to reject or make light account of those things which are preached unto us out of Gods word, because it is the Spirit of Christ, which preacheth unto us those things, like as he preached unto others from the beginning of the world.

Doct. 2. *They which do not obey the preaching of Christs Spirit, wilfully bring upon themselves everlasting damnation.*

This is gathered from verse 19, 20.

Reason 1. Because in neglecting the preaching of the Gospell, they neglect and refuse the only meanes that can keepe them from damnation, and bring them unto salvation.

2. Because they doe greatly dishonour Christ and his Spirit.

Use.

Vse. This may serve to admonish us, alwayes, when we come to the hearing of Gods word, to endeavour to have circumcised eares and hearts, ready and willing to yeeld all obedience thereunto.

Doct. 3. *God useth much patience and long-suffering towards the disobedient.*

This is gathered from verse 20.

Reason 1. Because by this meanes Gods clemency and mercy is manifested.

2. Because by this patience of God all are invited, and many are drawne unto the obedience of faith.

3. Because this patience makes those that are stubbornely disobedient altogether inexcusable, and so justifies God in his just judgements.

Use 1. This may serve to direct us, to give the glory of this patience unto God, when we see sinners to go unpunished for a time.

2. To admonish us not to abuse this patience of God, but to make it a meanes for the amendment of our lives, and our own salvation, *Rom.* 2.4.

Doct. 4. *In the destruction of the disobedient, God hath a speciall eye over the faithfull; to save them from the destruction.*

This is gathered from verse 20.

Reason 1. Because he disposeth his judgements according to his certaine and perfect counsell, not rashly or confusedly, therefore he passeth over whom he pleaseth.

2. Because the punishments of sinne should not fall alike upon the godly and wicked, for then he would not be a just disposer of them.

3. Because it stands upon Gods glory to save those that flye unto him, as he promised them in his covenant.

Vse. This may serve to comfort us, in the time of publick calamities, wherein God revengeth the wickednesse of men.

Doct. 5. *God doth often times preserve those that are his, partly by the same meanes wherby he destroyeth others.*

For it is said that the Arke saved *Noah* and those seven souls in the waters and by the waters. The same water that drowned others, by lifting up the Arke on high, was the meanes of their preservation. So *Ieremy* was delivered by the *Babylonians*, by whom the Iewes were oppressed. *Reason*

Reason. Because God can use the same instrument to produce divers and contrary effects, and when he doth this, his glory is the more manifested; because thereby it appeares that the effect doth not depend upon the instrument, but upon God: nor doth this come to passe rashly, or by chance, but is ordered and directed by Gods certaine counsell.

Vse. This may serve to direct us, in the time of danger not to looke so much upon the meanes which God useth, as to depend upon God himselfe, who can turne any meanes unto the good of those that are his.

Doct. 6. *Baptisme is such a meanes of our spirituall salvation, as the water of the flood together with the Arke, was heretofore of the corporall safety of Noah and his family.*

This is gathered from verse 21. It is called the Antitype of that water, not because the water was the type of Baptisme, and Baptisme the exemplar of it, but because there is a typicall representative similitude betwixt these two waters. And the similitude consists herein, that as the water of the flood lifted up the Arke and saved *Noah* and his family in the destruction of the rest, so baptisme strengthning our faith, and lifting up our soules unto God reconciled in Christ, saves us in the mortification of our sinnes.

Reason. Because it is Gods institution.

Vse 1. This may serve to reprove those, which make little esteeme of baptisme.

2. To direct us, to seeke this right and proper use of *Baptisme* together with it and by it, and to apply it unto our selves to our comfort.

Doct. 7. *The outward baptisme doth not save us of it selfe, but the inward.*

This is gathered from verse 21. *Not the putting away of the filth of the flesh, but the answer of a good conscience.*

Reason 1. Because outward baptisme is common to the hypocrites as well as to the faithfull.

2. *Because* it comes not unto the soule.

3. Because it hath no saving power in it selfe.

Vse. This may serve to admonish us, not to put too much trust and confidence in the outward Sacraments, or to relye thereupon, that we are baptized and partake of the Lords Supper,

per, but alwayes to seeke the spirituall grace of the Sacraments.

Doct. 8. *A singular effect and signe of the inward baptisme and effectuall grace, is the answer of a good conscience toward God.*

For when the Apostle meant to oppose inward Baptisme unto outward, in steed of the inward he puts the answer of a good conscience, as the proper effect thereof, by which it may be perceived and knowne. Now by the answer of a good conscience is meant all that confidence which we have before God of his reconciliation, which chiefely appeares in our prayers, and in a pious confession of the faith, and a holy care of obedience.

Reas. 1. Because then are we properly said to be saved, at least according to our apprehension, when our consciences are freed from the guilt and bondage of sin.

2. Because the peace of a good conscience is part of our glorification.

3. Because such a conscience makes us to goe on constantly in the way of salvation.

Vse. This may serve *to direct us*, to make it our chiefest care to keepe a good conscience toward God.

Doct. 9. *Such a conscience and our salvation doth in a speciall manner depend upon Christs resurrection.*

Reas. 1. Because in the resurrection of Christ, Gods sentence was declared, absolving us in him from all sinne and death. *Rom.* 4. 25.

2. Because Christ being raised from the dead, did powerfully accomplish that, which he merited by his death. *Rom.* 8. 34.

3. Because our consciences are lifted upwards unto Christ sitting in heaven.

Vse. This may serve *to direct us*, to fix the eyes of our faith upon Christ, as he was raised from the dead.

Doct. 10. *Since the time of Christs resurrection, great is his glory and power in heaven.*

This is gathered from the last verse.

Reason. 1. Because the time of his humiliation and emptying of himselfe was finished before.

2 Be-

2. Because it was fit, that he which in singular obedience was mightily humbled, should afterwards be exalted unto great glory.

3. Because this glory and power is necessarily required, that Christ might finish all things, which belong to the salvation of the Church.

Vse. This may serve *to comfort us*, against all dangers and feares, seeing we have such a Saviour in heaven.

CHAP. IV.

Vers. 1. *For as much then as Christ hath suffered for us in the flesh, arme your selves likewise with the same mind: for that he that hath suffered in the flesh, hath ceased from sinne:*

Verse. 2. *That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.*

Verse 3. *For the time past of our life, may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousnesse, lusts, excesse of wine, revellings, banquettings, and abominable idolatries.*

Verse 4. *Wherein they thinke it strange, that you run not with them to the same excesse of riot, speaking evill of you:*

Verse 5. *Who shall give account to him, that is ready to judge the quick and the dead.*

Verse 6. *For, for this cause was the Gospell preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.*

The Analysis.

THe Apostle having set before us the example of Christ, in this place he concludes therehence, that which he proposed to be concluded *chap.* 3. v. 17. and before that v. 11. that is, that all Christians should eschew evill, & follow that which is good. And this conclusion he layes downe in such manner, that if a due

due proportion be observed betwixt Christ as our example, and Christians that are regenerated, and renewed according to his image, he shews it doth necessarily depend upon & flow from the example of Christ. He concludes with such a Syllogisme, as this:

All Christians should be armed with the same mind, concerning sinne and righteousnesse, as Christ himselfe was:
But Christ having suffered in the flesh ceased from sinne, and lived in the spirit unto God:
Therefore all Christians should be wholy bent, and endeavour all that they can to cease from sinne or the lusts of men, and live unto God, or the will of God.

Both the proposition & Assumption are in v. 1. The conclusion in v. 2. The conclusion is illustrated by a comparison made betwixt the time past, and that which is to come; or betwixt that kind of life, which men are wont to lead before their calling, and that, which they should lead after they are called.

For the time past he affirmes, that we lived according to the manner of the Gentiles in all the lusts of the flesh, v. 3. And for the time to come, he denies that we should follow those lusts, but that we should live unto the will of God. v. 2. and the beginning of the 3. *It may suffice us &c.* where he intimates a reason also, why we should now leave off such courses, namely; Because we have too much offended God already in the time past, and if we should abuse his mercy and patience any longer, we could expect nothing else but the revelation of his just anger and indignation, to our eternall confusion. The same conclusion and Comparison is farther illustrated by anticipation of an objection and difficulty, which might take off our desires and endeavours to change our lives, and live contrary to the fashion of others. And the objection is this; that it will seeme strange unto many; and for this very cause will they revile us, and speake evill of religion it selfe, verse 4. The answer is, that this is not our fault, but theirs; and they shall give an account for it unto God at the day of judgement, verse 5. Which judgement is set forth by a distribution of the object, and upon occasion of that distribution he makes a new argument to remove the fore-named difficulty out of our minds; namely, because the Gospell had the same end, and

the same effect amongst the faithfull that are now dead; to wit, that they being condemned by men, did patiently beare that condemnation, and lived according to God in the spirit, verse 6.

The Doctrines arising herehence.

Doct. 1. *We should all arme our selves with such meditations, as the contemplation of Christs death affoords us.*

This is gathered from v. 1.

Reas. 1. Because we are thereunto called, that we should be made conformable unto Christ.

2. Because Christs death, or Christ crucified is a briefe Epitome of all saving knowledge, 1 *Cor.* 2.2.

3. Because by such meditations we doe more and more put on Christ, and by his power are our minds strengthened and fore-armed, as with a compleat armour, against all kind of temptations, and in this respect is this phrase, *arme your selves*, used in the text.

Vse 1. This may serve to admonish us, to arme our mindes daily with godly and Christian meditations, that so we may not be exposed to the danger of temptations unarmed and naked; in the bearing of a blow, or suffering any violence, there is great difference betwixt a man that is armed, and one that is not armed.

2. To direct us, in our meditations chiefely to contemplate upon Christ, and those things which pertaine unto his death and resurrection.

Doct. 2. *He that hath true communion with Christ, hath ceased from sinne, and by meditation thereupon doth daily more and more cease from it.*

This is gathered from verse 1, at the end.

Reason 1. Because our communion with Christ is by the Spirit of Christ, which makes us conformable to his death and resurrection, *Rom.* 6. throughout the whole Chapter.

2. Because in our conversion unto Christ, there is alwayes included an aversion from sinne by serious repentance.

3. Because such meditations are the ordinary meanes whereby the worke of the Spirit is perfected, and our repentance renewed and furthered.

Vf

Vse 1. This may serve to reprove those, that professe Christ in word, but in their deeds doe not cease from sinne.

2. To direct us, to presse such syllogismes and reasonings upon our consciences, *Rom.6.*

Doct. 3. *He that ceaseth from sinne, doth not live to the lusts of men, but to the will of God.*

This is gathered from verse 2.

Reason 1. Because the lusts of sinfull men are in themselves sinnes, and leade unto sinne.

2. Because these lusts fight against the soule, and we in our conversion have bound our selves to fight against them.

3. Because the will of God is the only rule of our life, which is altogether contrary to the lusts of the flesh.

Vse. This may serve to direct us in the triall of our state and condition. For looke how our life is sincerely directed in respect of the lusts of men, and the will of God, so may we certainely judge our selves to be either in the state of sinne, or in the state of grace.

Doct. 4. *It seemes more then enough to the faithfull, that before their conversion they so long followed the lusts of the flesh, and fashions of the world.*

This is gathered from verse 3.

Reason 1. Because they are ashamed with a holy shame of those courses, *Rom.6.21.*

2. Because they receive no benefit by them, but repentance.

3. Because they see that it was Gods great mercy, that they were at length delivered from them, and from the death which they bring, in the same Chapter.

4. Because the rest of their time seemes but a little unto them, in respect of the duty which they have to do, in seeking and glorifying God.

Vse 1. This may serve to condemne those, which deferre and put off the time of amending their lives, as if they had not yet sinned enough.

2. To admonish us, to redeeme the time, and spend it in advancing of Gods glory, and our own salvation.

Doct. 5. *Amongst all the vicious lusts and courses of the world, luxury is one of the chiefest, whereby men walke in lasciviousnesse, excesse of wine and banquetings.*

eason 1. Because in these men do most of all pamper the flesh, and have no regard at all unto the soule.

2. Because by these the soule is drowned, as it were in the pleasures of the flesh, so that it cannot lift up it self unto God, and to divine things.

3. Because these make way for the devill, and all devilish sinnes; and thereupon abominable idolatry seemes to be joyned with them in the text, because by them many were brought to be present at idolatrous feasts, and so to honour the idols themselves, though in their consciences they made no reckoning of them.

Vse. This may serve to admonish us, to beware of these wicked courses.

Doct. 6. *It seemes very strange to the men of the world, that the godly should refuse to live after that manner, as they live.*

Reason 1. Because they think there is a kinde of happinesse in that kinde of life, which for any man to dislike, they cannot but wonder at it.

2. Because as long as they are carnall, they cannot rightly discerne those spirituall reasons, which make the faithfull to abhorre such conversation.

3. Because they measuring others by themselves, thinke that all men do greedily desire such kinde of pleasures.

Vse. This may serve to admonish the faithfull, 1. Not to thinke that they do live so, as their calling or profession doth require, unlesse they do so farre estrange themselves from the common courses of worldly men, that they make them to wonder at them. 2. Not to be troubled at such opinions of men, but to take their dislike, as a token of Gods good liking and approbation.

Doct. 7. *By this alienation of mindes, which ariseth from the difference of the conversation, betwixt the beleevers and the unbeleevers, the regenerate and the unregenerate, it oftentimes comes to passe, that the unregenerate speake evill of the truth of God.*

This is gathered from verse 5 at the end. For although some are so taken with the splendour of piety which shines forth in the godly, that they glorifie God, as it is chap. 2. ver. 12. and it becomes a meanes of winning them, as it is chap. 3.

verse

verse 1. or at least that they are ashamed, as it is chap. 3. v. 16. Yet there are others which take occasion thereby to blaspheme, chiefely, because the godly by abstaining from those lusts and courses, which they highly esteeme, seeme seriously to reprove them, as well in their deeds as their words.

Reason 1. Because all they that do evill hate the light.

2. Because such a separation in conversation of life is as it were a condemning of those from whom separation is made out of conscience and religion.

3. Because wicked men being blinded with anger and hatred, and judgeing of others by themselves, do imagine that this separation is usually made in hypocrisie, & simulation, not out of conscience and religion.

Vse. This may serve to comfort and strengthen our soules against the temptations and troubles which may arise unto us from such mens blasphemies.

Doct. 8 *God will require an account from men for all such blasphemies, either in this life, or at the last judgement.*

This is gathered from verse 5.

Reason 1. Because his Majestie is wronged more in these blasphemies, then in most of the other sinnes.

2. *Because* those sinnes are most hainous, and come neerest to the sinne against the Holy Ghost.

3. *Because* they directly tend to the hinderance of the kingdome of God, and the righteousnesse thereof.

Vse 1. This may serve to admonish us, to take heed of all those, that do any way partake in such a sinne.

2. To comfort us: because God revengeth such injuries, we should commit them unto him.

Doct. 9. *God keepes a just account of those things that are done to the faithfull, not only while they live, but also after their death.*

For in that sense is he said to be *ready to judge the quick and the dead*, where by the quick and the dead the faithfull are most properly understood, as appeares by verse 6.

Reason 1. Because God alwayes lives, and his word and covenant lives.

2. *Because* it stands upon Gods glory, to defend the cause also of his servants that are dead, and to revenge their injuries.

3. *Because*

3. Because oftentimes the iniquity of the wicked is not come to its full measure, before the death of Gods children whom they have vexed.

Vse 1. This may serve to comfort us, as well in life as in death.

2: To admonish us not to judge rashly of Gods wayes in his patience and long-suffering; but to compose our mindes to a patient waiting for the wished event.

Doct. 10. *The condition of the faithfull now living, and of those that lived heretofore in all ages, is wholly alike, as touching the substance of it.*

This is gathered from verse 6. compared with the verse fore-going.

Rea. Because God is the same, & faith is the same; & on the contrary side also, the devill and the world are like themselves.

Vse. This may serve to direct us, not to give way to too much complaining of the present age, as if there had never beene the like before; but couragiously to go forward in doing our duty, that we may do that in our times according to our ability, which other faithfull men did in their time; who as it is said of *David*, *Acts* 13. 36. after they had in their age served the will of God, fell on sleepe in the Lord.

Doct. 11. *The short compendium of our whole Christian life, is, so to receive the Gospell, that renouncing the flesh we should in that respect be judged according to men, and live according to God in the Spirit.*

This is gathered from verse 6.

Reason. Because therein consists all divinity.

Vse. This may serve to direct us, to make triall of our condition by this rule.

Verse

Verse 7. *But the end of all things is at hand: be ye therefore sober, and watch unto prayer.*

Verse 8. *And above all things have fervent charity among your selves: for charity shall cover the multitude of sinnes.*

Verse 9. *Vse hospitality one to another, without grudging.*

Verse 10. *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.*

Verse 11. *If any man speake,* let him speake *as the Oracles of God, if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Iesus Christ, to whom be praise and dominion for ever, and ever, Amen.*

The Analysis.

FRom the last discourse about the judgement of God, the Apostle takes occasion to presse his exhortation to the duties of piety, by that very argument. First therefore he layes downe that third argument for a ground, that the last judgement, the end of all things, is at hand; and thereupon concludes that we must seriously and diligently apply our selves to the duties of piety. And these duties he sets downe by an induction of the principall parts, 1 Prayer, with the adjuncts and helping causes thereof, to wit, temperance and sobriety, verse 7. 2. Mutuall charity, verse 8. which he sets forth, 1. By the singular care, wherewith we should labour for it above other vertues, in these words: *above all things*, and then by the degree, wherein we should have it, and exercise it in this word, *fervent:* of which exhortation he gives a reason also from the effect, *for charity covers a multitude of sinnes.* 3. To charity he joynes hospitality, verse 9. as it were a speciall act of charity, whereof he shewes the due manner how it should be used, that it should be *without grudging*, that is, voluntary, not by constraint. 4. A mutuall communication of all the gifts of God, verse 10. And the reason of this duty is taken partly from the nature of the gift in respect of the author

thor thereof, that it is the grace of God, and partly from that relation, which they that have received the gift, have unto such a grace, to wit, that they are not masters, but stewards of it. And of this communication he propounds two chiefe kinds, which he describes and perswades them unto, verse 11. The first is communication in speech, or in the word of God, the description and rule whereof is, that it should be conformable to the nature of Gods word. The second is communication in our abilities and wealth, the description and rule whereof is common to both, together with all the foregoing exhortations, taken from the end and benefit of them, *that God in all things may be glorified*; which glorification of God is set forth by a present declaration of it; *to whom be praise for ever and ever, Amen.*

The Doctrines drawne here-hence.

Doct. 1. *The end of all things is at hand.*

This is gathered from verse 7. Now this may be understood, 1. of the end of all men, that live together, because a generation of men soone passeth away, and so the end of all those is properly said to be at hand. 2. It may also by the same reason be understood of the finall condition of all those: because looke how every one dyes, so shall he continue for ever, either happy or wretched. 3. It may also in some sort be understood of the end of the world.

Reason 1. Because these are the last ages, after which there is no comming of Christ to be expected, but unto judgement, nor any change of worship, but upon the consummation of all things.

2. Because the Lord doth not delay the promise of his comming, but prepares all things for himselfe, and in their order shewes forth the judgements of that day which is approaching.

Vse. This may serve to admonish us, not to think with the evill servant that the comming of the Lord is farre off, but certainly to look for it, and accordingly to prepare our selves for that day, *Matth.* 24. 44, 46.

Doct. 2. *For the preparing of our selves aright against the comming of the Lord, it is chiefly required, that we should pray continually.*

This

This is gathered from verse 7.

Reason 1. Because in our prayers we do stirre up our faith, hope, and desire touching those good things, which the Lord will impart unto us at his comming.

2. Because by our prayers we do turne aside and remove those evils from our selves, which make his comming dreadfull unto sinners: for by flying unto Gods mercy, we do flye both from our sinnes, and from his wrath.

Vse. This may serve to exhort us, to be diligent in prayer.

Doct. 3. *Temperance and sobriety should be joyned with our prayers.*

This is also gathered from verse 7. It is the same which is said every where, *Watch and pray.*

Reason 1. Because the effectuall consideration thereof, that the end of all things is at hand, makes us to love this world the lesse, and so to use it, as not to abuse it, that is, soberly and temperately, 1 *Cor.*7.31.

2. Because these are the meanes whereby our prayers are helped and furthered; therefore it is said in the text, *Be sober and watch unto prayer.*

Vse. This may serve to exhort us, to make conscience of doing our duty in prayer.

Doct. 4. *Above all things we should labour for brotherly love, that it may be sincere and fervent.*

This is gathered from verse 8. Not that charity towards men is more excellent then faith hope and love towards God, but because it is the chiefest of those things which belong unto men, and should be preferred before all those things, which might any way hinder it.

Reason 1. Because love is the summe of the whole law, and so containes in it all other duties.

2. Because charity covers a multitude of sinnes, as it is in the text: *amongst men themselves, that they stirre not up anger, hatred, and contention, Prov.*10.12.

2. Because charity also doth in some sort cover a multitude of our sinnes before God, to wit, that they procure not the revenge of his anger. For this it doth, as a signe and argument, whereby we are the more assured of the forgiveness of our sins, because we forgive others their offences, *Mat.*6.15.

Vse. This may serve to exhort us, to labour for charity.

Doct. 5. *Hospitality is one of the principall acts of charity.*

This is gathered from verse 9. So *Rom.* 12.13. *Heb.* 13.2.

Reason 1. Because in hospitality we do not only communicate our goods unto our brethren, but our selves also by a familiar conversation.

2. Because it is more acceptable unto others to receive a little upon such an occasion, then in any other respect to receive much, because the seasonablenesse and courteousnesse makes that which is given to be the better accepted.

3. Because by this meanes friendship is more increased then by other bountifull expences.

Vse. This may serve to reprove the mercilesse mindes and conditions of men, for luxury and covetousnesse hath quite taken away all hospitality.

Doct. 6. *The duties of this kind should be performed without grudging.*

This is gathered from verse 9.

Reason 1. Because God loveth a ready and cheerefull giver, 2 *Cor.* 9.7.

2. Because grudging makes the benefit unacceptable to him that receives it.

3. Because grudging is as it were a repenting for doing the duty, and so makes it void and of no effect.

Vse. The use hereof is, that in doing good we should watch over our mindes, that they be rightly and duly disposed.

Doct. 7. *It is an office of charity to minister unto others the gifts which we have received, of what kinde soever they be.*

This is gathered from verse 10.

Reason 1. Because the gifts of God do in their nature tend unto the glory of God in promoting the good of men.

2. Because to this end are all the gifts of God committed unto us, as stewards of the grace of God, as it is in the text.

3. Because this very thing doth the communion of Saints require, to the believing and exercising whereof are all Christians called.

Vse 1. This may serve to comfort us, in that there is no faithfull Christian, but hath some gift, whereby he may minister something unto others.

2. To

2. To exhort us, every one to use that gift which he hath, to the good of others.

Doct. 8. *In exercising those gifts, which belong to the preaching or declaration of Gods word, our chiefe care should be, so to carry our selves as becomes the word of God.*

This is gathered from verse 11 at the beginning.

Reason 1. Because every action rightly ordered should have a just proportion to its object.

2. Because so great is the dignity of Gods word, that without such a care it cannot be kept safe, without wronging of it.

3. Because all the power of our speech concerning Gods word is lost, if it take not its whole strength from the word it selfe.

Vse. This may serve to admonish, not only the Preachers, that they handle the word of God holily, faithfully, and gravely, but also all hearers, that they judge aright of the Sermon, and make distinction betwixt those Preachers, which speake as the Oracles of God, and others, which speake as a humane speech or oration; and that they themselves also, if upon occasion they should treat of the word of God in private, should doe it holily, gravely, and reverently, as it becomes the word of God to be handled.

Doct. 9. *He that with his wealth ministreth to the necessities of others, should do it according to the ability which he hath received of God.*

This is gathered from verse 11, that is, he must do it not by constraint, sparingly, and slowly, but with a ready and cheerefull affection, to his power, and beyond his power voluntarily, 2 *Cor.*8.3.

Reason 1. Because this communicating is as it were a sacrifice, wherewith God is well pleased, *Heb.*13.16.

2. Because from this sowing we may expect a great harvest, of Gods blessing, 2 *Cor.*9.6.

Vse. This may serve to admonish us, not to performe such duties according to the fashion and custome of the world, as if their example were our rule, but according to the ability which God hath afforded us.

Doct. 10. *God is to be glorified in all things.*

As the Apostle, 1 *Cor.*10.31.

Reas. 1. Because the glory of God is the end of all things.

2. Because our actions are not religious, but so farre forth as they are directed to that end.

3 Because God will glorifie those which glorifie him.

Use. This may serve to admonish us, not to imagine that our duty in glorifying God is restrained to the publick worship, as many use to do, but to have a care of this duty in all things.

Doct. 11. *God is to be glorified by Iesus Christ.*

Reason 1. Because in the name, and by the power of Christ we do all the good that we do, *Col.*3.17.

2. Because we should represent that which we doe, before God by Christ.

3. Because we cannot glorifie God by any other meanes, but by following the example of Christ, and observing his doctrine.

Use. This may serve to direct us, that Christ should be all in all unto us.

Doct. 12. *We should be so disposed towards God in Christ, that we should never think of his glory without an elevation of the heart to confesse God, which we should cherish and increase.*

This is gathered from that doxologie, *to whom be praise and dominion for ever and ever, Amen.* For the Apostle breakes forth into this declaration of Gods glory, being as it were forced thereunto by the meditation of that duty, which he had now propounded, to glorifie God.

Reason 1. Because thereby appeares our inward disposition to the performing of that duty.

2. Because it is the beginning of the deed.

3. Because God should raigne in our hearts, that we might not so much upon deliberation, as naturally, be stirred up, and moved towards him to the declaration of all those things which may make for his glory.

Use. This may serve to reprove the common stupidity of men, who are nothing at all moved with those things, which do most neerely belong to the glory of Gods name.

Verse 12. *Beloved, thinke it not strange concerning the fiery triall, which is to try you, as though some strange thing happened unto you.*

Verse 13. *But rejoyce, in as much as ye are partakers of Christs sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.*

Verse 14. *If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory, and of God, resteth upon you: on their part he is evill spoken of, but on your part he is glorified.*

Verse 15. *But let none of you suffer as a murderer, or as a thiefe, or as an evill doer, or as a busie-body, in other mens matters.*

Verse 16. *Yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalfe.*

Verse 17. *For the time is come that judgement must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospell of God?*

Verse 18. *And if the righteous scarcely be saved, where shall the ungodly and the sinner appeare?*

Verse 19. *Wherefore, let them that suffer according to the will of God, commit the keeping of their soules to him in well doing, as unto a faithfull Creator.*

The Analysis.

THe Apostle doth here repeate that exhortation, to suffer persecution aright; which he had heretofore used againe and againe; because this exhortation was very necessary, and containes in it the primary scope of the Epistle. But in this place he repeates it as a pre-occupation or anticipation of an objection or difficulty, which might be made against the foregoing exhortation, wherein he perswaded them to a constant care of all the duties of piety. For they to whom this Epistle was to come, might thus thinke with themselves, that by this profession and practise of piety most grievous persecutions are like to befall them, and that contrary to their expectation, and therefore they are not to be requested by walking in the same way to heape so great evils upon themselves. Of these persecutions

secutions therefore the Apostle warnes them. 1. In generall, that it should not seeme any new or strange thing to any Christian, thereby to be troubled at it, which he shewes, 1. From their proper end, that they are as it were fire to try the faith, sincerity and constancy of the faithfull, verse 12. 2. From the similitude that is betwixt the faithfull and Christ in suffering afflictions, in which respect they should be so farre from being troubled at it, that they should rejoyce, which is contrary to perturbation. The reason of which consequence is taken from the effect, to wit, because by suffering afflictions after this manner the faithfull come to partake of glory and eternall joy with Christ. 3. From the blessednesse which is adjoyned unto it, in respect of the communion of the holy Spirit, who when he is blasphemed by the persecutors, is present with those that suffer, and is glorified by them, verse 14. *But* that this which the Apostle hath spoken, may be rightly understood, he tels them, that this cannot be meant of every affliction, but of that alone which a man suffers for the name of Christ, verse 14. as it is explained, verse 15, 16, when a man suffers not for his owne deserts, but meerely as, or because he is a Christian: from which consideration the conclusion which he laid downe before is effectually deduced, verse 16. to wit, that in that respect he should not be ashamed, or so troubled, as if he were ashamed of the name of Christ, but therefore to glorifie God. 4. From the ruling cause which orders and governes such events, namely, the will of God, whereby he hath appointed a certaine time to exercise judgement in his house or Church, verse 17. at the beginning. For that which is there spoken of the time of judgement, is afterwards referred to the will of God, verse 19. 5. To the same purpose is the condition of the faithfull set forth by comparing the condition of the unbelievers, verse 17, 18. which is declared by such a connexion: If the condition of the faithfull be so hard, the condition of the unbelievers must be altogether intolerable; whence he doth closely intimate, that we must neither envie the unbelieving persecutors, or revolt from the faith by reason of persecutions. From all these things the primary conclusion is specially inferred, verse 19. that the faithfull in suffering afflictions should arme themselves

selves with true confidence, against all the perturbations and temptations which may arise unto them from afflictions.

The Doctrines drawne herehence.

Doct. 1. *Afflictions and persecutions should not seeme a new or strange thing unto Christians.*

This is gathered from verse 12.

Reason 1. Because they were foretold by Christ and his Apostles.

2. Because Christ himselfe and his chiefe Disciples were used after the same manner.

3. Because such is the disposition of the world, that we must alwayes expect such things from it.

Vse. This may serve to admonish us not to be troubled at these things, as it is in the text.

Doct. 2. *The end and use of afflictions is for the triall of Christians.*

This is gathered from the same verse. See the same doctrine Chap. 1. verse 7.

Doct. 3. *The faithfull in suffering afflictions and persecutions are partakers of Christs sufferings.*

This is gathered from verse 13.

Reason 1. Because when they suffer for the name of Christ, Christ suffers in them, according to that of the Lord, *Saul, Saul, why persecutest thou me?*

2. Because they are made conformable unto Christs death, *Phil.* 3. 10.

Vse. This may serve to comfort us, because therein we have matter of rejoycing, as it is in the text.

Doct. 4. *From these afflictions, if we suffer them joyfully, we have a sure argument of our eternall joy and glory to come hereafter.*

This is gathered from verse 13.

Reason 1. Because they that are partakers of Christs death, are partakers also of his resurrection and everlasting life, *Rom.* 8. 17. 2 *Cor.* 4. 11.

2. Because that joy which we have in afflictions, is the first fruits of our eternall joy and glory.

Vse. This may serve to admonish us to learne to suffer joyfully for the name of Christ, *Iames* 1. 2. *Acts* 5. 41.

Doct.

Doct. 5. *The reproaches which the faithfull suffer for godlinesse sake, are to be reckoned amongst those persecutions, which they suffer for the name of Christ.*

This is gathered from verse 14.

Reason 1. Because they tend to the dishonouring and disgracing of us.

2. Because they shew that the mindes of the authors of them are as ready to bring greater evils upon us, if occasion should serve.

3. Because reproaches doe worke more upon some mens minds then reall injuries.

Vse. This may serve to admonish, 1 all men, to take heed that they have no communion with the wicked world in scoffing at any part of true piety. 2: The godly, to have a speciall care, that they be not moved at such reproaches, but to beare them with the same patience, that they ought to beare other persecutions.

Doct. 6. *In these reproaches which the godly suffer for the name of Christ, the Spirit of God is in a speciall manner blasphemed on the one side, and glorified on the other.*

This is gathered from verse 14.

Reason. Because looke how farre forth the faithfull make profession of true piety, so farre forth are they the temples of the holy Ghost: therefore when in that respect they are reproached, the holy Ghost is evill spoken of: and when they hold fast and adorn their profession notwithstanding these reproaches, the same Spirit which is evill spoken of by the reproachers, is glorified by them.

Vse 1. This may serve for terror to those that do reproach others.

And 2. For comfort to those that are reproached.

Those things which are in the 13 verse, were handled before cap. 2. & 3.

Doct. 7. *God hath certaine and appointed times to execute his judgements.*

This is gathered from verse 17 at the beginning.

Reason 1. Because the patience and long-suffering of God must have their time.

2. Because there is a time also required, that men may fill up the measure of their sinnes. 3. Because

3. Because there are certaine opportunities of time, wherein Gods judgements are executed with greater benefit, then they could be at other times.

Vse. This may serve to admonish us, not to condemne God any way either of slownesse or rashnesse in respect of his judgements, but to rest well satisfied in his most wise ordering of all things.

Doct. 8. *Judgement doth often begin at the house of God, that is, at the Church.*

This is gathered from the same place.

Reason 1. Because the sinnes of those, which professe Gods name, do in a speciall manner wrong Gods name and his honour, and therefore the more they offend God, the more ought they to be punished.

2. Because Gods chiefe care is, to purifie his Church by such chastisements.

3. Because God oftentimes useth the unbelievers as his instruments to correct his Church; they must therefore be first tolerated, that they may accomplish Gods counsell, and afterwards punished, because they have done so wickedly.

Vse. This may serve to direct us, not to be troubled in minde, when we see the Church afflicted before and above other people, but to acknowledge Gods divine ordering of it.

Doct. 9. *The judgement which God exerciseth upon his Church, is a most certaine argument of the most severe and heavie judgement that shall in its due time come upon wicked men and unbeleevers.*

This is gathered from verse 17, 18. So *Ier.* 25.29.

Reason 1. Because God deales with his Church as a Father, but he will deale with others as a Judge.

2. Towards the Church in the midst of judgement he remembers mercy, but towards the wicked and unbeleevers he exerciseth revenge.

3. Because to the beleevers judgement worketh together for good, but in the unbelievers it hath no such mitigation.

Vse 1. This may be for comfort to the faithfull in their afflictions.

2. For terrour to the unbeleevers in their persecutions and carnall security.

Doct. 10. *They that suffer for the name of Christ, do properly suffer according to the will of God.*

This is gathered from verse 19. compared with ver. 14 16.

Reason 1. Because their sinnes oftentimes are not the causes of these afflictions, but the will of God to make triall of them.

2. Because it is the revealed will of God, that such afflictions are the lot of the faithfull, and the way by which they usually come to the kingdome of God.

3. Because this suffering of such afflictions is part of our obedience to the revealed will of God.

Vse. This may serve to comfort us against the trouble of these afflictions.

Doct. 11. *They which suffer in this manner, may commend their soules unto God.*

This is gathered from the same verse.

Reason 1. Because when they suffer for the name of God, God doth in some sort suffer with them, and therefore their cause is Gods cause.

2. Because in that duty which we performe unto God, as his servants, we may expect protection from him, as our Master.

3. Because while we are exposed unto danger for Gods sake, God cannot but take care of us.

Vse. This is a use of consolation, and it is explained and set forth by the Apostle *Paul*, 2 *Tim.* 1. 12.

Doct. 12. *They should do this by well doing.*

This is gathered from the same verse. So *Rom.* 1.

Reason 1. Because they cannot suffer for the name of Christ but as they suffer for well doing.

2. Because they cannot preserve the liberty of their confidence, but by a good conscience, that is, by well doing.

3. Because to commend an evill cause unto God, is, to make God as it were the Patron of evill.

Vse. This may serve to admonish us, to take heed, that we doe not deprive our selves of this great priviledge by evill doing.

Doct. 13. *God is a faithfull protector and defender of those that commend their soules unto him.*

Reason 1.

Reason 1. Because it is easie for him to preserve our soules, as it was heretofore to make them: and in this respect he is called in the text, *God the Creator* not *the Preserver.*

2. Because it stands upon his glory to do this.

3. Because the fidelity and truth of his promises requires as much.

This may serve to comfort us in all straits and adversities: *Let them commend their soules under a faithfull Creator,* saith the Apostle.

Chapter V.

Verse 1. *The Elders which are among you I exhort, who am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall be revealed.*

Verse 2. *Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready minde.*

Verse 3. *Neither as being Lords over Gods heritage: but being ensamples to the flock:*

Verse 4. *And when the chiefe Shepheard shall appeare, ye shall receive a crowne of glory that fadeth not away.*

The Analysis.

HEre is a speciall exhortation propounded towards the Elders, that they should performe their duty and office in a holy manner. The duty in generall is set downe to be, to feed the flock, whereof they were made overseers, by a diligent oversight and care of them, verse 2. at the beginning. And withall it is described by 3 conditions that are in a speciall manner required therein, which are set forth by a dehortation from the three contrary vices, that are opposed to those three conditions. 1. The first condition is, willingly to feed the flock; the contrary vice whereunto is, to do it by constraint. 2. To do it readily and freely: the contrary vice unto this, is, to seeke after filthy lucre thereby. 3. Not only in doctrine, but in

example of life to go before the Church; the contrary vice whereunto is, to Lord it over the Church. This duty being thus declared and described, they are perswaded unto it by the reward that is adjoyned, which for that cause all faithfull shepherds do receive, verse 4. at the end. Which reward is set forth both by the internall nature of it, that it is a crowne of glory that fadeth not away; and by the authour and giver of it, to wit, that the chiefe Shepherd our Lord Jesus Christ, will give it; and also by the time of this giving of it, when the chiefe Shepherd shall appeare, that is, at the last day of judgement. Now this exhortation, that it might be the more effectuall, and might worke the more upon them, is urged and set forth by the person of *Peter*, who was the ministring cause thereof, 1. From the parity and fellowship of the same duty, as *Peter* an Elder prayed the other Elders to do their duty. 2. From the knowledge which he had and the testimony which he could give of the afflictions of Christ, which he suffered for the Church, the remembrance whereof should stir up all shepherds to a diligent care of the Church. 3. From that certaine expectation which he had of the glory to come, which glory he promiseth to all shepherds in the name of the chiefe shepherd.

The Doctrines drawne herehence.

Doct. 1. *Those exhortations are most effectuall which are propounded in an humble manner.*

This is gathered from verse 1. where the Apostle prayes, not commands, in humility and charity. So *Phil.* 1. 9. 1 *Tim.* 5. 1. He prayes the Elders also as a fellow Elder, although he was placed in a higher degree, as Apostle.

Reason 1. Because by this manner of doing it appeares, that he which exhorts doth not aime at his owne good, but the good of another.

2. Because by this manner of doing his zeale shewes it selfe to be the purer.

3. Because he, to whom such an exhortation is made, is honoured thereby, and so takes it the easier and better.

Vse. This may serve to direct us, in all our exhortations and admonitions to have respect unto this.

Doct. 2. *It makes the exhortation the more effectuall, when*

when a man speakes out of certaine judgement and communion of affection.

This is gathered herehence, that *Peter* makes way for his exhortation, in that he was a witnesse of the sufferings of Christ, and so had a certaine knowledge of those things which belong unto Christ, and that he was partaker of the same glory; and therefore he was affected after the same manner himselfe, as he desired they should be.

Reason 1. Because knowledge gives ability and authority, and communion of affection addes zeale and charity to the exhortation.

2 Because these two will take away those obj ctions, which usually hinder the efficacy of the exhortation; namely, either that he gives his judgement of things that he doth not know, or else at least he is an unexperienced man, of whom it may rightly be said, *If thou wert here, thou wouldest thinke otherwise.*

Use. This may serve to direct us to get knowledge of those things which we exhort others unto, and affections also answerable thereunto.

Doct. 3. *Men should be exhorted in a speciall manner unto those duties, which belong unto their proper or particular functions or callings.*

This is gathered from verse 2. where the shepherds are exhorted to feed the flock.

Reason 1. Because every mans particular function is that condition wherein God hath placed him to advance his glory.

2. Because a mans faithfulnesse is most of all made triall of in that condition.

3. Because the duties of our generall calling should be exercised in every Christians particular condition.

Use. This may serve to admonish every one to take greatest care of those duties which are proper to his calling or condition.

Doct. 4. *It is the proper duty of a Shepherd, to feed the flock that is committed to his charge.*

This is gathered from verse 2.

Reason 1. Because the shepherds are appointed for the edification

fication of the Church: now to feed is nothing else, but to use all meanes that are appointed by God to procure the edification of the Church.

2. Because Pastors are properly given to the faithfull that are converted, who as new borne babes should be nourished and brought up with milke and food, untill they come to perfection.

3. Because the overseers of the Church should take most care of those things, that are most necessary for the Church; but it is most necessary for the faithfull being imperfect, to have their spirituall life preserved and increased by feeding.

Vse. This may serve to admonish, 1 The Ministers not to thinke that it is a light or common duty that lies upon them, but that the very life of the Church doth in some sort depend upon their labour and Ministery, and therefore so to carry themselves, as befits and becomes so great a duty.

2. The people, not to expect from their Ministers vain and light things which might tickle their eares, but to come to a Sermon as to the Lords Table, and seeke for spirituall food to feed their soules unto everlasting life.

Doct. 5. *Pastors should performe their duties willingly, not by constraint.*

This is gathered from the same verse. Now by constraint is meant that forcing which proceeds from outward things, whereby a man performes the part of a Minister in some sort, either to avoid poverty, or disgrace and infamy, or the censure of others.

Reason 1. Because that which is done by constraint, comes not from the heart as from an inward principle, nor from the Spirit sanctifying; and therefore it is not a duty pleasing and acceptable unto God.

2. Because that which comes not from the heart, and is not done willingly, is done only perfunctorily and for fashion sake, not with that diligence and care which God requires.

3. Because that which proceeds not from the heart and the deerest affection of the soule, doth not usually worke upon other mens mindes, and therefore is not effectuall to the edification of the Church, which is the end of the Ministery.

Vse. This should admonish us, to look not only to the understanding

derstanding, but also to the disposition of the will and heart in the Ministers of the Church.

Doct. 6. *They should do the same of a ready minde, not for lucre.*

Now by *lucre* is meant all kinde of worldly profit, which men acquire unto themselves, either in doing the thing, or in getting fame, or in gaining friends, and the like.

Reason 1. Because that which depends upon lucre or some such like end, must necessarily be applyed thereunto, and this is to corrupt the word of God, 2 *Cor.*2.17.

2. Because that which depends upon mutable things, that also it selfe is mutable and inconstant.

3. Because he which seeketh after lucre, is not a Minister of God, but of Mammon.

Use. This may serve to admonish, 1 The Ministers, not to follow after lucre. 2. The people not to suffer their Ministers to be tempted by poverty, and so to be the lesse cheerefull and ready in performing their duty, *Heb.* 13.17.

Doct. 7. *The affectation of Lordlinesse should be far from Christs Ministers.*

This is gathered from verse 3.

Reason 1. Because they are called to meere service, not to Lordlinesse.

2. Because Christ himselfe, whose Ministers they are, did purposely live amongst men as one that serveth, that he might leave an example unto those that should minister unto others in his name, *Luke* 22.27.

3. Because the worke wherein they are imployed, is not subject to the command and authority of men. For men cannot command religion, but only perswade unto it.

4. Because the Lordlinesse of Ministers alienates men: mindes from their testimony, because they neither willingly subject themselves to such as affect Lordlinesse, and they suppose too that those men, whom they see to study their owne glory and power, do neither look after the glory of God, nor the good of the Church.

Use. This may serve to admonish all Ministers, to take heed not only of all affectation, but also all shew of Lordlinesse. Now these men have a shew of Lordlinesse, 1 That would have

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have others in some sort to depend upon their authority. 2. Those that prescribe something as necessary to be believed or done, which is not taken out of Gods word. 3. Those that expound the will of God it selfe too imperiously, having no regard to the infirmity of those with whom they have to doe.

Doct. 8. *Ministers should go before the people not only in doctrine, but in example also.*

This is gathered from verse 3.

Reason 1. Because they are called to feed the flock with all their strength; and therefore they should edifie the Church not only by their words, but by their deeds also.

2. Because a wicked life doth either utterly destroy their preaching, or at least much weaken it.

3. Because a good example is of a singular force, in that it sheweth that that very thing may be done, which he preacheth should be done.

4. Because it takes away all prejudice out of mens minds, and all suspicion of affecting Lordlinesse and vaine glory, when they see Ministers seriously to do that, which they propound and perswade others to do.

Vse. This may serve to exhort, first, the Ministers, to labour to leade an exemplary life. Secondly, the people, to imitate the good life of their Ministers, for therefore are they proposed as examples. The common vices contrary to this duty, are: 1. That many observe those things only in their Ministers, which they may carpe at or calumniate, and not those things which they should take notice of, with intention to imitate them. 2. That many imagine that there is a speciall kinde of holinesse belonging to Ministers, which others are not bound to labour for. 3. That many excuse their wicked courses by this pretence, that they are Lay-men, not Ecclesiasticall or Clergy-men.

Doct. 9. *Ministers should expect the just reward of their labour and care, not from men, but from Christ.*

This is gathered from verse 4.

Reason 1. Because Christ is the chiefe shepherd, and Lord of the flock, as it is in the text.

2. Because they must expect many injuries from men, and those good things which doe happen, are not such, or so highly

highly to be esteemed of, as that they should depend upon them.

3. Because they will labour to please him most from whom they expect their reward. Now they should please Christ, not men.

Vse. This may serve to comfort godly Ministers against those troubles, which they finde men to make against them.

Doct. 10. *Their reward is a crowne of eternall glory.*

Reason 1. Because glory is the reward of the faithfull for all kinde of obedience towards God: Now in the Ministery there is a speciall kinde of obedience.

2. Because those that did strive or runne lawfully in a race, there was wont to be a Crowne set before them; so for those that carry themselves well in the exercise of the Ministery, besides the glory common to all the Saints, there is a speciall kinde of addition prepared, which is like as it were a crown.

Vse. This may serve to exhort Ministers, courageously to contemne all temporary ignominy and disgrace for this Crowne of eternall glory.

Doct. 11. *This Crowne of glory shall be fully given at Christs second comming to judgement.*

Vse. This may serve to admonish us, patiently to persevere unto the end.

Verse 5. *Likewise ye younger, submit your selves unto the elder: yea, all* of you *be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

Verse 6. *Humble your selves therefore under the mighty hand of God, that he may exalt you in due time.*

Verse 7. *Casting all your care upon him, for he careth for you.*

The Analysis.

THe Apostle having in the former verses described the duty of the Elders towards the Church or the younger sort, and perswaded them unto it; he doth there-hence conclude the duty of the younger towards the elders by a comparing of

things that are alike unto it, as the first word of the 5 verse shewes unto us, *Likewise*. This duty is in generall pointed out by subjection, which is set forth by the other duty, that is due not only to the Elders, but also to all the members of the Church, by reason of that nature which it hath common with the former; and it is also called subjection in those words, *yea, all* of you *be subject one to another*. Now this subjection as well unto the Elders as unto all, is first described what kinde of subjection it ought to be, to wit, not only outward, but proceeding from the inward subjection of the soule unto God, *be clothed with humility*. And that it is meant of humility towards God may be gathered from verse 6. Secondly, He doth perswade them also unto this humility: 1. Because it is an ornament of the minde; that by the way. 2. From Gods blessing adjoyned, which followes thereupon, *God gives grace unto the humble*, which is illustrated by Gods curse contrary thereunto, that fals upon the proud, *God resisteth the proud*. Thirdly, he doth urge and presse them unto this subjection towards God, verse 6. *Humble your selves therefore*; and he shewes the proper reason of this subjection, which is the mighty hand or omnipotency of God: and withall hee explaines that reason, which he had before propounded concerning the blessing and grace of God towards the humble, to wit, that by that grace they shall be exalted: the time of which exaltation is marked out, that it shall be in due time, *that hee may exalt you in due time*. In the last place by anticipation of a close, but weighty objection, whereby this subjection is usually made very difficult, he shewes the true manner thereof, to wit, that it should be joyned with that confidence, which casts all care upon God, so that no feare or worldly care can hinder this subjection, which confidence he doth perswade them unto by that effectuall providence which God hath over the faithfull for their good, verse 7, at the end, *For he careth for you*.

The doctrines arising herehence.

Doct. 1. *There is the like duty of the people towards their Pastors, as there is of the Pastors towards the people.*

This is gathered from verse 5 at the beginning. *Likewise ye younger*. Now by the younger in this place is chiefely meant

the

the flock, which depends upon the Pastors, because the Pastors and Presbyters were for the most part chosen of those that were elder in age, and therefore the greatest part of the flock consisted of youngers. Now their duty is said to be like, not for that it is in the same kinde, that the people should guide their Pastors, as the Pastors do guide the people, but because there is the like reason of both their duties.

Reason 1. Because the same God and Lord both of Pastors & people, hath imposed and prescribed to both their duties.

2. Because that relation which is betwixt the Pastor and people, requires a mutuall intercourse of duty.

3. Because the Pastors labour and care is made void, if the people do not in some sort answer the same.

4. Because the Pastors care and labour, tending to the salvation of the people, deserves it.

Use. This may serve to reprove those that are very curious and rigid in exacting their Pastors duty, when in the meane time they are nothing carefull of their own dutie.

Doct. 2. *The duty of people towards their Pastors consists chiefly in subjection.*

Reason 1. Because their Pastors are set over them in Gods name.

2. Because faithfull Pastors propound nothing else to themselves to observe, but the will of God, whereunto subjection and obedience must necessarily be yeelded.

3. Because in the calling of their Pastors, they did either expresly or covertly at least promise this very thing.

Use. This may serve to reprove those that come unto Sermons, as Judges, to play the Criticks, not to subject themselves to the will of God, and such as cast off all discipline as an intollerable yoke.

Doct. 3. *There is a kind of subjection also due unto all Christians.*

This is gathered from these words, *Be yee all subject one to another.*

Reason 1. Because as occasion shall serve, we should humble our selves to performe the meanest offices unto our brethren.

2. Because we should submit our selves unto the private admonitions of our brethren.

3. *Be*cause we should with all patience beare all the infirmities of our brethren.

Vse. This may serve to reprove the arrogancy and pride of men, which cannot endure any such subjection.

Doct. 4. *Humility is a great ornament.*

Reason 1. *Be*cause humility is a singular vertue, and in some sort the foundation of all the rest.

2. Because it makes us acceptable unto godly men, to whom in this regard we are made more profitable.

3. Because it doth greatly commend us in the sight of *God*, when for his sake we are subject not only to our superiours and equals, but also to those of the lowest degree.

Vse. This may serve to refute all those, that seeke for honour and reputation by arrogancy; and shunne humility as it were a vile debasing of a mans selfe.

Doct. 5. *God resisteth the proud.*

Reason 1. *Be*cause the proud resist the will of God.

2. *Be*cause they seeke unfitting things, or at least not after a due manner.

3. Because whatsoever proceeds from pride, turnes to the dishonour of God, to whom all subjection is due.

Vse. This may serve to condemne proud men.

Doct. 6. *God giveth grace to the humble.*

Reason 1. Because the promise of grace was made to humility.

2. *Be*cause humility is the disposing and fitting of a man for to receive grace.

3. Because only the humble men have a worthy esteeme of Gods grace.

Vse. This may serve to exhort us, greatly to labour for humility.

Doct. 7. *The strength and power of God should stirre us up to subjection towards him.*

This is gathered from verse 6 at the beginning.

Reason 1. *Be*cause it were madnesse to resist the Almighty.

2. Because Gods omnipotencie is the protection of those that humble themselves before him.

Vse. This may serve to admonish us, not to suffer our selves so much as in thought to be led away from our obedience towards

wards God, but from the meditation of Gods omnipotency and our own infirmity to increase daily more and more in humility.

Doct. 8. *God will exalt the humble in due time.*

This is gathered from verse 6 at the end.

Reason 1. Because glory is the reward of obedience.

2. Because they glorifie God, and therefore God will exalt them according to his promise, *Those that honour me, I will honour.*

Vse. This may serve to direct us, to seek for true exaltation by humlitie and submission.

Doct. 9. *They that humble themselves before God, may safely, and also should cast all their care upon God.*

This is gathered from verse 7.

Reason 1. Because this is Gods covenant, that he will be alwayes all-sufficient unto them that walke before him.

2. Because God by a singular care and providence watcheth over those that have a care of his glory, & seek his kingdome, as it is in the text, *He careth for you.*

Vse. This may serve to comfort all the godly, because God hath freed them from all care; and they should imbrace this libertie by true faith, and putting their trust in him, and apply it to themselves.

Verse 8. *Be sober, be vigilant: because your adversary the Devill, as a roaring Lion walketh about, seeking whom he may devoure:*

Verse 9. *Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*

Verse 10. *But the God of all grace, who hath called us into his eternall glory by Christ Iesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.*

Verse 11. *To him be glory and dominion for ever and ever. Amen.*

The Analysis.

FOr conclusion of the whole Epistle, to the foregoing exhortations there is added one generall one, which doth most neerely belong to the scope of the Apostle, to wit, that notwithstanding all opposition, difficulty, and temptation, they should constantly persist and go forward in that grace, which they had received. Now this care is described, 1 by two duties, which belong to the due manner thereof, soberness, and vigilancy. 2. The necessity of these duties is shewed by the grievous danger, to which otherwise they should be exposed. And this danger is set forth by the efficient cause thereof, the Devill, of whom the Apostle makes a description to that purpose: 1 *By* the opposition and enmity which he hath against us; in respect whereof he is called, *our adversary or enemy.* 2. *By* the manner and degree of that enmitie, that it is joyned with cruelty, *as of a roaring Lion.* 3. That besides this cruelty there is over and above in him very great diligence and greedinesse to do us hurt, in these words: *seeking whom he may devoure.* Now the Apostle gives us warning, that we must not yeeld to this enemy and danger which he threatens us, but resist it, verse 9 at the beginning, which is nothing else, but not to suffer our selves to be removed by his temptations from the grace of God: and the chiefe meanes of this resistance he shewes to consist in the stedfastnesse of our faith: which faith may in this respect be wonderfully confirmed by the example of our brethren in the world, who have experience of the like afflictions and temptations of Sathan. Agreeable to this exhortation he addes a prayer verse 10. Because the successe of all our endeavours depends upon the grace and blessing of God: And in this prayer he beseecheth God to strengthen the faithfull, and make them perfect in all grace, at the end of the verse, *make you perfect, stablish, strengthen, settle you.* The arguments whereby he confirmes their faith that they shall obtaine this petition, are two: 1. The all-sufficiencie of the grace of God in it selfe, in which respect this title is given unto God, that he is the God of all grace. 2. The communicating of this grace in the calling of the faithfull

faithfull, in these words: *who hath called you:* the grace of which calling is shewed, first, by the end and scope, that it is, to partake of the eternall glorie of God. Secondly, by the principall cause, *in Christ Iesus.* Thirdly, by the condition that goes before the accomplishment of this calling, and properly belongs to this exhortation of the Apostle unto constancie in afflictions, to wit, because we are so called unto eternall glorie, that in the meane time we must suffer afflictions, *after that ye have suffered a while.* In the last place upon occasion of this prayer he addes a religious doxologie, glorifying God, verse 11. wherein is contained both the last end of that petition, and a confirmation of the same that it shall be heard; as also an indirect exhortation to the faithfull, to bend all their care thereunto, to glorifie Gods name really and effectually, by persisting in the grace of God.

The Doctrines arising here-hence.

Doct. 1. *We had need to watch continually. Be vigilant.*

Reason 1. Because sinne and danger doth naturally steale upon us, if we do not resist it.

2. Because we cannot do our duty without diligent care and labour, and therein consists the manner of watching.

3. Because if we could avoid danger, & obtain our desires, if we did not seeke it with care and diligence, it would be no praise to us, nor peace of conscience.

Vse. This may serve to direct us, to imitate watchmen, which watch and ward to keepe the Citie; the like diligence should we use in keeping our soules, to examine all that goes in and out, our thoughts, affections, words, and actions, together with the occasions of them, what they are, whence they came, and whither they tend.

Doct. 2. *That we may watch as we ought to do, it is required that we should be sober.*

Now by soberness is meant the moderation of our affections touching all worldly things.

Reason 1. Because the cares of this world do so burthen the soule, that they leave no place for spirituall cares.

2. Because the care of the world doth draw and distract the minde, so that although it doth not altogether exclude religion, yet it doth diminish and weaken it.

3. Because

3. Because under the shew of some worldly profit, pleasure, or honour, we do oftentimes admit of those things, which betray and destroy our soules.

Vse. This may serve to admonish us not to drown our selves in the things of this world, but so to use the world, as if we used it not, 1 *Cor.*7.31.

Doct. 3. *We have such a spirituall enemy, that we had need to watch and ward continually against him.*

Reason 1. Because he is full of spirituall malice and craft.

2. Because his diligence is answerable to his malice.

3. Because he is most cruell, seeking not to bring some small inconvenience upon us, but our utter destruction.

Vse. This may serve to admonish us, never to be secure, but day and night to be mindfull of that danger wherein we are.

Doct. 4. *We must courageously resist the Devill.*

This is gathered from verse 9.

Reason 1. Because he is such an enemy, that we can make no peace or league with him.

2. Because they which yeeld unto the devill give themselves up into his hands, as being overcome.

3. Because the courage of our minde to resist is a great part of spirituall victory.

Use. This may serve to exhort us, to strengthen our mindes in all things to make this resistence.

Doct. 5. *The chiefe power of resisting, consists in a stedfast faith.*

This is gathered from these words, *Whom resist stedfast in the faith.*

Reason 1. Because faith layes hold upon Christ who overcame the devill, and in him they lay hold of victory it selfe.

2. Because faith laies hold of the truth of all the promises, whereby the soule is invincibly fortified.

3. Because faith, seeing it is the foundation of all grace, if it be stirred up and strengthened, it confirmes and strengthens also all the other vertues.

Vse. This may serve to direct us, to have a speciall care to raise and build up our faith.

Doct. 6. *The examples of other beleevers doe make much for the confirmation of our faith in afflictions & other temptations.*

Reason

Reason 1. Because thereby it appeares that such conflicts are not contrarie to faith and pietie.

2. Because therehence we have a cloud of witnesses, to shew, that at length we shall obtaine the victorie by faith.

Vse. This may serve to direct us, to stablish our mindes more and more by such meditations.

Doct. 7. *All those things which we desire, either for our selves or for others unto salvation, we must aske of God.*

This is gathered from verse 10, compared with the foregoing verse. For all those things which the Apostle had before required of the faithfull, he doth now at the end of the Epistle in their name crave of God, and he askes it with discretion, as appeares by that particle, *But* as if he should have said, Although all these things which I have proposed unto you by way of admonition, exhortation, and consolation, are duties which you ought necessarily to do, yet it is not to be expected, that you shold accomplish it by your own strength: I do therefore call upon God, (which you likewise should alwayes do) that he would increase his grace more and more in you, whereby you may receive both to will and to do all these things.

Reason 1. Because of our selves we can doe nothing that is good.

2. Because in such like purposes and endeavours we are letted and hindred by divers temptations, and such as are most strong through our infirmitie.

3. Because all our spirituall life proceeds from God, and of him should we aske it.

Vse 1. This may serve to admonish us, not to rest in good purposes and intentions, but alwayes to seeke for grace from God, to accomplish the same happily.

2. To direct us, when we reade, heare, and meditate upon Gods word, to water it, as it were, with our prayers, that it may be fruitfull.

Note. By such conclusions of the Apostles, wherein they do close up their Doctrine with prayer, the Ministers especially are warned and admonished, after their Sermons to desire God to give both themselves and the people grace to

observe those things, which they have learned in the Sermon: and others also are admonished diligently and earnestly to seek the same, both in publick with the Minister, and in private by themselves.

Doct. 8. *We stand in need of manifold grace.*

As it is set forth by divers words in the text: *Make perfect, stablish, strengthen, settle*, which may be thus distinguished, that *to make perfect* is to adde those degrees of grace, which are yet wanting: *to stablish*, is to protect and defend from temptations and dangers: *to strengthen* is to give inward power and strength: and *to settle*, is to fasten the root it selfe of grace more and more.

Reason 1. Because all those good things which we have, we have but in part.

2. Because we are assaulted by continuall temptations, and are over and above prone to revolt.

3. Because great and manifold is that perfection, whereunto we are called.

Vse. This may serve to admonish us, not to rest in the beginnings, but by much prayer to aske much grace of God.

Doct. 9. *God is the fountaine and author of all grace.*

For this title is given unto God in this place, because it is most agreeable to the petition for manifold grace. For Holy Men in their prayers lay hold of that in God, and propose those titles of God unto themselves, which make most for the furtherance of those prayers which they make.

Reason 1. Because God hath in himselfe infinite riches of grace.

2 Because grace is not given but by grace, and not for any merit of our own.

3. Because every degree and all kinde of grace is revealed and exhibited unto us by God in the Gospell.

Vse 1. This may serve to direct us to build up our selves in this belefe of Gods grace.

2. To admonish us, not so to rest in that grace which we have received, as if there were nothing farther to be looked after

after, because God is God not of this or that particular grace, but of all grace.

Doct. 10. *The chiefe effect of this grace, which is in us, is our calling.*

Reason 1. Because before our calling we lye in sinne and spirituall death.

2. Because by our calling we come to the hope of eternall glory; *who hath called you into his eternall glory*, as it is in the text.

3. Because in our calling wee are ingrafted into Jesus Christ, that by him we are brought unto this glory, *who hath called you unto eternall glory in Iesus Christ*, as it is in the text.

Vse 1. This may serve to admonish us, to labour to make our effectuall calling more and more sure.

2. To exhort us, to give God all the thankes for this calling, and to leade a life answerable thereunto, which seemes to be aimed at in the text, *viz.* that for this eternall glory whereunto we are called, we should contemne all worldly things, whether good or evill.

Doct. 11. *The sufferings of this life are not repugnant to the comfort of this glory.*

Reason 1. Because we suffer but a while: for although the time of affliction may seeme long, yet it is but short, if it be compared either with eternall death, which the wicked shall suffer, and we have deserved; or with eternall glory whereunto we are called.

2. Because these afflictions are the way, whereby according to Gods wil we come unto glory.

3. Because glory it selfe appeares the more glorious for the afflictions going before.

Vse. This may serve to comfort us against all the sufferings of this life.

Doct. 12. For this grace of God we should give all glory unto God.

This is gathered from verse 11.

Reason 1. Because therein consists our thankfulnesse.

2. Because therein also consists the perfection of the work of grace.

Vse. This may serve to admonish us, not to give place to luke-warmenesse, but to make such high reckoning of the saving grace of God, that upon every mentioning thereof our mindes should be stirred up sincerely to glorifie the name of God, and alwayes endeavour so to do.

The end of the first Epistle.

A BRIEFE ANALYSIS of the Second Epistle Generall of Saint PETER.

CHAP. I.

Verse 1. *Simon Peter, a Servant, and an Apostle of Iesus Christ, to them that have obtained like precious faith with us, through the righteousnesse of God, and of our Saviour Iesus Christ.*

Verse 2. *Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.*

The Analysis.

SUch kinde of writings, as well Ethnick or prophane, as sacred, are usually divided into three parts, whereof the first is, the Superscription, Salutation, and Preface. 2. The Epistle it selfe. 3. The Subscription or Conclusion. But more accurately me thinks, we may say, that the preface and conclusion are only adjuncts of the Epistle, which depend upon the Epistle it selfe, and are also usefull thereunto. But in this Epistle only one of these adjuncts is used, namely, the Preface. For there is no subscription made, or any such conclusion, as is used in the Epistles of *Paul*, and in the first of *Peter*. The Preface is contained in foure verses, and it consists of two parts, a salutation, and a confirmation of the salutation: that in the two first, this in the

the third and fourth verse. In the salutation there are those three things expressed, which are in every action; namely, the agent, the action it selfe, and the object of it. For so is there the person saluting, the persons saluted, and the salutation it selfe. The person saluting is described, first, by his name adjoyned. Secondly, by his office adjoyned, and that both generall, that he is a servant of Jesus Christ, and speciall, that he is an Apostle of his. The persons saluted are described by a speciall adjunct, which is in stead of the forme, namely, by faith: which faith is set forth, first, by a comparison of the like, that it is like precious with the faith of the Apostles. 2. By the principall efficient cause, God and Jesus Christ. 3. By the meanes thereof, *viz.* righteousnesse. The confirmation of the salutation containes, 1. the good that is wished, which consists of two parts, *Grace*, and *peace*. 2. The degree and quality of this good, *be multiplyed*. 3. The helping cause of this multiplication of good, which is *the knowledge of God and Jesus Christ*.

This is the Analysis.

As for the person, he hath a double respect. For he is here considered as the Author of the Epistle, and also as the Author of the Salutation: in the former respect we have these Doctrines.

Doct. 1. *The very names of Christs famous Disciples, were heretofore of great force for the confirmation and advancement of the truth in the Church.*

For to that end did the Apostles usually set downe their names in the Epistles, which they wrote unto the Churches.

Use. This may bee for exhortation, that we also according to our abilities should labour so farre with those amongst whom we live, that our names may be like precious ointment, and may make something for the edification of others.

2. It may serve to reprove those, which so carry themselves, that they are a disgrace to godlinesse, and to the Church.

In the latter respect the person yeelds us this observation.

Doct. 2. *The salutation of the Apostles and Ministers of God is more highly to be prized.*

Reason. Because it is not only a good and godly prayer, as are the salutations of all the faithfull, but it is also a ministeri-

all

all application of the good things which God communicates unto us by them. For it proceeds not only from a pious affection, but from their singular office and duty.

Vse. This may serve to admonish us, not to neglect or contemne such blessings, whether they be publique or private.

Doct. 3. *It is an honourable title, to be accounted and deservedly called a servant of God or Christ.*

Reason. Because the chosen men in the Church of God alwayes gloried in this title, not only the Apostles and Prophets, but also Kings and Princes, as we see in David.

Vse. This may serve to comfort poore Christians that have no titles whereof to boast. For if they be the servants of God and Christ, they have no cause to envie others, or to complain of their owne condition. Now that we may be knowne who are the servants of God, we must know that there are two things, as it were essentiall to a servant, 1. To depend upon his Masters will and pleasure, for direction in his work. 2. To referre all that he hath to the use and profit of his Master, not to his owne. So also every faithfull servant of God, 1. depends wholly upon God for the direction of his life, not upon himselfe and his owne counsell, nor upon the examples and customes of the world, much lesse upon the suggestions of the flesh and the devill. 2. He referres himselfe and all that he hath to advance and set forth the glory of God.

Doct. 4. *Those whom Christ himself doth call Apostles, have the highest authority in the Church of God.*

For that is the reason why Peter saith that he is an Apostle of Jesus Christ. All the faithfull are Christs servants, but they are not Apostles: even the ordinary Ministers themselves, although in a large sense they may be called Apostles and Embassadours of Christ, yet not in that sense as Peter, Paul, and the like are called. For the word *Apostle*, in this and the like places, signifies not only an Embassage, but a singular priviledge or prerogative in that embassage. Now the priviledge of the Apostles above other Ministers consists in these foure things: First, In the manner of the embassage, *viz.* that they were called neither of men, nor by men but immediately of Christ. Secondly, in the office imposed upon them by vertue of this embassage, *viz.* that they were chiefly sent to plant

Churches,

Churches, to feed and build them up. Thirdly, in the object whereabout their labour should be imployed, *viz.* that they were sent not to any one Church, but to divers, and for the conversion of the whole world. Fourthly, in their gifts and assistance of the Spirit, which alwayes accompanied this their embassage, *viz.* because in executing this their office, as well in preaching as in writing, they were freed from all errour. As in the Creation of the world God first made light, and afterwards set some lights in the Firmament of Heaven to give light upon the Earth: So also in the re-creation and restitution of the world, God first gave light in Christ himselfe, who was the Sonne of Righteousnesse, as he is called in Scripture, and afterwards ordained the Apostles, as great lights, to bring this light upon the Earth. And this is it which our Saviour saith unto them: *Ye are the light of the world.*

Use 1. This may serve to exhort us, to give God thanks, that he hath not left us in darknesse, to wander at uncertainties, but hath set up these shining lights for us, by whose meanes we might be directed unto heaven.

2. To admonish us, to observe also and believe those things which they have prescribed us. For we must receive the writings of the Apostles after the same manner, as we should receive Christ himselfe, if he were with us on earth.

3. To refute the Pope, who brags that he is an Apostle, and hath Apostolicall authority, (whereupon also he cals his seat at *Rome*, Apostolicall,) when as he hath not so much as one of those conditions, which are necessarily required to make an Apostle.

Hitherto of the person saluting. It followes now to speak of the persons saluted, where we have these Doctrines.

Doct. 1. *The Apostles wrote not properly to the unbelievers, but to the Church.*

For so here and elsewhere are they described to whom the Epistles are sent.

Reason. Because the preaching of the Gospell, not the writing, is the effectuall meanes of conversion. The writing and reading do more properly serve for the confirmation and edification of those that are converted, then for the first conversion.

Use.

Vse. This may serve to exhort, first of all, that they will principally apply themselves unto Sermons. Secondly, those that have received some benefit by Sermons, that they would also diligently apply themselves to the reading of the Scripture, that they might more and more confirme and edifie themselves.

Doct. 2. *Faith is the proper marke of difference, whereby the Church is distinguished from all other societies.*

For therefore are the Christians here described by faith, that they may be distinguished from all other men: and the same which in other Epistles are wont to be called the elect, the called, the Churches of God, those which are in God the Father, and in Jesus Christ, are in this place barely called the faithfull.

Vse. This may serve to admonish us, if we will make our calling and the condition of our salvation sure, then to labour especially to obtaine faith, and also to increase it more and more.

Doct. 3. *The faith of Christians is a most precious profession.*

Therefore it is here called *precious faith*; and in the former Epistle, Chap. 1. v. 7. *faith* is said to be *more precious then gold that perisheth.*

Vse 1. This may serve to exhort us, to make more account of faith then of all worldly things, according to that of Christ: *What shall it profit a man to gaine the whole world, and lose his owne soule, or faith?*

2. To comfort poore Christians which have no possessions in this world. For if they have true faith, they have that which is more excellent then silver and gold.

Doct. 4. *The faith of common Christians is as precious as was the faith of the Apostles.*

Which is not to be understood of the degree or quantity, but of the nature or quality.

Reason. Because the faith of all Christians layes hold of the same good, *viz.* Christ and his benefits. Hereupon *Paul* cals it common faith: for as one that is sick of the Palsie, that taketh some precious thing with a shaking hand, doth possesse it as well as the other, that is strong; so the faithfull, though

they be weake, if they do truly lay hold of Christ, have him to be their Saviour as well as they that are most strong.

Use. This may serve to comfort weake Christians; for if they have true faith, though it be but like a graine of Mustard seed, they have the same comfort that the Apostles themselves had. If they be truly knit unto Christ, though it be but with a slender thred as it were, yet they hold Christ as well as they that are tyed unto him with the strongest cords: which yet is not so to be taken, as if we were not to seeke for a stronger and surer faith; for although the weake possesse the same good that the strong do, yet they have not the same fruit and benefit of this possession.

Doct. 5. *The cause of this precious faith is not in any man, but in the righteousnesse of God and Christ.*

Now by righteousnesse is not meant any recompence of desert; but the faithfulnesse and truth of the promises, which depend upon the meere goodnesse of God. And these promises made unto *Abraham* himselfe, that his seed should be as the starres of heaven, and the sand of the Sea, out of all nations; and they were afterwards often repeated by the Prophets.

Use 1. This may serve *to refute* those, that ascribe it unto mans free will; so that first they make the calling of the faithfull to be uncertaine, as if the promises of God could be made void; and then they take away the glory it selfe of mans conversion from God, and give it unto man.

2. *To exhort* us, to give God thankes, for this so incomparable a good.

The Doctrines that arise from v. 2.

Doct. 1. *All spirituall good things, are contained in these two words, Grace and peace.*

For by *Grace* is meant both the free favour of God, and also the application and manifestation thereof in the hearts of the faithfull, by the operation of the holy Ghost, in the word and Sacraments. And by *peace* is meant quietnesse of mind, which is the fruit of grace. So that *Grace* is the first benefit, and *Peace* the last. And therefore all benefits that passe betweene are included therein, as in two extremes. Hereupon in all the Epistles almost the Apostles prayer and salutation

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is contained in these two : To *Timothy* and *Titus*, he addes *mercy* also, *Grace, mercy and peace.* But that is only an application of the same thing, which is signified by grace, and for a peculiar reason is added in those Epistles, because *Timothy* and *Titus* wanted a speciall kind of grace, in respect of the service, which they did undergoe in the Churches, in regard of their age, and those divers temptations, whereunto they were obnoxious in that Service. In the old Testament peace onely was usually wished in their salutations, without any mention of Grace ; but yet grace also at that time was understood : But in the time of the new Testament, which is the time of grace, and wherein all things are more fully delivered, it was most fitting, that grace should be named in such like salutations.

Vse. This may serve *to exhort and direct us*, above all things to wish grace and Christian peace unto all those, to whom we are well-wishers.

Doct. 11. *The desires of the faithfull are chiefly for those spirituall good things, Grace and peace.*

Reason. The Reason of the Collection is this, because the Apostle in this beginning of the Epistle, labours to get the good will of those to whom he writes, by shewing the prayer that he had made for them : Now he could not effect this, if his prayer were not according to their desire; for if he should have wished any of those things, that they cared not for, such a wish would have done no good with them.

Vse. This may serve *to exhort us* all, to examine our selves according to this rule. For if wee make no reckoning at all, of the meanes and instruments of grace, but doe reject or despise those, that labour most to procure this grace and peace for us, we have cause to feare, that we are yet farre from the nature, and disposition of true beleevers.

Doct. 3. *They which have gone fartheſt in faith and grace, have yet need of grace.*

This is gathered therehence, that the Apostle wisheth grace unto those, that have obtained like pretious faith, with the Apostles themselves.

Vse. 1. This may serve *to refute* the Papists of their merits.

2. *To exhort us* to humility, and continuall prayer for the grace of God.

Doct. 4. *Without Grace, there is no true peace.*

Grace is the cause and foundation of peace, peace the effect and fruit of grace; it is the inheritance, which Christ left unto his disciples alone, *Iohn* 14. 27. *Isay* 48. *last.* For this peace is not an externall and worldly peace, but spirituall and internall. Before we are partakers of grace, we are called in Scripture, *Gods enemies*, so that we doe wage a kind of warre against God himselfe, and therefore also against the Angels of God, and other of his creatures. Now by grace, and by it alone is peace made.

Vse. This may serve *to refute and reprove* the folly of those men, which so please themselves, in that outward quietnesse which they enjoy, when in the meane time, they are utterly void and ignorant of the grace of God.

Doct. 5. *We must seeke not only for grace and peace, but also for great abundance of it.*

This is gathered from that word, *Grace and peace be multiplyed.* For the good things of that grace are such, that they cannot be too much: in this there is no sinning in excesse. Hence it is that the Apostle *Paul* alwayes exhorts the faithfull, and prayes also that the faithfull may abound more and more in all grace. And to the *Ephesians* he proposeth the breadth, and length, and depth, and height of this grace, that they may be rooted and grounded in it, Chap. 3. verse 18.

Vse 1. This may serve to refute and condemne those, that so rest in the present grace which they have, or seeme to have, that they looke for no more. Such do those men seeme to be, that thinke they know enough, beleeve enough, love enough, &c. And therefore they neglect both the publick and the private meanes, whereby they might be farther edified. The state of a Christian in this life is a state of building, not perfection: therefore as he would shew himselfe to be a foolish builder, that should rest in the middle of his worke, and not make up the perfect structure, so also in a Christian life.

2. To exhort us to stirre up our selves, and labour for more abundant grace and peace.

Argument 1. The first argument may be taken from the nature of grace and peace, which is such, that he that hath once tasted the sweetnesse thereof, cannot but desire a fuller

draught

draught of it, 1 *Pet.*2.2 3. *Desire the sincere milke, &c.*

Argument 2. From the imperfect degree, that we have yet attained : We are for the most part, as new borne babes, as the Apostle speakes in the same place.

Argument 3. From the will of God, to whom nothing is more acceptable, then that we should seeke for plenty of his grace, *Isay* 55.2. *Prov.*9.

Argument 4. From the sinne or guilt, which followes the neglect of that duty. For as amongst men, if one should set before us most precious wares, and should commend them, and also offer them freely unto us, he could not but take it ill, if we should refuse them: so much more may we think that Gods anger is incensed towards those, that neglect and despise the riches of this grace, that he hath set before them and commended unto them.

Doct. 6. *God is the only author of grace and peace.*

This is gathered from 1 *Peter* 5. 10.

God is called the author of all grace. Hence by a kinde of appropriation he is called *the God of grace*, as in another place he is called *the Father of mercies, and God of all consolations*; and grace also in this signification is called the grace of God; so also of peace we finde in Scriptures, that God is called *the God of peace*, and true peace is every where called *the peace of God.*

Vse 1. This may serve to refute all the Papists, that manifest the contrary both in their words and practise. For they are wont to call the blessed Virgin *the Mother of grace* : so also they runne unto her and to other Saints, as if they were the authors of grace and peace.

2. To instruct and confirme us in this truth, that the bestowing of grace and peace depends upon the meere good will and pleasure of God. For when God is called *the God of grace*, it is meant also that he is *the Lord of grace*, who can according to his good pleasure give it to whom he will, and deny it to whom he will. This is gathered from 1 *Thess.* 5. 23. and 2 *Thess.*3.16. for he that in the former place is called *the God of peace*, in the latter is called *the Lord of peace.* Therefore when we see that grace & peace is granted unto some, & denied unto others, we should rest satisfied in the good will of God, according to the example of Christ, *Matth.*10. For by so doing we give glory to God, as is evident. 3. To

3. To exhort us, to pray unto this great God to give us grace and peace.

Doct. 7. *Jesus Christ is the beginning of all grace and peace.*

God is the first and principall author, and so also Christ, as he is God: but as he is God and man, our Mediatour, so he is the beginning ordained by God, as the head, from whom all grace is to be derived unto his members, as into the vessels of grace; so that God is as it were the first and principall fountaine, Christ as the secondary fountaine, in whom is hid all grace that is to be given unto the faithfull, and the faithfull themselves are the vessels that draw and receive this grace, which runnes into them from these fountaines, and the word and Sacraments are as the channels.

Use. This may serve to informe us of the manner, how we should seeke for grace, *viz.* that we should alwayes go unto God in Christ, because *extra Christum*, out of Christ, he is unto sinners not a God of grace and peace, but of vengeance, and a consuming fire.

Doct. 8. *True faith is the instrumeneall cause of grace and peace, and of the multiplying of both, whereby it is derived unto us.*

Reason. Because by knowledge in this place is meant faith. For it is not meant a bare knowledge, but something more, which followes this knowledge, therefore it is not called γνῶσις, but ἐπίγνωσις, that is, an acknowledging. 2. Thereby is meant an effectuall knowledge, such as there is no other taught us in the Scriptures, but faith. Now faith is signified by the name of knowledge, because by the hearing and knowledge of the word it is usually begotten in us. And faith is called the instrument of grace, not as it is in God himselfe, willing, intending, and ordaining spirituall good things unto us, for so grace is the cause of faith; but as the sense, fruit and knowledge of this grace is communicated unto us. For faith is so the fruit and effect of grace, that it hath the first place, and is the instrumentall cause of all following grace. And this efficacy it hath in respect of the object, which it layes hold of, *Iesus Christ*, because as we said before, he is the beginning of all grace, so that as *Adam* was the beginning of nature and the corruption thereof, and that relation which we have unto

Adam

Adam by naturall generation, makes us partakers both of his nature and corruption: so Christ was made the beginning of life spirituall, and grace, and that relation of faith which we have unto Christ in our regeneration, makes us partakers both of the life and grace which is in Christ.

Vse. This may serve to exhort us, 1. To have a speciall care of our faith, if we would not be destitute of all the grace and peace of God. This is it which the Apostle saith elsewhere, *above all, take the shield of faith*, that is, above all things get faith, *Ephes.*6.16. This is it which is often pressed, *By faith we are saved, by faith we stand, by faith we obtaine the victory*, &c. 2. To labour also for the increase of faith, if we desire the increase of grace and peace. For grace is multiplyed by the multiplying of faith, and the knowledge of God. As in a house, which is inlightned by the Sunne, the more the windowes stand open, the more it is filled with light: so also in us, the more our faith is increased, the more is grace and peace increased in us. Let that therefore be our daily prayer, which was Christs Disciples, *Lord increase our faith.*

Verse 3. *According as his Divine power hath given unto us all things that pertaine unto life and godlinesse, through the knowledge of him that hath called us to glory and vertue.*

The Analysis.

THe scope of the Apostle in this verse is to confirme the faith of Christians touching the multiplying of grace and peace through the knowledge of God, which he had wished unto them in the former verse. And the argument is taken from the comparing of things alike, as that particle, *According as*, intimates unto us. The things compared are. 1. The giving of peace and grace; and 2. The consequent multiplying of them. And of these he shewes that there is the same reason, both in respect of the principall cause, and the lesse principall or instrumentall cause; so that the whole argument runs after this manner; *if God and our Lord Iesus Christ will give unto us grace and peace through the knowledge of him, then will he*

he also multiply unto us the same gifts by the same: But the former is true: Therefore the latter. The Assumption is contained in verse 3. And it is not barely set downe, but with an illustration, although he addes some things to confirme the reason it selfe and our faith. For in stead of *grace and peace* the Apostle here puts things necessary unto *life and godlinesse*; and in the second place *glory and vertue:* like as by *life and glory* he meanes the same thing, that he did before by *peace*, though in a different respect: so also by *godlinesse and vertue* he means the same thing that he did before by *grace*. The principall cause of this gifting he explains by the power which he hath, which he cals *divine*; the instrumentall he explaines by the object thereof, namely, Christ. For he argues from a singular effect, which doth most of all pertaine to the thing it selfe, namely to our calling, *glory and vertue*.

The Doctrines arising here hence.

Doct. 1. *Life and glory are contained in Christian peace.*

For the condition, that Christians are made partakers of by peace, is called *life* in respect of that inward and permanent principle of the most perfect operations, wherein consists mans felicity, which is given unto all the faithfull. And it is called *glory* in respect of the compleat happinesse, which flowes from that principle, and shall in its due time also appeare with outward splendour.

Use 1. This may serve to informe and instruct us, not to think meanely or contemptibly of the condition of faithfull Christians, but to judge aright according to the nature of the thing, *viz.* that the only life and chiefest glory is proper to them.

2. To exhort us, to preserve faith, grace, and Christian peace before all worldly things, yea, before this present life it selfe, and the glory thereof, because by our faith we shall obtaine a farre more perfect life and glory, according to that of Christ, *He that loseth his life, shall finde and obtaine a farre better life.*

Doct. 2. *Christian grace brings with it godlinesse and vertue.*

For the same thing is called grace, which is the effect of Gods favour; it is called *godlinesse*, as it hath God for its object

ject: and it is called *vertue*, as it perfects a man in operation.

Use 1. This may serve to instruct us, not to boast of the grace of God, unlesse we shew it by our godlinesse and vertue.

2. To reprove and condemne those, that either out of presumption or feined simulation, do either separate grace from godlinesse, or grace from vertue, or vertue from either.

Doct. 3. *All things necessary unto life and godlinesse are given by God unto the faithfull.*

Now to make a gift perfect 3 things are required. 1. That the gift which is given be made the receivers, or his to whom it is said to be given; for otherwise it is not a gift, or a thing actually given, but potentially only. 2. That it be made his absolutely or irrevocably, not conditionally, that the gift it selfe should depend upon a condition. 3. That the giver be moved for no other cause to give, but to shew and exercise his bounty and liberality: the more perfectly and purely these conditions are found in any gift, the more perfect and pure is the gift. Now all these do most exactly agree to those gifts of God, which pertaine unto life and godlinesse. As for example, Christ is said to be given for us, and also given unto us: the holy Ghost hath that name as it were appropriated unto him, that he is the gift of God: faith and repentance are expresly called the gift of God.

Use 1. This may serve to instruct us, against the error of those, that will not take such like good things as a gift, but teach us that we must seeke for them by our own merits; for as the Apostle saith, *If of grace, then not by workes, for otherwise grace were not grace:* so may we also say; if of gift, then not by workes, for otherwise the gift would be no gift.

2. To admonish us, throughout our whole life to seeke for such good things after that manner as is agreeable to their nature, that is, to ask, pray, and supplicate for them, &c. And in the second place to use all our endeavour to shew our selves thankfull unto God for such divine gifts.

4. *Hee gives these spirituall gifts unto us by his Divine Power.*

His Divine Power hath given unto us all things, as it is in the text: the like hereunto is that in the first Epistle, c. 1. v. 5.

Ye are kept by the power of God through faith unto salvation. And Christ tels us, *Matth.* 19. 26. *With men this is unpossible, but with God all things are possible:* where we are expressly taught, that salvation and spirituall good things are given unto us by the power of God, to whom all things are possible, that is, his omnipotency, *Ier.* 31. 35. *Thus saith the Lord, which giveth the Sunne, &c.*

Reason. Because such a power is necessarily required to bring this to passe, by reason of those strong impediments, which withstand and crosse this worke. For so Christ telsus, that the Devill *as a strong man holds his palace, till a stronger then he comes upon him and overcomes him, and takes from him all his armour wherein he trusted, Luke* 11. 21, 22. This is also fully explained by the Apostle, *Ephes.* 4. 8. *When he ascended up on high, he led captivity captive, and gave gifts unto men.* Where he shewes that gifts are given unto us by that very power, whereby captivity is led captive. It is expressly said *Ephes.* 1. 19. *that it is the exceeding greatnesse of Gods power, which worketh in us by the might of his power;* and Verse 20. *the same power whereby Christ was raised from the dead.*

Vse 1. This may serve to refute the Remonstrants and such like men, that deny faith to be begotten in us, and our conversion to be wrought by Gods almighty power. For they make grace only morally perswading, that may be resisted, impotent, and consequently uneffectuall.

2. To comfort the weake and all the faithfull, in that they have no reason too much to feare the gates of hell, because they have the gates of heaven making with them: although they must wrestle not only against flesh and blood, but against principalities and the powers of the world, &c. *Ephes.* 6. 12. Yet they have a divine power, farre beyond all those enemies, to uphold them in this wrestling.

3. To exhort us, 1. To behave our selves stoutly, and shew our selves men in the cause of God, answerable to so Divine a Power, as he is ready to afford unto us. 2. To give God thankes, that hath not left us in our owne infirmities to be exposed as a prey unto our enemies, but by his divine power helpes our infirmities.

Doct. 5. *This Divine Power is the power of Christ himselfe.*

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Vse 1. This may serve to confirme our faith, touching Christs divine nature. For the divine power is not separated from the divine nature.

2. To comfort us, that he who so loved us, that he gave himselfe for us hath such sufficient strength to perfect our salvation. He useth this argument to comfort his Disciples. *Iohn* 10.28,29 30.

Doct. 6. *Christ gives us these things by his divine power, wherein doth effectually call us, through the knowledge of him that calleth us.*

Vse. This may serve to exhort us, to apply our selves with feare and reverence unto the meanes of our calling, because Christs divine power is shewed therein.

Doct. 7. *The consideration of the end whereunto we are called in Christ, should build us up in faith, hope, and all those things which pertaine unto life and godlinesse.*

Therefore the Apostle here puts us in minde, that he hath called us to glory and vertue; so in the former Epistle, c. 5. v. 10. *who hath called us unto his eternall glory, &c,* To that purpose the Apostle *Ephes.* 1.18. earnestly prayes for the *Ephesians,* that *the eyes of their understanding may be enlightned, to know what is the hope of his calling, and what the riches, &c.* Now this consideration is of great force for these reasons.

Reason 1. Because it is an argument confirming our faith, whilest we thus thinke with our selves: If God hath called us unto glory, then there is no doubt, but that he will in due time bring us unto glory, and in the meane time keepe us in the way that leadeth thereunto.

2. Because it is an argument whereby we are stirred up to labour for vertue, whilest we thus thinke with our selves: if we are called unto glory and vertue, we must not carry our selves sordidly and basely, defiling our selves with the pollutions of the flesh, like Swine wallowing in the mire, but as it becomes such a calling.

Doct. 8. *There is the same reason of this calling and the first gift of grace, that there is of the multiplying of all grace and peace.*

For they are alike free, they do depend alike upon the di-

vine power, they are alwayes knit and linked together: this followes from the connexion of verse 3. with the second.

Vse. This may serve to comfort us, as it is set forth, *Phil.* 1. 6. *That he which hath begun a good worke in us, will performe it untill the day of Christ.*

Verse 4. *Whereby are given unto us exceeding great and pre-cious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

The Analysis.

THe Apostle had before confirmed his prayer and the hope of the faithfull, touching the multiplying of grace and peace, by the comparing of things alike, that is, from the giving of all things which are necessary unto life & godlinesse. Now he confirmes and proves the assumption also, touching the giving of things necessary to life and godlinesse. And the argument is taken from the testimony of God, that is, from Gods promises: for his promise is a testimony of the good that he will bestow. Now while the Apostle disputes from the promises to the gifts promised, he disputes from the testimony to the things testified, which kinde of argumentation he doth sufficiently intimate, when he puts the things promised in stead of the promise. And the things promised are thus explained; 1. In generall, by two adjuncts, that they are *exceeding great and pretious*, that is, neither concerning small things, or things of little moment, nor concerning things that we have nothing to do with, or are little to be esteemed by us, but things of exceeding great weight, and of exceeding great price. 2. In speciall, by those effects, which are contained in these things promised, and they are two. First, A lifting up of the faithfull to perfection, which is explained by a likenesse unto the divine nature. Secondly, A freeing of them from corruption, which is set forth by the subject and the cause thereof. The subject is the world, the cause is lust or concupiscence.

The

The Doctrine arising herehence.

Doct. 1. *Gods promises carry in them the vertue of a gift.*

Reason. Because they make the thing promised certainly to belong unto those, to whom it is promised. For although it be not yet actually in their possession, yet it is that power that is certainly produced into act. The cause is, 1. The truth of God that promiseth. 2. The Divine Power which accompanieth Gods promises, wherof mention was made in the former verse.

Vse 1. This may serve to refute those that make Gods promises wholly to depend upon mans will.

2. To comfort all the faithfull, that they may be of good courage, and have a firme hope in the good things that are promised by God.

Doct. 2. *Gods promises are of things exceeding great.*

Hence it is that the Scripture often speakes of the wondrous things of Gods word, *Psal.* 119.18. And it evidently appears by the things themselves, if they are well weighed and considered; whether we look unto the divine properties which breake forth in the things promised, or their divine effects. For wonderfull is the mercy, and power, and providence whereupon they depend; and the effects also are wonderfull, for many of them are such, that they do so transcend mans capacity, that they seeme unto many utterly unpossible and incredible: as the resurrection, immortality, and life everlasting.

Vse 1. This may serve to condemne the stupidity of those, that are nothing moved or taken with these things that are so great and wonderfull.

2. To exhort us, to labour and strive in our prayers with *David*, that our eyes may be more and more opened, to be able to see the wonderfull nature of them.

Doct. 3. *Gods promises are as precious unto us, as they are great in themselves.*

So they are distinguished: for if God had promised that he would make another World, yet so, as that it should nothing pertaine unto us, this indeed had been an exceeding great promise, but nothing precious unto us; but when he so promised a world to come, wherein immortality and

great glory shall dwell, as that we should possesse it, this promise is as precious as it is great. Hence it is, that in the Scriptures the testimonies of God are extolled, whose promises are exceeding great above all riches, *Psal.* 119. 14. Above gold and silver, and all precious things, as we often read in the *Psalmes* and *Proverbs*.

Use 1. This may serve *to exhort* us, both in judgement, affection and all our endeavours, to carry our selves answerable to these divine promises, as to the most precious thing that is, as we are admonished, *Prov.* 2. 4. *To seeke them as silver, and search for them as for hid treasures. And Prov.* 8. 10. *to receive them, and not silver, &c.* And to be more delighted with these then with the sweetest gifts, to get these promises at any price, how great soever, though we sell all that we have, as it is in the parable of the Merchant, who found a precious Jewell.

2. *To comfort* those Christians that are poore in spirit, even in this present world; for though they have nothing excellent in these outward things, yet they have those exceeding great & precious things provided by God for them. They are in this like unto that heire, of whom *Paul* makes mention, *Gal.* 4. 1.

Doct. 4. *By vertue of these promises we are made partakers of the divine nature.*

Now by nature is not meant the essence of God, but those perfections, whereof we have a representation made by the Spirit *Epist.* 1. *c.* 2. *v.* 9. They are called the vertues of God, and in their places, it is called the life of God, the Image of God, and the Spirit of God. And this nature is communicated by vertue of the promises, because the promise of the Gospell in this differs from the Law, for the Law considered in it selfe is a killing Letter, and the ministration of death in respect of sinners, but the Gospell is the ministration of the quickning Spirit, 2 *Cor.* 3 6, 7, 8.

Reason. Because the Spirit of God together with the Gospell worketh our salvation.

Use 1. This may serve *to direct us*, to examine our selves whether the promises of God have beene effectuall in us yet or no? for if we have nothing in us above naturall men, or our corrupt nature, wee are yet strangers to the promises of God.

2. To

2. To reprove those, that are wont to say, when they are stirred up to Christian duties, that they are not Saints or Angels, but flesh and blood, and therefore cannot either abstaine from common vices, or come neere unto a heavenly life. For Christians besides and above that nature, which they have from *Adam*, are made partakers also of a divine nature, whereby they are able to doe all things through him that strengtheneth them, namely Christ, *Phil.* 4.13.

3. To exhort us, to labour with all diligence, that the grace of God may be unto us like a second nature, as some say of *Custome*. And so it will be, when we performe the workes of grace and new obedience, not by constraint or unwillingly, as many use to doe, but with delight and cheerfulnesse, as if we were carried hereunto by the inclination of nature, as the fire is upward.

Doct. 5. *The corruption of sinne is contrary both to this nature, and Gods promises.*

Reason. Because the presence of the divine nature and the vertue of the promises drives out this corruption, as heat doth cold, & as light dispells darkenesse, 1 *Pet.* 1. 14, 15, 2 *Pet.* 2.20. *Tit.* 2. 11. 12.

Use. 1. This may serve *to condemne* those, that will joyne together these things that are so inconsistent and repugnant and contrary to God himselfe, that is, those that joyne the profession of Religion with most corrupt practise.

2. To exhort us, if we believe the promises of God, and love the divine nature to our own salvation, then to eschew all these corruptions. Thus much the Apostle intimates, when he saith: *Having escaped the corruption*, as if a flying away were required, and that quickly, as it were from a fire, wherein we are almost burned, or from a plague that rageth in our houses, 1 *Pet.* 2.11. 2 *Cor.* 4.1. *Having received mercy, let us not faint, &c.* and *Chap.* 7. *v.* 1.

Doct. 6. *This corruption of sinne beares rule in the world.*

This is gathered herehence, because this is the true description of corruption made by the Apostle.

Use. This may serve to exhort us, 1 not to love the world too much. This use the Apostle makes of it, 1 *Iohn* 2. 15. 2. Not to fashion our selves according to this world, *Rom.* 12.2.

Doct. 7.

Doct. 7. *Lust is the essentiall cause of this corruption, which is in the world.*

For it is not from the fabrick of heaven and earth, nor in any created substance, but in the naughty affections and dispositions, together with the actions flowing therehence, so that every man carries this world in his owne bowels. And the reason why this wickednesse is signified by concupiscence or lust, is:

Reason 1. Because in mans conversion to worldly and unlawfull things, sinne is more manifest then in a simple aversion from God.

2. Because this desire of unlawfull things is most contrary to that affection, which we should have towards God, and divine and heavenly things.

Vse. This may serve to exhort us, to use great diligence to subdue and root out our own lusts and concupiscence.

Verse 5. *And besides this, giving all diligence, adde to your faith, vertue; and to vertue knowledge;*

Verse 6. *And to knowledge continence; and to continence, patience; and to patience, godlinesse;*

Verse 7. *And to godlinesse, brotherly kindnesse; and to brotherly kindnesse, charity.*

The Analysis.

Now the Apostle comes unto that which he chiefly aimed at in this Epistle: and the scope of the Epistle is shewed expresly, Chap. 3. verse 1. namely, *to stirre up the pure mindes of the faithfull, by way of remembrance*; and verse the last, more distinctly, *that they should grow in grace, and in the knowledge of our Lord Iesus Christ.* This same thing he proposeth in these verses, 5, 6, 7. and confirmes it in the rest of the Chapter, and in the two following Chapters, he vindicates it from those things which crosse this purpose, namely, the seducings of false teachers, chap. 2. and the derisions of prophane scoffers, chap. 3. Now his scope and purpose, as it is explained in these three verses, is, to exhort the faithfull, to apply themselves wholly

wholly to those duties that are answerable to the faith, which they have obtained and do professe. And those duties are set forth; 1. By the common conditions and all the properties of the vertue and duty; and 2. By the species or kindes of vertues and duties. The common conditions and properties of vertue are foure, which are usually called cardinall vertues, *Iustice, Prudence, Temperance, and Fortitude.* Justice is here signified by the name of vertue, because it doth most neerely belong to the efficacy of vertue, to be according to the rule, which is generall justice. Prudence is signified by knowledge, because prudence and Christian wisdome consists in the practicall knowledge of Gods will. Temperance is called continence, because this is generall temperance, if a man contains himselfe or abstaines from those intisements, whereby he may be withdrawne from his duty. Fortitude is meant here by patience, because this is true Christian fortitude, patiently to suffer all afflictions, and to persist in his duty notwithstanding all afflictions. These are such conditions, that they should be in every duty, which if they be, they make every duty compleat; nor can any of them be away, without hurting of the vertue and duty. The kindes of duties are two: *godlinesse*, which containes the duties of the first table; and *charity*, which belongs unto the second table: which charity is determined by a speciall manner, whilest it is called also *brotherly love*, whereby we love those, that are joyned in the same faith with us. Concerning these duties the Apostle propoſeth first the common act, that we should use in them, namely adding, as he saith, *adde*; Secondly, The manner how we should use this act, namely, *giving all diligence*: where both the manner and the degree is shewed; the manner, is *diligence*, the degree, is *all diligence*. Thirdly, the end and scope of the act and duty in these words, *besides this*, or *hereunto*, that is, to that end of which hee had spoken before, *viz.* that wee might be made partakers of the Divine Nature, and have grace and peace multiplyed.

The Doctrines arising herehence.

Doct. 1. *Our endeavours must be joyned to our prayers, and to the operation of Gods grace.*

This is gathered herehence, that the Apostle saith, we

must labour for that very thing which he wished unto us, and so proposed unto us to be prayed for, and which he said the grace of God did worke in us.

Our endeavours must be joyned unto our prayers.

Reason 1. Because otherwise we cannot have a sincere desire in our prayers, without which our prayers are in vaine; for what we sincerely desire, that also we do alwayes labour to attaine.

2. Because our prayers themselves do bind us to such an endeavour. For in every prayer there is a promise and vow, wherein we promise unto God that we will seeke that which we aske of him: so that to aske any thing of God without such an endeavour, is not only to take Gods name in vaine, but also plainly to mock his Majestie.

Our endeavours also must be joyned with the grace of God, because grace tends thereunto, both to afford us strength to endeavour, and also to stirre us up to exercise that strength.

Vse 1. This may serve to reprove those slothfull men, which wish for many things, and after their manner also ask them of God, but yet will not move so much as their finger to obtaine them: these men are like that slothfull man, that the wise man describes, *Prov.* 22 13. and elsewhere, where the *slothfull man carries his hand in his bosome*, &c.

2. To exhort us, daily to be mindfull of this obligation, when we pray unto God for the forgivenesse of our sinnes, for deliverance from temptations, for newnesse of life, or any other thing, let us constantly also use our endeavours to attaine these ends.

Doct. 2. *Our endeavours must alwayes tend to the increase of the grace which we have received.*

This is gathered therehence, that the summe of our duty consists in adding: the reasons are divers;

Reason 1. Because that is imperfect which we have: while we remaine in this life, we are in a state of progresse and edifying; not of rest or perfection, *Ephes.* 4. 12, 13

2. Because that which we have received, is given unto us to be an earnest, a pledge, and the first fruits of that which we yet looke and seek for.

3. Because it cannot be, that we should rightly esteeme the grace

grace that we have received, if we do not labour to attaine the highest degree thereof, but rest contented with the benefit that we have received, and never look for any more of that kinde.

4. Because we cannot keepe that which we have received, if we doe not labour to increase it; for as the vitall heat doth alwayes either increase or decrease, and he that goes up a sandy-hill, must still labour to get up, or else he will slide downe; so it is in a Christian life.

5. Because we should do that unto God, which we would have God doe unto us; for we would have God alwayes adde unto those benefits and blessings which he bestoweth upon us; we therefore should likewise adde unto those duties which we performe unto him.

Use 1. This may serve to condemne those, that rest satisfied with that which they have, and never seeke farther, and much more those, that by diminishing and losing, waste and consume that which they had, *Apoc.* 2. 4. This may be explained by the parable of the talents.

2. To exhort us, to exercise a holy kinde of covetousnesse in these spirituall things; for as covetous men joyne house to house, field to field, *Isay* 5. 8. so should we also joyne faith to faith, obedience to obedience, charity to charity.

Doct. 3. *We must use our endeavours about these spirituall things with all diligence.*

Now by all diligence is meant, 1. The greatest heedfulnesse of the minde. 2. The greatest earnestnesse of the will. 3. The greatest care, that is intimated by that phrase, whereby wee are commanded, to *seeke the kingdome of God and the righteousnesse thereof.* For when Christ had told them, *Matth.* 6. 31. that they should not be carefull what they should eat, or what they should drink, he explaines this care, verse 32, 33. by the phrase of *seeking.* 4. A diligence in the use of the meanes, whereby we may come to attaine that which we desire. And the reasons why we should use this diligence about spirituall things, are,

Reason 1. The dignity and excellency of these things above all earthly things, which worldly men are so busie about.

2. The difficulty, for in their nature they are above our

strength, and there are many impediments also, as well inward as outward, which we cannot overcome, but by using all diligence.

3. The necessity of these things, without which we are miserable wretches.

Use 1. This may serve to reprove the slothfull and sluggish Christians, that are so remisse, so cold and luke-warme at least in these things, which require so great diligence. Here appeares the crossenesse of mans disposition: for when God hath forbidden us, to be over-carefull about worldly things, because all these things should be added unto us without such care; and hath commanded us, to be diligent and carefull about spirituall things, because we shall never be partakers of them without diligence; we on the contrary are carefull and diligent about the world, and neglect Heaven.

2. To exhort us, by all meanes daily to stir up our selves, and to provoke one another to this so necessary diligence.

Doct. 4. *Faith is the fountaine and beginning of all Christian vertue.*

This is gathered from the text. Because faith is here laid as the foundation upon which all vertues are to be built.

Reason 1. Because without faith no man can please God unto everlasting life, and therefore the very vertues of unbelievers, although they be pleasing unto God in themselves, especially if a comparison be made betwixt them and vices, yet they are not pleasing unto God unto salvation, or such as that they may expect a spirituall reward from God; and therefore if a comparison be made betwixt them and the vertues of the faithfull, they may not unfitly be called, *splendida peccata*, glorious sinnes.

2. Because to the making up of vertue there is required not only good matter and forme, but also the beginning and end. Now in a heart destitute of faith there is not the beginning of Christian vertue, and from the defect of this beginning there followes also a defect, both in the end, and in the forme. The manner how faith produceth vertue, is, 1. In regard of the object which it layes hold of, because all grace and vertue is derived from Christ. 2. In regard of the effect because faith purifies the heart of man, and so makes it fit for such operati-

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ons and dispositions. 3. Because faith it selfe is an impu'sive argument, moving us to labour for vertue.

Vse 1. This may serve to reprove those imprudent builders, that neglect faith and seeke for vertue, as if they would build the roofe of the house and not lay the foundation.

2. To exhort us, to have great care of faith, because all vertues depend upon it.

Doct. 5. *Vertue is the glory of faith.*

This is gathered therehence, that it is said it must be added to faith as something belonging to the perfection thereof. Now it is not an essentiall perfection, but complementall; not internall properly, but externall.

Reason 1. Because faith without vertue is not a living, but a dead faith.

2. Because vertue is the end of faith.

3. Because it is the adorning thereof.

Vse 1. This may serve to reprove those, that boast of faith and neglect vertue, such were many even in the Apostles time, as appeares by the Epistle of *Iames*.

2. To exhort us, to give all diligence, to adde vertue to faith.

Doct 6 *The perfection of vertue depends upon knowledge.*

This is gathered from that; *To vertue adde knowledg*. By knowledge we meane, not so much that intellectuall vertue, which is properly called *scientia*, knowledge, as understanding, wisdome, and prudence, all which are signified in the Scriptures by the right *knowledge of Gods will*. Now this knowledge is necessary unto vertue both in generall and particular.

Reason 1. Because *virtus est habitus electivus*, vertue is an habit pertaining to election, or hath good election joyned with it. Now to this election it is required, that a man should rightly know the end, and also the meanes that lead unto the end, and the manner also how he may come to the end by those meanes.

2. Because *actiones virtutum versantur in particularibus*, the actions of vertues are in particulars, and therefore it is not sufficient to judge aright of good and evill in generall, unlesse that judgement be also applyed to particular actions, according to their circumstances.

Vse 1.

Vse 1. This may serve to reprove those, that please themselves in their ignorance, as if ignorance were the mother of devotion, or of any vertue, whereas it is the greatest enemy to vertue, and the mother of all profanenesse, especially if it be voluntary, as *Peter* shewes, Epist. 2. Chap. 3. verse 5. Where he gives a reason of their great wickednesse, because those scoffers of whom he speaks, were willingly ignorant of those things which pertaine unto true godlinesse.

2. To exhort us, to seeke for knowledge, and when wee have gotten it, to apply it also to the increase of vertue. For vertue without knowledge is blinde, and knowledge without vertue is vaine.

Doct. 7. *Continence or temperance is the perfection of knowledge.*

Now by continence and temperance we meane a moderation, whereby all lusts are suppressed that might allure or withdraw us to any thing that is contrary to vertue and knowledge.

Reason 1. Because knowledge tends to such a moderation and governement of the affections.

2. Because knowledge it selfe cannot subsist without this moderation. For unlesse the affections are directed by knowledge, knowledge it selfe is corrupted by the affections: hence it is, that many errours and heresies oftentimes take their rise and beginning from evill manners and affections, *Ephes.* 4. 18.

Vse 1. This may serve to reprove those, that are puffed up with knowledge, when in the meane time they shew by their intemperance that they know nothing yet, as they ought to know, 1 *Cor.* 8. 1, 2.

2. To exhort us, to use all our knowledge to the governement of our affections and manners.

Doct. 8. *Patience must be joyned with continence to the perfection of vertue.*

By patience we meane that grace whereby we continue and persist in well-doing, although we are crossed by many grievous things. Therefore it includes in it patience, constancy, and stableneſſe of minde, or Christian fortitude. Continence strengthens vertue against alluring intisements, and patience

against

against all adversity, so that vertue is quite perfected, if it be grounded on faith, directed by knowledge, and strengthened on the one side by continence, and on the other side by patience.

Vse 1. This may serve to reprove the lightnesse and inconstancy of men, who indeed professe themselves to be studious of vertue, and yet can beare no thing, to keepe vertue whole and intire.

2. To exhort all good men, to prepare themselves to beare all afflictions for vertue sake and a good conscience.

Doct 9. *Godlinesse is the chiefe and most necessary of all vertues.*

By *godlinesse* we meane true religion towards God, and a minde wholly given to the true worship of God.

Reason 1. Because it hath the noblest object, that is, God himselfe.

2. Because it doth most of all perfect all other vertues, whiles it refers them and all their acts to a divine beginning, and a divine end. For godlinesse subjects the minde to God in all things, so that it acknowledgeth God to be the author of all good, *from whom every good and perfect gift commeth*, and makes him the chiefest good and the last end to whom all our actions are to be directed.

Vse 1. This may serve to reprove those, that attribute so much to some morall and humane vertues, that they preferre them before godlinesse.

2. To exhort us, continually to exercise our selves both in publick and in private, to increase this godlinesse in our mindes.

Doct. 10. *With Godlinesse towards God we should joyne love towards our neighbour.*

Reason. Because godlinesse it selfe commands and begets this love. For we love our neighbour with Christian love, when we love him for Gods sake, not for our own, or any worldly respect. Now godlinesse produceth this love towards our neighbour, 1 Because it teacheth us to obey Gods Commandement, who hath commanded us to love our neighbour. 2 Because it teacheth us to love the image of God, and every gift of God in our neighbour. 3 Because it brings us to

imitate

imitate God himselfe in the communicating of good. Therefore godlinesse, which is separated from charity, is not true godlinesse; and that charity which is separated from godlinesse, is not true charity, but either hypocrisie, or some humane civility.

Vse 1. This may serve to exhort us, to shew and adorne our godlinesse towards God, by our love towards our neighbour.

2. To reprove those, that make shew of much godlinesse towards God, when in the meane time they take all occasions to wrong their neighbours, if so be they might by any means advantage themselves thereby.

Doct. 11. *This love should be extended unto all men, but chiefly to be used towards the brethren.*

For so they are distinctly set downe, verse 7. *Brotherly kindnesse and charity*: Both of these is proper and peculiar to Christians. For the Christian alone loves all, even his enemies, and he alone also loves the brethren, that is, the household of faith. We should love all, 1. As they are partakers of the same naturall good with us. 2. As they are capable also of the same spirituall good. And we should love the faithfull also, as they are partakers of the same spirituall good with us.

Vse. This may serve to exhort us, to edifie our selves in this charity, which is the character of Christianity.

Verse 8. *For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitfull in the knowledge of our Lord Iesus Christ.*

The Analysis.

HEre the Apostle begins to confirme the exhortation, which he had before made, to adde vertue to faith, and knowledge, &c. And he confirmes it by a twofold argument; 1. The first is taken from the benefit which is joyned to these vertues, whereunto he exhorts them. 2. The second from the disprofit, which followes the privation or absence of them. The first is laid downe, verse 8. the second verse 9. The benefit

fit propoſed is contained in theſe words, *they make you that ye ſhall neither be barren nor unfruitfull*: where by a negation is meant the contrary affirmation, namely, that by theſe vertues they ſhall be quick and active, and alſo fruitfull; which benefits are explained by the primary efficient cauſe, which is the knowledge of our Lord Jeſus Chriſt; and the ſecondary cauſe, which are the vertues themſelves whereunto he exhorts them. And theſe vertues he explaines according to that way which he had intimated before in the exhortation, touching the manner, and touching the degree: touching the manner, that they *be in you*; touching the degree, that *they abound*.

The Doctrines ariſing herehence.

Doct. 1. *There are ſpirituall benefits ariſing from vertues, whereby the faithfull are ſtirred up to labour for vertue.*

This is gathered from the ſcope of this verſe, and from the connexion which it hath with the former exhortation. Theſe benefits are ſuch, that they cannot be underſtood by carnall and worldly men; but the faithfull do not only underſtand them, but alſo ſeeke for them with great and continuall diligence. Otherwiſe this argument which the Apoſtle uſeth to the faithfull, would have beene altogether uneffectuall. But theſe benefits are ſuch, that they make men rich, not in this world, but in the Lord, 1 *Tim.* 6. 18. *Luke* 12. 21.

Vſe. This may ſerve to reprove thoſe earthly men, which are not moved with ſuch arguments, but covet the gaine, profits, and pleaſures of this life, and ſavour not thoſe things that belong to the kingdome of God.

Doct. 2. *It is a great benefit to the faithfull, and ſo they eſteeme it, if they can be ready to do good works.*

This is gathered from that, *they make you that ye ſhall not be barren*, that is, not idle or ſlothfull in the profeſſion of religion.

Reaſon 1. Becauſe it is the greateſt miſery for men to be reprobate unto good workes.

2. Becauſe by this readineſſe to do good, the faithfull come to obtaine their deſires.

3. Becauſe by this meanes the life ſpirituall is exerciſed and increaſed. For as all life is the beginning of operation, and tends unto operation, ſo alſo is it increaſed by operations.

4. Because the glory of God, wherein consists the chiefest good, and mans happinesse, is by this meanes advanced.

Vse 1. This may serve to reprove those foolish and slothfull Christians, that neglect their owne proper good, or rather do not understand what that is wherein it consists.

2. To exhort us, by all meanes to make our selves ready to do good, and therefore according to the minde of the Apostle in this place, to get all vertue, *that we may not be barren in the knowledge of Christ.*

Doct. 3. *Good workes are fruits that the faithfull should continually bring forth.*

This is gathered therehence, that fruitfulnesse is both required and promised in this place. It is required therein, that the Apostle intimates, that this is necessary for the faithfull, to be fruitfull. It is promised thereby, that it is made as a benefit arising from vertues. Good workes are called *fruits* by a metaphor, for the likenesse that they have unto the fruits of trees and plants. Now in naturall fruit many things are considered, which according to the Scripture must be applyed unto good workes. 1. That it be something agreeable to the nature of the seed from which it ariseth. 2. That it hath not only some good in it, but also perfections; hence flowers and leaves are not wont to be called fruits, although they come from the same seed that the fruits do, and be the last two that comes forth, and hath in it that perfection, that it is the end both of the seed, and all other things that arise from the seed before the fruit. 3. It is required also, especially in those that arise from good husbandry, that there be something that is desired and expected and will be acceptable to the husbandman, and master, or owner. All these things in the Scriptures are to be applyed unto good works, 1. That they be agreeable to the word of God, which is the seed, as it is in the Parables, *Matth* 13. *Marke* 4. of the good seed: and good workes differ from tares, as grapes differ from wilde grapes, *Isay* 5.2. 2. That they have goodnesse in them. For bad workes neither are properly fruits according to Scripture, unlesse it be with an addition, *evill fruits*. Nor do they bring any fruit to their authors, *Rom.*6 21. They must also have perfection in their kinde: for as the seeds which are said in the parable to arise,

arise, perhaps unto the eare, yet because they did not come to just perfection, are said to have brought forth no fruits: so also Christians, which have only the flowers and leaves of profession, and not the solid workes of godlinesse, are accounted by God unfruitfull and barren plants. 3. Our workes also must answer the expectation of God, and that care which he hath taken in manuring our soules, *Isay* 5.2. *Luke* 13. 6, 7. & 20.10. Although in all these things our good workes and fruits are alike, yet one thing may be observed, wherein they are unlike; namely, that whereas the profit of naturall fruits is wont to returne to the husbandman and master, the profit of these fruits redounds properly to those that beare them, *Rom.* 6. 12. Although hence also something redounds unto God our master, *Iohn* 15.8.

Vse 1. This may serve to condemne those, that bring forth no fruit, *Matthew* 3.10. *Iohn* 15.2. *Luke* 13. 7. Much more are they to be condemned, that are like unto the cursed ground, and in steed of fruits bring forth thornes and briers, *Hebr.* 6.8. *Deut.* 32.32.

2. To exhort us, by all meanes to labour to bring forth good fruits, and so also that they may be answerable unto those meanes which God used towards us, to make us fruitfull, according to Gods expectation, and in that season wherein God expects them, and in that measure also which he expects, of some thirty, of some sixty, and of some an hundred fold.

Doct. 4. *Without these fruits the knowledge of God is unprofitable.*

For it is as it were choaked with thornes, or withered away.

Vse. This may serve to admonish us, to be so much the more carefull to bring forth fruit, that we may not heape up this sinne of barrennesse unto the other, by making the word of God void and of no effect.

Doct. 5. *That we may be fruitfull, vertues must not only be in us, but also abound in us.*

They are in us when we have gotten a habit of them; they abound, when we do seriously and diligently endeavour to make that habit more perfect.

Verſe 9. *But he that lacketh theſe things, is blinde, and cannot ſee farre off, and hath forgotten that he was purged from his old ſinnes.*

The Analyſis.

THis is the ſecond argument whereby the exhortation of the Apoſtle is confirmed; and it is taken from the diſprofits that befall all thoſe that are ſtrangers to theſe vertues. And theſe diſprofits are contrary to thoſe profits whereof mention was made in the former verſe. For the Apoſtle would ſay that they which have not theſe vertues, are quite barren and unfruitfull. But he doth not barely expreſſe this, but ſets it forth by the cauſes thereof. And the cauſes are two, blindneſſe and forgetfulneſſe. For he that is blinde, muſt needs be barren and unfruitfull, and unfit to do thoſe buſineſſes eſpecially, which require the eye ſight: and he that forgets the benefit which he hath received, it is no wonder, if he bring forth no fruit worthy of that benefit. Their forgetfulneſſe is ſet forth by the object or benefit which they ſhould remember, that is, their purification from their old ſinnes. By blindneſſe in this place is meant, not the privation of their corporall ſight, or of their naturall underſtanding, but of that ſpirituall perfection, whereby we come to the ſaving knowledge of thoſe things that pertaine to the kingdome of God, and our eternall life. By thoſe things that are *farre off*, are meant things truly ſpirituall, which as touching their nature and condition, are as farre off from carnall men as heaven is from earth.

The Doctrines ariſing here-hence.

Doct. 1. *All that are deſtitute of vertue are ſpiritually blinde.*

They are blinde in a twofold reſpect. 1. In reſpect of that naturall blindneſſe, wherein all the ſonnes of *Adam* are borne, like that man that was blinde from his birth, *John* 9. 1. And ſecondly in reſpect of another adventitious blindneſſe, which they have brought upon themſelves by their ſinnes through the juſt judgement of God blinding thoſe that will not ſee,

like

like that sorcerer, *Acts* 13. 11. upon whom the hand of the Lord seemes to have beene, to blinde him. The former blindnesse goes before as the cause, *viz.* the neglect of vertue; the other followes as the effect. And both of them appeares by those signes that corporall blindnesse doth.

Reason 1. Because those men know not the speciall way wherein they should go.

2. They cannot see those stumbling-blocks that lye in the way, but continually stumble and fall.

3. They cannot so much as discerne the colours of those things which they handle, and therefore as it is, *Isay* 5. 20. *They call evill good, and good evill, &c.* And one thing there is that addes to their misery more then is in those that are corporally blinde; namely, that they seeke not fit guides to leade them, as it is said of the sorcerer, that he did, *Acts* 13. 11. for either they trust wholly to themselves, because they doe not know that they are blinde, *Apoc.* 3. 17. or else they follow some blinde guide, so that both fall into the ditch.

Vse 1. This may serve to admonish us, to acknowledge our spirituall blindnesse, and to labour to get out of it. For it is in every one of us either in whole or in part. We should therefore thinke with our selves how great a misery it is to continue in perpetuall darknesse and in a most thick myst. Christ wept over Jerusalem for this their blindnesse.

2. To exhort us earnestly to pray unto God, who can open the eyes of our minde. The blinde man, *Luke* 18. 38. never ceased to cry out, saying, *Iesus thou Sonne of David have mercy on me*, and when Christ asked him, what he would that he should do unto him, he desired nothing else, but that he might receive his sight, verse 41. So also in spirituall blindnesse, although a great part of it was cured in *David*, yet we see that he constantly prayes unto God, to open his eyes, *Psal.* 119 18. So also the Apostle saith, that he ceased not to pray for the faithfull, that the eyes of their understanding might be enlightned. *Eph.* 1. 18. This is the counsell of the holy Ghost, and of Christ, *Apoc.* 3. 18.

3. To instruct us, never to thinke that we have received sight, untill we finde in our selves this study and labour to abound in vertue.

Do.

Doct. 2. *The forgetting of Gods benefits is a great evill and sinne, and brings misery along with it.*

For it is here attributed unto those, that are strangers unto vertue, not only as a sinne, but also as a great disprofit, and is opposed to that fruitfulnesse wherein the happinesse of the faithfull doth consist. It is a sinne, because it containes ingratitude in it, and that not the least degree of ingratitude; for though a man be mindfull of the benefit which he hath received, purposing to be thankfull for it, yet if he doth not render thankes, he is said to be ungratefull; yea, and though he doth render thankes, if he doth it coldly, and doth not endeavour to answer the merits of him that bestowed this benefit upon him, and the dignity of the benefit, he is not yet free from this vice; but if he doth quite forget the benefit which he hath received, then he is rightly said to be as it were twice ungratefull.

Vse. This may serve to admonish us, to beware of this kinde of ingratitude, and not to think our selves ungratefull then only, when we do repay evill for good, but also when we doe any way forget the benefit which we have received.

Doct. 3. *God accounts him forgetfull of the benefits which he hath received, that is not effectually mindfull of them, that is, that doth not so remember them, as to live answerably.*

This is gathered therehence, that fruitfulnesse and forgetfulnesse are opposed. For they are made immediately contraries, so that there is no *medium* betweene them. *Deut.* 32. 18. The Israelites are said to have forgotten God for that reason only, because they had forsaken the true worship of God, and his due obedience, as it is explained, verse 15. So *Psal.* 106. 13. where they are said to have forgotten God and his workes as, often as they murmured against him, although there is no doubt but if they had beene asked, they could have easily related the whole history of those things that God hath done for them in Egypt. After the like manner are the words of Christ to be understood, when he asked his Disciples, whether they had forgotten the miracle of the five loaves and two fishes, intimating that it was a manifest token of their forgetfulnesse, that they were at that time so troubled about bread.

Vse

Vse. 1. This may serve to admonish us, not to rest satisfied with such a memory as consists in bare contemplation, which God accounts forgetfulnesse.

2. To exhort us, by all meanes to study this art of memory.

Which that we may the better do, let us observe these Rules.

Rule 1. That we do not slightly passe over the thought of these things, but look narrowly into the natures and circumstances of them. For the more plainly we come to understand them, the more firmely do we retaine them.

Rule 2. That having come to such a cleare knowledge of them, we should also call them to minde, so as to consider the efficacy of them; for the more they worke upon the affections, the stronger is the impression upon the memory: thence is it, that children are wont to remember many things, which others forget, because they use to admire all things as new and strange; and wee also doe not easily forget those things which we admire, as being things wherewith we are much taken, *Psal.* 119. 16. *I will delight my selfe in thy statutes*, there is the affection; *and I will not forget thy word*, there is the memory flowing from the affection.

Rule 3. That we should alwayes carry a memoriall with us, whereby the memory of these things may be kept, *Numb.* 16. 40. *This is a memoriall.* Now our memoriall is the word of God chiefly, which in that respect we should daily read and meditate upon.

Doct. 4. *Our purification from sinne is a benefit never to be forgotten.*

Reason 1. Because it is very great in it selfe and its owne nature, seeing by it we are freed from the guilt and dominion of sinne, from the curse of the law, from the anger of God and eternall death.

2. Because it is of great force and efficacy to stirre us up to labour to be thankfull, and to abound in vertue, as here it appeares by the manner of arguing, which the Apostle useth. For that cause also *Paul*, *Rom.* 12. 1. and in other places exhorteth the faithfull *by the mercies of God.*

Vse 1. This may serve to condemne those, that do either not

not think at all upon the mercy of God, and redemption through Christ; or else turne it into an occasion of sinne.

2. To exhort us, daily to meditate upon this benefit, and not to satisfie our selves, unlesse we are daily stirred up by this argument to the practise of piety.

Doct. 5. *All the sinnes from which we are purged in Christ, must be accounted old, that is, out of use, forsaken, dead, never to be taken up againe.*

Verse 10. *Wherefore, the rather brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.*

Verse 11. *For so an entrance shall be ministred unto you abundantly, into the everlasting kingdome of our Lord and Saviour Iesus Christ.*

The Analysis.

IN these words is contained the conclusion of the Apostles exhortation, as it is intimated in the first word, *Wherefore*. Now because the conclusion and the question must alwayes be the same, as touching the thing it selfe, although they differ in some respects, there is no doubt but the Apostle here concludes the same thing, which he had before, verse 5. propounded to himselfe to be concluded, *viz. That they should give all diligence to adde to their faith vertue*, &c. And as repetitions in the Scripture are not wont to be vaine, nor bare, but for the most part with some usury or increase; so also in this place he doth not barely repeat the exhortation to labour for vertue, but he doth illustrate this endeavour and labour by the proper office thereof, that is, by the confirmation of our calling and election; so that he doth both repeat the exhortation, and also adde a new argument, and that a most weighty one, to presse it the more, after this manner: *If by the exercise of good workes ye make your election and calling sure, then should ye most of all apply your selves thereunto: but the former is true, Therefore.* The assumption is laid downe in the text, and proved by a double argument. 1. By removing

removing the contrary or Apostasie, which is most opposite to the assurance of our election and calling; and is alike opposite also to the exercise of vertue and good workes, which is shewed in these words: *If ye do these things, ye shall never fall:* wherein is such a reason contained, if ye shall never fall, then ye will have your calling sure. The second argument is taken from the felicity adjoyned, which is set forth by the proper cause thereof, that is, *by the abundant entrance into the everlasting kingdome of Christ.* And this argument strengthens both the conclusion and also the foregoing argument, after this manner: *If ye have abundant entrance into the everlasting kingdome of Christ, then ye shall never fall, but hold your calling sure; But if ye labour to be vertuous and to do good workes, ye shall have abundant entrance into the everlasting kingdome of Christ: therefore if ye labour to be vertuous and to do good workes, ye shall never fall, but have your calling sure.* But before we consider the conclusion it selfe which the Apostle layes downe, there comes the manner to be observed, how he doth propound it, that so it may worke the deeper. Now the manner is shewed in that title which he gives unto the faithfull, when he cals them *brethren*, which is not only a title of good will, but of some speciall and singular love, such as useth to be betwixt these men that are most neerly joyned together.

Obser. Here we may observe in generall, *That our exhortations must be seasoned with love and good will*; but more especially it affords us this Observation, *That there is not a more brotherly office, then to stirre up and bring those that we love, to labour and endeavour to lead a Christian life.*

Reason 1. Because by this meanes they are delivered from the greatest evils, *Iames* 5.20.

2. Because they are made partakers of the greatest good, as it appeares in the text.

Use 1. This may serve to admonish us, to take in good part such exhortations and admonitions that are given us, whether they be in publick or in private.

2. To exhort us, to season our exhortations and admonitions after this manner, and so to be more frequent in these duties. For oftentimes he that neglects these duties, shewes that he doth hate his brother and is his enemy; they being

proper to brethren, and the neerest and dearest friends, *Levit.* 19. 17.

The Doctrines arising herehence.

Doct. 1. *The assurance of our calling and election is a thing greatly to be desired.*

This is gathered from the text: because *Peter* in this exhortation presupposeth some such desire in the faithfull, and then stirres them up to a more fervent and earnest desire of it.

Reason. Because our happinesse and all spirituall good things are greatly to be desired, and they depend upon this assurance of our calling and election. For election is the free love of God, whereby he intends saving grace, or supernaturall blessings unto us. Our calling is the manifestation of that love by the application of this saving grace. The assurance of both consists, 1. in Gods unchangeable purpose, 2 *Tim.* 2. 19. *The foundation of God standeth sure.* 2. In the effectuall operation, which those blessings of God have in us, as in that place of *Timothy*, *that foundation hath this seale, that whosoever cals on the name of Christ, should depart from iniquity.* 3. In assurance of faith, confidence, and experimentall knowledge, which we come to have both of Gods purpose towards us, and the effectuall and saving operation thereof in our hearts.

Vse 1. This may serve to condemne those that have no affection at all unto these spirituall good things, but rest well pleased in the things of this world. They are like unto the rebellious Israelites, who more desired the Onions and Garlick of Egypt, then the Milke and Honey of the promised Land, or the celestiall Manna, *Numb.* 11. 5, 6. They are farre worse then the Prodigall Sonne, if they alwayes rest satisfied with the Swines husks, and never desire the bread that is in their fathers house, *Luke* 15. 16. 17.

2. To exhort us, to labour for a spirituall hunger and thirst after these spirituall good things: God himselfe shewes us the best meanes how, when he would stirre up the people of Israel to desire the promised land, forthwith commended unto them the riches of the land, wherewith it did abound: so also should we alwayes set before our eyes those innumerable blessings, which depend upon our calling and election.

Doct.

Doct. 2. *It belongs to our duty to make this our calling and election sure.*

Give diligence. Not as they are in the purpose of God, but as they have an effectuall operation in us, whereby they are certainly manifested and sealed unto us; and this is the reason why our calling is set before election: for although election be eternall in God, and our calling be in time; yet we come to know our calling before our election, and the knowledge of our election depends upon the effectualnesse of our calling.

Reason 1. Because although God himselfe causeth this, yet he doth it partly by morall perswasions and by those meanes wherein our endeavour is required.

2. Because there are no effects of our calling and election, which are not also our effects, because God makes us to doe them.

3. Because that very thing which God doth in this kinde, we are in some sort said to doe, if we beg it of him by continuall prayer.

4. Because Gods confirmation of it is such, that it requires also the like confirmation of us. God confirmes our calling and election by his promise, his covenant, Sacraments, oath, and spirituall pledge: And these things do in like manner require of us our promise, and vow, to cleave unto God, our covenant, faith, and endeavour, and all those things whereby we may be confirmed in that communion which we have with God.

Use 1. This may serve to comfort us, because the certainty and assurance of our calling and election is not only possible for us to attaine unto, but also commanded us; so that nothing is more pleasing unto God, then that we should labour to be more and more assured of these things: for this is the end both of the promise and the precept.

2. To reprove those, that either altogether neglect this primary duty of the faithfull, or take such slight care of it, that they must needs alwayes waver in their minds touching those things whereof they should be most assured. Dangerous is that doctrine of the Papists, that holds mens minds alwayes in suspense, both in life and death. For in life they accuse this

firme confidence of presumption, and in death they leave wretched men in doubt, how long they shall be tormented in Purgatory.

3. To exhort us to this labour and diligence; and indeed this indeavour is inseparable from a true and lively faith: for look how it is amongst men; if one did beleeve that he had an inheritance left him by his Father, or any other, he would never be at quiet, till he had gotten it assured unto him, according to the lawes and customes of the countrey wherein he lives; so is it with the faithfull also touching these spirituall good things.

Doct. 3. *All those, and those alone, make their election sure, that make their calling sure.*

These two God hath joyned together, as the Apostle doth in this place, so that no man ought or may dis-joyne them. Hence election and calling are taken sometimes in the Scriptures for one and the same, as 1 *Cor.* 1.26,27. that which is called *calling*, verse 26. is called *election*, verse 27. There is indeed an outward and ineffectuall calling, which is many times separated from election, as when it is said, *Many are called, but few are chosen.* But effectuall and saving calling hath alwayes a sure connexion with election, as *Rom.* 8.30. and 11. 28. 29.

Reason. Because this calling is nothing else but the operation of God, whereby in time he begins to execute that purpose of election, which he had decreed from everlasting.

Vse 1. This may serve to reprove those, that are wont to boast of their election and predestination, when in the meane time they never looke after their calling or conversion, to demonstrate it either to themselves or others. It is presumption, whatsoever men say of their election, if they are not first assured of their calling.

2. To com'ort all the faithfull that are penitent, converted, and called, because all those may and ought to be sure of their election.

Doct. 4. *An endeavour to abound in vertue, and to do good workes is the only meanes to make our calling and election sure.*

This is gathered from these words, *If ye do these things.*

Reason 1. Because these are the proper effects of calling and election. 2. They

2. They are the causes of that knowledge which we have of our calling and election. For the knowledge and assurance of these things depends upon the reflex act of our understanding, whereby we see in our selves the markes and signes of effectuall calling, and consequently of eternall election. Hence this assurance increaseth and decreaseth in us, according as our endeavour to abound in vertues, and to do good workes is greater or lesser.

Vse 1. This may serve to refute those, that teach that the assurance of election crosseth the practise of piety, whereas there is as great an agreement betwixt these, as is betwixt the effect and the cause, which absolutely agree.

2. To condemne those, that from this doctrine of the assurance of election, take occasion to cast off all care of piety: these are they that the Apostle speaks of, c. 3. v. 16. *who being unlearned and unstable, wrest the Scriptures unto their owne destruction.* Although the election of God be sure in it selfe, yet no man is sure of it without the practice of piety. Then againe the certainty of election that is in God, makes this certaine, that no man shall ever be saved by vertue of election, unlesse there be in him the practise of piety: such words or thoughts are certaine tokens of a profane soule, which neither cares for election nor salvation, nor hath any feare of God. For whereas it is alike certaine with God, how long every one of us shall live in this world, yet there is none that cares not for his life, or useth not the meanes to live, unlesse he be quite mad: so from the certainty of election none concludes after such a manner, unlesse he be altogether profane.

3. To exhort us, to stirre up our selves more and more to do these things, whereby we shall receive so great fruit and benefit.

Doct. 5. *By labouring to do these things we are fore-armed against the dangers of all temptations.*

If ye do these things, ye shall never fall.

Reason 1. Because we are never led into temptation without our owne fault, and consequently without the neglect of this duty.

2. We are never led into temptation, unlesse we have first tempted God, by forsaking those meanes, whereby we might be upheld and preserved.

3. God

3. God can and will defend those that flye unto him, and that seeke him in his wayes. Hither tend those frequent promises, such as are *Psal.* 15. *the last words*, and *Psal.* 16.8.

Doct. 6. *The more we are freed from the fals of sinne, the more are we assured of our calling and election.*

This is gathered from the opposition, which is made betwixt the assurance of our calling and our fals.

Reason. The reason is taken from the contrariety; for like as the more the darkenesse is dispelled, the more the light increaseth, and on the contrary; so is it in these things.

Doct. 7. *Look what progresse we make in grace and vertue, so much progresse do we make in glory and happinesse.*

This is gathered from the connexion of the eleventh verse with the former, the force whereof consists in this, that by adding vertue unto faith, and knowledge unto vertue, we shall adde also something unto that participation, which we have in the kingdome of God: where it is to be observed that the same word is used in this eleventh verse, where he speakes of glory, that was used, verse 5. where he spake of vertue; there it was ἐπιχορηγήσατε, here ἐπιχορηγηθήσεται.

Reason. The reason is, because as in evill the sinne is never separated from the punishment, but in the sinne it selfe there is the spot or blemish, which is like unto misery; so also in good the obedience and vertue is never separated from the reward. For it hath alwayes joyned with it that consolation which pertaines to the reward of happinesse.

Use 1. This may serve to comfort us against the afflictions of this life; for although the faithfull receive no reward from this world, by reason of the iniquity of men, but hatred, disgrace, contempt, and persecutions: yet they may rest well contented in this, that they shall not only receive an ample reward in the life to come, but also they shall receive it in some sort in this life present, *Matth.* 5. 10. 12. & 19. 29.

2. To exhort us to labour to increase in piety, for as much as this labour is not in vaine, but hath its reward even in this present world, 1 *Cor.* 15 *last.*

Doct. 8 *This happinesse consists in being made partakers of the everlasting kingdome of God.*

By the kingdome of God is meant properly that condition into

into which the faithfull are translated by their effectuall calling: now seeing there are no degrees of this condition, this kingdome is distinguished into the kingdome of *grace*, and the kingdome of *glory*. Into the kingdome of *grace*, because the preaching and ministery of the Gospell is the efficient cause thereof, therefore the Gospell it selfe is called in Scripture *the kingdome of God*, and because the Church is the proper subject of this state and condition, therefore the Church is also called *the kingdome of God*; and because spirituall grace hath the chiefe part in this condition, therefore that also is called the *kingdome of God*, *Rom.* 14 17. but most properly the condition it selfe is *the kingdome of God*. And it is compared to a kingdome rather then to a Democracy or Aristocracy, or any other society.

Reason 1. Because of the dignity and splendour which it hath.

2. Because the rule or governement is in the power of one. For although it is called sometimes the kingdome of God, sometimes the kingdome of our Lord Jesus Christ, as in this place; yet they are not made two Kings as touching the essence, but thereby it is shewed that he hath a singular charge in this kingdome.

3. Because the lawes and edicts of this society are altogether Kingly and Monarchicall; the seales also, and all things that pertaine to this government, beare the effigies as it were, or image of one King.

Vse 1. This may serve to comfort the faithfull, who should think with them selves, and often call to minde, unto what a great happinesse they are called. For that which *David* said heretofore, 1 *Sam.* 18.23. *Seemeth it to you a light thing to be a Kings sonne in law?* that may all the faithfull say of themselves in respect of this kingdome, that it is not a light thing to be made Citizens of this kingdome, and especially seeing we are poore and vile creatures, the greater will our comfort be, when we consider the glory and eternity of this kingdome. The glory is such that the kingdomes of *David* and *Solomon*, even in the greatest glory that ever they had, were but imperfect representations and shadowes as it were of this kingdome. For they were but types of it. So great is the glory of this

kingdome

kingdome, that all the Citizens and Subjects thereof are in ſome ſort Kings, *Apoc.*1.6. The eternity is ſuch, that neither in whole nor in part is it lyable unto an end, or any eſſentiall change. Compare all the kingdomes of the *Perſians*, *Medes*, and *Grecians*, all which are aboliſhed; this kingdome of God alone continues for ever.

2. To reprove thoſe, that profeſſe themſelves Chriſtians, and yet live ſo as if they were under no lawes, & did acknowledge no King. For as this is reckoned as the cauſe that the Iſraelites did runne into all kind of wickedneſſe, becauſe there was no king in Iſrael, but every one did that which was right in his owne eyes, *Iudges* 17.6.& 18.1. So alſo do theſe men as it were proclaime, that they neither acknowledge Chriſt nor God for their King, while they do that which ſeemes right in their own eyes, not caring whether it do pleaſe God, or diſpleaſe him. Such men muſt expect that ſentence of Chriſt, which is laid downe, *Luke* 19.27. *Thoſe mine enemies which would not that I ſhould reigne over them, bring hither and ſlay them before me.*

3. To exhort all to ſeeke this kingdome of God above all other things, according as Chriſt bids us; *firſt ſeeke the kingdome of God.* And not only the happineſſe of thoſe that are admitted to be partakers of this kingdome, but alſo the miſery of all thoſe that are excluded from it, ſhould be an argument to perſwade hereunto: for there are two ſpirituall kingdomes, and every man muſt needs be a ſubject of one of them: the kingdome of light and the kingdome of darkneſſe; the kingdome of righteouſneſſe and grace, and the kingdome of ſinne; the kingdome of God, and the kingdome of the Devill, who is called the Prince of this world. All thoſe that are excluded out of the kingdome of God, of grace and ſalvation, are neceſſarily included in the kingdome of the Devill, ſinne and darkneſſe; and deſervedly doth this befall all unbeleevers and impenitent men, according to that commination, *Deut.* 28. 45.

Doct. 9. *The faithfull muſt ſeeke not only to have an entrance into the kingdome of God, but alſo an entrance in a plentifull and abundant manner.*

Men may be conſidered to be in a fourefold condition in reſpect

respect of the kingdome of God. For some are very farre off from it: namely, such as the Apostle speaks of, *Ephes.* 2. 12. *That are without Christ, and without God, aliens from the Common-wealth of Israel, strangers from the covenants of promise*: such are all those that either understand nothing at all of those things which pertaine unto this kingdome, or else nothing care for them, having their consciences seared as it were with a hot iron, as the Apostle speaks, 1 *Tim.* 4. 2. Others there are which come neere unto the kingdome of God, although they are not partakers of it, such as that Scribe was of whom Christ saith, *Mark* 12. 34. that *he was not farre from the kingdome of God*; and King *Agrippa*, *Acts* 26. 28. Others there are that enter into the kingdome of God by faith and repentance, *Iohn* 3. 3. *He that is borne againe seeth the kingdome of God*, that is, *he enters into it*, as it is, verse 5. But then againe others there are, (with whom also in that respect God is very well pleased,) that do not only enter into it, but enter in a plentifull and abundant manner, as in this place. The difference betwixt these two last sorts is such, as is betwixt those that make entrance only into the borders of a countrey, and those that go even into the most inward parts of it: or as is betwixt those that make entrance only into a discipline, and those that have throughly learned, and do exercise the very mysteries thereof. This Doctrine is confirmed, *Colos.* 3. 15, 16. And to that purpose is that in *Colos.* 1. 9.

Reason 1. Because these spirituall things are such, that they can never exceed measure: there is nothing in them too much.

2. They are of such a nature, that they do whet and stirre up the desire, so that whosoever hath tasted the sweetnesse of them, doth still desire to be more and more filled with them, untill he shall come to the highest perfection, as we may see in their examples, who in this respect are most commended in Scripture.

Vse 1. This may serve to reprove and condemne those, to whom the bare profession of piety seemes to be enough and too much, that feare lest they should be too godly, that is, lest they should be too happy: this is a certaine token of a carnall minde.

2. To exhort us, 1. To give God thanks, that he hath not

only admitted us into the ſuburbs, as it were, and gates of this kingdome, but hath alſo revealed unto us thoſe things which are more inward and ſecret. 2. To be diligent and carefull, that we do not neglect or deſpiſe ſo great grace, but day by day earneſtly to ſtrive to make a greater progreſſe in this kingdome, which we ſhall do, if we be more diligent and religious in thoſe exerciſes, whereby this kingdome is advanced.

Verſe 12. *Wherefore I will not be negligent to put you alwayes in remembrance of theſe things, though ye know them, and be ſtabliſhed in the preſent truth.*

Verſe 13. *Yea, I think it meet as long as I am in this tabernacle, to ſtirre you up, by putting you in remembrance:*

Verſe 14. *Knowing that ſhortly, I muſt put off this my tabernacle, even as our Lord Ieſus Chriſt hath ſhewed me.*

Verſe 15. *Moreover, I will endeavour, that you may be able after my deceaſe, to have theſe things alwayes in remembrance.*

The Analyſis.

IN the former words the Apoſtle had given a reaſon of his exhortation, why all the faithfull ſhould imbrace it: and in theſe words he gives a reaſon of the ſame, why he ſhould uſe it unto them; which reaſon he delivers by way of anticipation, whereby he meets with a cloſe objection by a kinde of modeſt excuſe, or by removing the cauſe which they might ſuſpect, why he ſhould put them in remembrance of theſe things, namely, becauſe he did think they were ignorant and unſtable. Now he ſhewes that this was not the cauſe, in theſe words, *though ye know them, and be ſtabliſhed in the preſent truth.* And then he brings divers true cauſes that moved him to make this exhortation unto them. 1. The great profit that would redound unto them by the performance of theſe duties whereunto he exhorts them. This reaſon is intimated in that cauſall particle, whereby he joynes theſe words with the former, *wherefore*, that is, for thoſe benefits ſake which you ſhall receive by this meanes, I thought it my part to put you

in

in remembrance of these things after this manner. 2. The second reason, which depends upon the former, is the desire and care that he had to further their good; this is intimated in these words, *I will not be negligent.* 3 The third reason is taken from the duty of the Apostle, because justice and equity required this of him, in these words, *I think it meet.* 4. The fourth reason is taken from the opportunity of time, which he had now, and was not long to continue; that he had it now, he shewes in these words, *as long as I am in this tabernacle*; that it was not long to continue, in these words, *Knowing that shortly I must put off this my tabernacle*, which he confirmes by the testimony of Jesus Christ. 5. The fifth reason is taken from the fruit which this exhortation might bring forth; which is set forth by the adjunct of time, that it would be profitable unto them, not only while *Peter* lived, but also after his death, *after my decease to have these things alwayes in remembrance*, verse 15.

The Doctrines arising herehence.

Doct. 1. *In our exhortations and admonitions, we must not only looke unto it, that that which we say be just and right, but also that we speak it with a right minde and good intention, and that it may so appeare also unto those with whom we have to do.*

This is gathered from the scope of this text.

Reason 1. The first reason is taken from our duty; for that which is good in it selfe, becomes evill unto us, and our duty is turned into sinne, unlesse *quod bonum est bene agamus*, we do that which is good after a good and right manner: as if a man out of anger, hatred, envie, or a desire to disgrace him, or pride, should tell his neighbour of any vice, or stirre him up to do his duty.

2. From the profit of our neighbour, or the benefit of our admonition and exhortation. For it depends oftentimes upon the mind or manner of doing it, which is chiefly looked unto in such like duties; so that they do either make way for our neighbours receiving it, or cast an obstacle in the way to hinder him from receiving it.

Use. This may serve to reprove those, that never exhort others but for revenge sake, when there is some contention and strife betwixt them; and then they please themselves most

in reprooving other mens vices, when they should not, and when they should, they are altogether silent.

Doct. 2. *We must put our neighbours in remembrance of those things which make most for their good.*

This is gathered from that particle, *Wherefore.*

Reason. Because admonition and exhortation are according to their nature, workes of charity, and tend unto the good of our neighbour: therefore we should use it most unto those from whom we may expect most good.

Vse 1. This may serve to reprove those, who, if their neighbours do any thing unseemely or uncivilly, or to the losse of their honour, or some outward profit, do presently take notice of it in them; but never looke after those things that doe most pertaine to the kingdome of God: those things indeed should not be neglected, but these things should chiefly be looked after.

2. To exhort us, in those things which pertaine to the kingdome of God, and the salvation of soules, to have an especiall care of our duty towards our neighbour. Hitherto belongs that which *Peter* saith, *that he would not be negligent*, that is, that he would never lay aside the care of these things: which although it did in a speciall manner pertaine to the duty of *Peter*, an Apostle, and other Ministers of the word, yet it is proportionably to be extended to the common duty of all Christians, because the reasons which strengthen it, are for the most part common.

Doct. 3. *In justice and equity we are bound to put one another in remembrance.*

This is gathered from these words, *I think it meet*: for although it doth not pertain unto that particular justice, which consists in the equality of the thing received and repayed, yet it is called justice, because it hath as strong an obligation, as any thing that is due by justice, *Rom.* 1. 14.

Vse. This may serve to reprove those that account it a sinne to be negligent in paying debts, but make no account of the neglect of this duty.

Doct. 4. *They that are learned and also stablished in the truth, do yet stand in need of admonitions and exhortations.*

This is gathered from these words, *though ye know them and be stablished in the present truth.* *Reason* 1.

Reason 1. Because they are not so learned and stablished, but that they may be yet farther instructed and stablished.

2. Because if they had all knowledge and also faith, yet their will and affections must be by these meanes stirred up unto their duty. For our will is like unto a slow and dull servant, to whom it is not enough once to heare the commands of his master, but they must be often told him. Then againe, if they had not only all knowledge and faith, but also a most ready will and affections, yet because they are continually assaulted by temptations, they have need on the other side of continuall remembrances and puttings in mind, to strengthen them. The speech of the Captaine and the sound of the Trumpet, and such like excitements, do put some courage even into the most valiant souldiers.

Vse 1. This may serve to reprove the pride of those men, that put such confidence in themselves in their own knowledge and faith, that they do utterly contemne such kinde of helpes.

2. To exhort all to be constant and diligent in the hearing of Sermons. For if there be any that abound in knowledge, and perhaps exceed the Preacher himselfe, so that they cannot be taught any more by him, yet they may be stirred up by admonitions and exhortations, and in that respect they should alwayes be present there; but much more should they, that are not yet learned and stablished in the truth.

3. To direct, as well the Preachers as the hearers, not only to teach the truth, but also to bring a word of exhortation alwayes, that is, to apply it to the use of the truth which they deliver, and then the hearers, to come unto Sermons, not as being greedy of novelty or speculation, but being prepared before hand and ready to receive exhortations and admonitions, and to turne them into practise.

Doct. 5. *We must take hold of the opportunity of time, which we have, diligently to exercise such Christian duties.*

This is gathered from these words, *As long as I am in this tabernacle.* So *Gal.* 6.10. *John* 9.4. & 12.35.

Vse. This may serve to admonish us, not to deferre or put off the time of our repentance and obedience, 2 *Cor.* 6.2. *Psal.* 95.7, 8.

Doct.

Doct. 6. *The neerer we come to the end of our life, the more diligent should we be in Christian duties.*

v. 14. This is gathered from the words following, *Knowing that shortly I must put off this my tabernacle.*

Vse. This may serve to exhort us, alwayes to be diligent, for as much as we are never farre from putting off this our tabernacle; for although we are not expresly told, as *Peter* was, how soone this shall be, yet we are told that it shall not be long; and it may happen sooner unto us, then it did unto *Peter*, who wrote this Epistle.

Doct. 7. *We should labour in our life, that some fruit of our life may remaine in the Church after our death.*

This is gathered from verse 15. We cannot all profit the Church by our writings, as *Peter* did, but yet through Gods grace we may either by some other workes, or at least by our good example leave some sweet smelling savour behinde us, that may be pleasing and acceptable unto those that remaine.

Vse 1. This may serve to condemne those, that live so corruptly and wickedly, that even after their death they are a scandall and offence unto those that knew them.

2. To exhort us, (and to comfort our selves in it,) to carry and behave our selves piously and holily while we live, because Gods glory is thereby advanced, not only while we live, but also after our decease.

Verse 16. *For we have not followed cunningly devised fables, when we made knowne unto you the power and comming of our Lord Iesus Christ, but were eye-witnesses of his Majesty.*

Verse 17. *For he received from God the Father, honour, and glory, when there came such a voice to him from the excellent glory, This is my beloved Sonne, in whom I am well pleased.*

Verse 18. *And this voice which came from heaven, we heard, when we were with him in the holy mount.*

The

The Analysis.

IN these verses is contained the reason and cause of those things, which he had spoken of before, as it is manifest by the causall particle *For*. Now he had said before, 1. That all the faithfull must adde vertue unto faith. 2. That he had a just reason why he should so seriously stirre them up unto this duty; and in these words he shewes the reason and cause of both, which is taken from the certainty that is in the things themselves, and the assurance that all the faithfull may have of those things that were proposed unto them to beleeve. The certainty is set forth first by something unlike it, that is, by *cunningly devised fables*. Secondly, by the testimonies of the Apostles, who were both eye-witnesses, and eare-witnesses of these things. Eye-witnesses, in these words, *we were eye-witnesses of his Majesty*. Eare-witnesses in these words, *and this voice we have heard*. The sight and hearing of the Apostles, wherein lies the foundation of the testimony, are set forth first by their objects: The object of their sight was the majestie of Christ, the object of their hearing was a voice which came from Heaven concerning Christ. Secondly by the cause, which was God the Father, communicating glory unto Christ both by word and deed, Verse 17. Thirdly, by the circumstances of time and place, *When we were with him, &c.*

The Doctrines arising herehence.

Doct. 1. *Cunningly devised fables are sometimes proposed in the Church in steed of the truth of God.*

For this is the reason why the Apostle cleares himselfe from all suspicion of such like fables, because there were many at that time, and many would come afterwards, that would deceive the Church with such like fables, 1 *Cor.* 2. 1. Where *Paul* saith, that *he came not with excellency of speech*, thereby closely rebuking some false Apostles and Preachers, who did affect nothing else but a shew of eloquence. So in this place *Peter* makes mention of fables, by reason of such impostors, 1 *Tim.* 1. 4. & 6. 4. *Tit.* 1. 14. Such were the fables in the Church of *Rome*, that are contained in their golden Legends of S. *Francis*, *Dominick*, and innumerable Saints and Virgins,

with

with the miracles that were done by them. For such like fables were wont to be heretofore, and yet to this day also in many places are proposed unto the people in stead of the word of God.

Vse 1. This may serve to admonish us, not to receive all things that are proposed, without triall and examination: for so we may imbrace fables in steed of the Gospell.

2. To exhort us, to give God thanks, that we live in those Churches, out of which all such old wives fables are wholly removed, and wherein nothing is proposed but the sincere word of God.

Doct. 2. *All those professors of the faith that do not adde vertue unto faith; and all those Preachers that do not with zeale and constancy stirre up the faithfull to labour for vertue, do greatly dishonour the Gospell, as if it were of the same nature with cunningly devised fables.*

This is gathered from the connexion of these words with the words foregoing, which were explained in the Analysis. For this is the force of the Apostles reason; If I did account the truth of the Gospell like unto a cunningly devised fable, I could not so earnestly, and with such constancy stir you up to imbrace and adorne it; nor could ye receive those things that we have spoken of, without an endeavour to abound in vertue, if ye did not account them like unto cunningly devised fables.

Vse 1. This may serve to admonish, 1. All Preachers to beware of carelessenesse and negligence in stirring up the people unto piety. And 2, All the faithfull also to beware of luke-warme and unfruitfull profession of the faith. For neither of them can be without an implicit and vertuall blasphemy. And they that so carry themselves, although they do not in words, yet they do in their deeds confesse, and make it to appeare, that they make no more account of the Gospell, then of an old wives fable.

2. To exhort us, to give all diligence to sanctify, as it were, the Gospell of Christ which we professe, and to shew it in our lives, that we think farre otherwise of the nature of it, then the profane multitude doth.

Doct. 3. *The summe of the Gospell consists in declaring the power and comming of Christ.* This

This is gathered from these words, *We made known unto you the power and comming of our Lord Iesus Christ.* For his power hath respect unto his divine nature, together with the effects thereof, *Rom.* 1.4. And his comming hath respect unto his humane nature, together with the end and benefit of his incarnation. Now if these two be joyned together, namely, that Christ came to save us, and that he came with power, so that he had all sufficiency & efficacy at his comming, nothing more can be desired to comfort the faithfull.

Vse 1. This may serve to admonish, 1. Preachers, to make the power and comming of Christ the center as it were of all their Sermons. The Apostle, 1 *Cor.* 2.2. *Determined to know nothing save Iesus Christ and him crucified*, & then also, 2. the hearers, to have a speciall eye unto that in the hearing of Sermons, how they may profit in the understanding of this mystery.

2. To exhort us, to fetch all the obedience which we performe unto God, from him as from the fountaine. For whatsoever duties flow not from the power and comming of Christ, are not Evangelicall, but are infected with hypocrisie, or consist in civility.

Doct. 4. *The certainty of this Gospell, even as it may be had after the manner of men, is as great as any we can have of any things that are done and past.*

This is gathered from these words; *We have seene, we have heard.* For it is confirmed by the testimony of those, that sensibly perceived it; who by the confession of all were men at least worthy to be believed, having no reason to witnesse any otherwise then the thing it selfe was; in regard that they could not expect to receive any profit thereby from men; and being such as confirmed it unto us, not by the bare testimony of their words, but also with their life and blood: so that even after the manner of men we may be as certaine of the Gospell as we are, that there was sometimes a Monarchy of the Assyrians, Grecians, Romans: that there were Captaines, and Knights, of such and such a countrey, or the like.

Vse 1. This may serve to reprove and condemne the perverse sse of men, who easily believe all other things, though there be but weak arguments to confirme it; but they can scarce be brought to receive the Gospell of salvation.

2. To exhort us to strengthen our faith with such like reasons, even to the full assurance thereof, 1 *John* 1.3, 4. For although we our selves have not seene these things, yet we must as strongly and firmely believe them, as if we our selves had seene them with our eyes, *John* 20.29. This pertaines unto the thankfulnesse which we owe u to God, that he would not barely declare unto us his will, but also confirme it by testimonies, *Luke* 1.2. For this was one of the speciall offices of the Apostles, to witnesse those things which they had seene of Christ, *Acts* 1.22. & 2.32.

Doct. 5. *A great Majesty was sensibly perceived by the Apostles.*

This is gathered from these words, *We have seene his Majestie.* So great was this Majestie, that the Disciples could not beare it, *Matth.* 17.6. It astonished and amazed *Peter*, *Marke* 9.6.

Use 1. This may serve to instruct us, to conceive by this proofe, how great the glory and Majestie of Christ is now in Heaven, how great it shall be at the last day, and how great we also shall be made in the life to come.

2. To exhort us, to have Christ in high estimation: We have no cause to be ashamed of so great a Majestie; according to that of our Saviour; *If any one be ashamed of me in this adulterous generation, him will I be ashamed of before God and his Angels.*

Doct. 6. *This majestie was expressed in those words of God,* This is my beloved Sonne in whom I am well pleased.

In these words is contained both the power and comming of Christ, whereof the Apostles witnessed, and wherein is contained the summe of the Gospell, as we said before. This is gathered from the connexion of the words, which these have with the former, *We made knowne, &c.* For in the title of *Sonne* is declared the honour and glory of Christ, where he is called *this my Sonne*: in the title of *beloved* is shewed the comming of Christ, and the end thereof, namely to reconcile us unto God, and make us beloved of him: whence he is called, *My beloved in whom I am well pleased.* By the title of *Sonne* is chiefly signified the kingdome of Christ, by the title of *beloved in whom I am well pleased,* is signified the Priesthood

hood of Christ; and by the third thing which is added, *Mat.* 17.5. is signified his Prophetical office: *heare ye him.* And that which is there expressed, is here understood; so that there is nothing in Christ and the Gospell which may not fitly be reduced to these few words.

Use 1. This may serve to instruct us, for the building up of our faith, to have alwayes in our mindes that divine voice; for therefore came it twice from Heaven, once in the Baptisme of Christ, and once in this transfiguration which Peter hath reference unto in this place: All the word of God indeed comes from him, but there are some parts of it which come from him unto men in a more speciall manner, that is, immediately. Such was the Decalogue in the Old Testament: such was the voice, *Iohn* 12. 28. and such was this voice that was twice repeated: Now as we should magnifie every word of God, so in a speciall manner should we observe and take notice of such words as these.

2. To admonish us, to depend upon Christ alone, and to have recourse unto him only, in those things which pertaine unto our salvation. 1. Because such a testimony was never given of any one besides Christ. 2. In this testimony, power, honour, and glory is so given unto Christ, that it is denied unto all others: for the demonstrative particle *that*, as it is in the originall, οὗτός ὁ ἀγαπητός, hath an exclusive vertue, as touching all others, excluding all others from being partakers of it.

Doct. 7. *This voice of God did effectually bring honour and glory unto Christ.*

This is gathered from these words, *He received from God the Father honour and glory, when there came such a voice unto him.*

Reason 1. Because the testimony of God is infallibly true. 2. There is joyned with it omnipotent power, when it is said to come from the excellent glory.

Use 1. This may serve to instruct us, by faith to relye upon every testimony of God. For that which God promiseth or any way witnesseth, is as sure as that which we have already received or do see brought to passe. We may oftentimes doubt of mens words, because they have neither perfect truth, nor

perfect power: but the excellent glory of God, whereof mention is here made, requires far otherwise of us.

2. To exhort us, for the confirmation of our faith, to have alwayes in our eyes the excellent glory of God, whereby he can and also will do whatsoever he hath said.

Doct. 8. *Those things which pertaine unto the kingdome of Christ, are so holy, that they make the place it selfe, wherein they are declared, in some sort holy.*

This is gathered from these words: *in the holy Mount*: For this Mount was not holy, but by this transfiguration, and this voice that came from heaven, *Exod.* 3. 5. *John* 6. 3.

Vse 1. This may serve to reprove the stupidity of those, that are nothing taken with such things as these that are so holy.

2. To exhort us, reverently and religiously to prepare our selves, and apply our mindes unto holy exercises, *Eccles.* 5. 1.

Verse 19. *We have also a more sure word of prophesie; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, untill the day dawne, and the day-starre arise in your hearts.*

Verse 20. *Knowing this first, that no prophesie of the Scripture is of any private interpretation:*

Verse 21. *For the prophesie came not in old time by the will of man: but holy men of God spake as they were moved by the holy Ghost.*

The Analysis.

PEter had before proved the certainty of the Gospell by the testimony of the Apostles, who were eye-witnesses and eare-witnesses of it; now he proves the same certainty by the testimony of the word of prophesie; which he sets forth, 1. By the adjunct of stability, and that in comparison to the testimony of the Apostles, in respect whereof this word of prophesie is said to be more sure. 2. By the duty adjoyned which is due unto this word of prophesie, namely, a religious heed and attention which should be given unto this word. Which attention is declared, 1. By the end and use of this word of prophesie, which is by way of comparison set forth by the use of a light, 2. by the helping cause, 3. By the effeeme

which

which we should have of the Propheſie of Scripture, verſe 20, 21. namely, that it is by the inſtinct of the Holy Ghoſt; which is ſet forth by thoſe Propheſies that are contrary thereunto, namely, ſuch, as are of private interpretation, or by the will of man. By propheſie is meant, not the foretelling of thoſe things, thar depend upon any naturall cauſes, (for ſo the Aſtrologers and Phyſitians can foretell many things, being skilfull in the naturall cauſes,) nor of thoſe things that depend upon the will of any creature (for ſo thoſe that know other mens counſell, may foretell many things, probably at leaſt) but propheſie is a fore-telling of thoſe things, that depend only upon the will of God, and can be knowne by God alone, and thoſe to whom he hath revealed it. By the word of Propheſie is meant the Propheſie of holy Scripture, as it is expreſly ſet downe, verſe 20. which is diſtinguiſhed in this reſpect not only from falſe propheſies, but alſo from other true ones, which were never in the Canon of the Scripture.

The Doctrines riſing herehence.

Doct. 1. *The word of Propheſie is a more ſure teſtimony then the teſtimony of any men, or of thoſe things that our ſenſes themſelves can give us.*

This is gathered from the compariſon which is here made betwixt this teſtimony and that which went before. But it is ſaid to be more ſure, not more true: becauſe that which the Apoſtles witneſſed, was as true; but their teſtimony did not carry with it ſo great a confirmation of the truth.

Reaſon 1. Becauſe it appeared not ſo much to be a divine teſtimony, being not as yet expreſſed in the Scriptures.

2. Becauſe it could not prevaile ſo much upon the mindes of the Jewes, as the word of propheſie, which had now for many ages bin as it were habitually confirmed in their minds.

3. Becauſe the teſtimony of one that foreſaw the truth, hath more divine operation in it, then the teſtimony of him that witneſſeth what he hath ſeen or heard being preſent, *Ioh.* 5.36, 39. There are three degrees of teſtimonies, 1 Of *Iohn.* 2. Of the workes of Chriſt. 3. Of the Scripture or word of propheſie. The teſtimony of works is ſaid to be greater then the teſtimony of *Iohn*, and the teſtimony of the Scripture by way of gradation is intimated to be greater then both.

Vſe 1.

Vse 1. This may serve to instruct us, In all those things that pertaine unto faith and our salvation, to depend only upon the Scriptures, because nothing can be more sure.

2. To exhort us, to give God thankes, that he hath not only made knowne unto us his truth, but hath also confirmed it by strong and sure reasons, and in all respects hath had regard to and provided for the weakneſſe of our faith.

3. To reprove many Christians, which do too much stagger and doubt of these truths. For there appeares such a wavering and doubting of the minde, where the life is doubtfull and uncertaine, and is not surely grounded and ordered according to the rules of Christ. Now we should be as sure of these matters of faith by the Scriptures, as we are of those things that we our selves see now present before our eyes; and go on as firmely and constantly in the way of Christ, as if we did now with our eyes see Christ himself, and all those things that he hath promised us; or as if we did now heare that voice, *Arise ye dead and come to judgement.*

Doct. 2. *The propheſie of the Old Testament gives a most sure testimony of the power and comming of Christ.*

This is gathered from the reference which this 19 verse hath to verse 16. So *Luke* 1.20. *Acts* 3.18,24. & 10.43.

Reason. 1. The greatneſſe of this mystery, which was such, that it must not be shewed on a sudden to the world, but, for dignity sake, as it were, by such like messengers going before.

2. That it might the more appeare that these things come from God, who was the only author of such like propheſies.

3. Because the salvation of the people of God from the beginning of the world depended upon the beleeving of this mysterie.

Vse 1. This may serve to instruct us, to confirme our faith more and more by such like arguments.

2. To exhort us, highly to esteeme of this mysterie, because God himselfe alwayes made such reckoning of it, that he would have his Prophets from the beginning of the world to be exercised in the declaration of it.

3. To admonish us, that it should never seeme tedious unto us, to heare and meditate upon those things, which pertain

unto

unto this mysterie, seeing God would have this alwayes prest sed by all his Prophets.

Doct. 3. *It is most praise-worthy in Christians alwayes to give diligent heed unto the Prophesies and the rest of the Scripture.*

This is gathered from these words: *Ye do well that ye take heed.* By *taking heed* is meant, 1. A search and inquiry after the sense of the Scriptures, or the truths that are contained in them. 2. An applying of those truths unto the ends and uses whereunto they serve. 3. A religious affection of the minde, whereby the conscience is subdued unto those truths as unto the rules of faith and manners: now they do well, that do thus give heed unto the Scriptures.

Reason 1. Because this obedience pleaseth God.

2. Because they provide well for themselves, to be directed unto eternall happinesse.

Vse 1. This may serve to refute the Papists, and some other foolish men, who deny that they do well, which give heed unto the Scriptures.

2. To reprove all profane and worldly men, who take great care about their worldly profits, or their carnall pleasures, but give little or no heed at all unto the Scriptures.

3. To exhort us, to stirre up in our selves daily this care of attention.

Doct. 4. *The Scripture is a light shining unto those that religiously give heed unto it.*

This is gathered from these words; *Take heed as unto a light that shineth.* Now it is called a light,

Reason 1. Because it is cleare and manifest in it selfe.

2. Because it makes all other things cleare and manifest.

3. Because it enlightens also the eyes of our minde, so that we are able to behold the heavenly mysteries of the kingdome of God.

Vse 1. This may serve to refute the Papists, who tax the Scriptures of obscurity.

2. To reprove and condemne those, that walk in the midst of this light, and yet perceive no more of the things of God, then as if they were in darkenesse.

3. To exhort us, 1. To give God thanks for so great a benefit. For God now deales with us, as he did heretofore with the

the Israelites, in whose dwellings there was light, when in all the land of the Egyptians there was thick darkness, *Exod.* 10.22.23. 2. To walke in this light, not to sleepe or have fellowship with the workes of darkness, as it is *Ephesians* 5. 8. 11.14.

Doct. 5. *The whole condition of this our life hath much darkness in it.*

This is gathered from these words; *A light shining in a darke place.* We may see the explication of these words in *Calvin.*

Reason. Because without the light of the Scriptures and faith we are nothing but darkness; seeing therefore this light is communicated unto us but imperfectly in this life, there must needs be as yet much darkness.

Use 1. This may serve to admonish us, not to puffe up our selves with the opinion of knowledge, but humbly to acknowledge our imperfections.

2. To exhort us, so much the more diligently to give heed unto the light.

Doct. 6. *We must give heed unto the Scriptures, untill a greater light be communicated unto us, then we can have out of the Scriptures, that is, untill the last end of this life.*

This is gathered from these words, *untill the day dawne.* Although they were very strongly confirmed, verse 12. Yet they must still give heed unto the Scriptures. *Daniel* himselfe, though a Prophet, gave heed unto the Propheſies of *Ieremy*, *Daniel*, 9. 2. *Peter* himselfe gave heed unto the Epistles of *Paul*, c.3. v.15. *Paul* himselfe had great care of the Parchments, that is, of the volumes and books of Scripture, 2 *Tim:* 4. 13.

Use 1. This may serve to refute the Anabaptists, who say that the Scriptures are only profitable for novices and young beginners, and not for the stronger.

2. To reprove those, that rest in that knowledge of the Scriptures, which they have, and seeke no farther.

Doct. 7. *Very great knowledge, light and cleerenesse shall be communicated unto us in the life to come.*

This is gathered from the comparison that is made betwixt the life present and the life to come: In the present we have

a light as it were in a darke place, but in that to come we shall have full noone as it were, 1 *Cor.* 13. 12.

Vse. This may serve to exhort us earnestly to desire to come unto that perfection, and in the meane time to exercise our selves in those things that lead thereunto.

Doct. 8. *The light of the Scripture profiteth none but the faithfull.*

This is gathered from these words: *Knowing this first*, that is, beleeving, *Hebr.* 4. 2. No great or noble effect is produced, unlesse the matter, or the object wherein it should be produced, be prepared before: the seed it selfe that is cast into the ground, doth not grow, unlesse the ground be plowed and harrowed. Besides, whereas the Scripture is a testimony, and the strength of the testimony depends upon the authority of him that witnesseth, the Scripture can be of no force, if the authority of God be not acknowledged in it.

Vse. This may serve to direct us, when we come to the reading or hearing of the Scriptures, alwayes to lift up our mindes unto God, and stirre up true faith in our hearts.

Doct. 9. *The first thing to be believed is, that the Scriptures are not of any inhumane interpretation, but of divine revelation.*

This is gathered from these words: *Knowing this first, &c.*

The Papists and some others gather from this place, that the interpretation of Scripture doth not belong unto private men, but unto the Church, that is, the *Pope* and the Councels whom he approves of: but in this sense this place makes most against them: for first it is not here said that a private man may not interpret the Scriptures, but that he may not make an interpretation of his owne; now by a mans owne interpretation is meant a humane interpretation, that is made by the will of man; as it evidently appeares by the opposition, verse 21. So that the Prophets themselves, although they were publick Doctors of the Church, yet if they should have said any thing of themselves without the revelation of God, that would have beene their owne, that is, a humane interpretation: whence also it followes that every interpretation of the *Pope*, which he takes not from cleare Scripture, or hath it not by some extraordinary revelation, is his owne in that sense as this word is taken in this place. Secondly, By *inter-*

pretation in this place is not meant the Interpretation of Scripture, that was before revealed, but the revelation it self, as it appears by the 21 vers. where this interpretation is made to consist therein, that the Prophets spake their propheſies as they were moved by the holy Ghoſt. 3 *Peter* himself, who in the opinion of the Papists was at that time head of the Church, bids the faithfull here, search the Scriptures, he doth not bid them depend upon him, and alwayes look for interpretation. 4 He attributes more and greater strength unto the Scripture, then to his own testimony. 5 He cals the Scripture a light, and the condition of the Church a dark place: the Papists on the contrary attribute darkneſſe unto the Scripture, and light and clearneſſe unto the Church. 6 He commends the vulgar sort of the faithfull, that they did take heed unto the Scriptures, in theſe words, *Ye do well.* But the Papists by this interpretaion debarre the faithfull from the reading of the Scripture.

Vſe 1. This may serve to refute the Papists, that put the Church before the Scripture, and say that the first thing to be believed is, that the Church cannot erre.

2. To exhort us, to lay this foundation firme and sure in our hearts.

Doct. 10. *The holy Ghoſt moved thoſe men that were authors of the Scriptures.*

This is gathered from theſe words: *As they were moved by the holy Ghoſt.*

Vſe. This may serve to instruct us, by continuall prayer to seek for the aid of the Spirit, for the understanding of the Scriptures. The Scripture must be understood by the help of the same Spirit, by whom it was dictated, as *Hier. Eodem ſpiritu debet intelligi Scriptura, quo fuit dictata.*

Doct. 11. *The men which the holy Ghoſt made uſe of, to deliver the Scriptures, were holy men of God.*

Holy, because they were sanctified inwardly, & also set apart to this most holy work. *Men of God* they were, because they were called by God to this office, and they did declare the will of God, and they did labour also to bring men unto God.

Vſe. This may serve to exhort us, to labour to be like unto them, according to our ability, both in holineſſe, and in zeale of the Lord.

Chap.

Chapter II.

Verse 1. *But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

Verse 2. *And many shall follow their pernicious wayes, by reason of whom the way of truth shall be evill spoken of.*

Verse 3. *And through covetousnesse shall they with feined words make merchandize of you.*

The Analysis.

Hitherto the Apostle propounded an exhortation, and confirmed it also in the foregoing Chapter. In the two following Chapters he strengthens it, by removing the impediments, that might make this exhortation of no effect. And the chiefe impediments are *false teachers* and *profane scoffers*: of these former he speaks Ch. 2. Of the latter chap. 3.. The false teachers he doth first, describe: secondly, reprove: he describes them from the beginning to those words in vers. 3. *whose judgement, &c.* Then he reproves them, 1 in generall in these words, *that they are damned men*; which he doth afterwards prove, 1 by the usuall course of Gods justice, from verse 4. to the 10. 2. By their deserts, whereby they bring upon themselves the revenging justice of God, from verse 10. to the end of the Chapter. In the description of the false teachers he makes, 1 A comparison of the like betwixt the false teachers and those that were false prophets among the people of Israel, partly that he might joyne together this discourse with the former, where he spake of true Prophets; and partly that he might meet with the scandall which might arise by such seducers; and partly

that he might stirre up the faithfull so much the more, to beware of their seducing. In the first respect, the last words of the former Chapter, and the first of this Chapter, make such a *discreet axiom* as this; although there were many Prophets among the People of Israel, that were holy men of God, and were moved by the Spirit of God in those things that they spake; yet among the same people also there were many false Prophets. This *discretion* is shewed in these words: *But there were.* In the second respect these words make a *copulate axiom* thus: Like as there were false Prophets among the People of Israel, so also shall there be false teachers among you. In the third respect there is intimated and implicitely contained such a *connex axiom* as this: If there shall be false teachers among you, like as there were false Prophets among the people of Israel, then must you be alike careful to beware of these, as the Israelites were warned heretofore to beware of them. After that description which is made by way of comparison, followes an absolute description; wherein the false teachers are described by their effects. Which effects have either an immediate reference unto the false teachers themselves, or unto others by them. Those that have reference unto the false teachers themselves, are 1 The bringing in of heresies, which are set forth by their adjunct, that they are damnable, whereof he gives a reason also, taken from the nature of heresies, which is said to be such, that *it brings in a denying of the Lord.* 2. The second effect is, that *they bring upon themselves swift destruction.* In respect of others the first effect is, that *they shall have many followers*, who are pointed out by another effect accompanying this seducing, namely, *a speaking evill of the truth, or of the Gospell, which shall come to passe by their meanes.* The other effect is the abuse of those whom they do seduce for gain; which abuse is set forth by the helping cause, namely *by fained words.*

The Doctrines arising herehence.

Doct. 1. *There are alwayes false prophets and false teachers in the Church.*

This is gathered from these words: *there were, there shall bee.*

Reason. This comes to passe in a threefold respect, 1 in respect

spect of God. 2. In respect of the Devill. 3. In respect of men. First, in respect of God, and that 1. that they which are approved in the Church may be made manifest, 1 *Cor.* 11. 19. *Deut.* 13.3. 2. That the obstinate wicked may perish in their ungodlinesse and cruelty, 2 *Thess.* 2. 10, 11, 12. 1 *Kings* 22.20, 21, 22. Secondly, in respect of the Devill, because he is alwayes the father of lyes, and a murtherer, and that envious one, which soweth tares among the good seed. Thirdly, In respect of men, because the wisdome of the flesh is enmity against God and his truth.

The use hereof according to the Apostles intention is twofold:

Vse 1. To admonish us, not to be offended, nor to be too much troubled in minde, when we see heresies to arise in the Church, but to say as the Apostle did, *Therefore, thire shall be.*

2. To instruct us, not to believe every spirit, but to try whether they are of God, 1 *Iohn* 4.1.

Doct. 2. *Every heresie hath damnation joyned with it.*

This is gathered from these words *damnable heresies*. Some are more damnable then others, yet all do in their nature tend to damnation. For all are contrary unto the way of truth, whereof mention is made, verse 2. which way alone leads unto life. But there are some heresies which can by no meanes consist with salvation or eternall life. Hereupon such opinions are by a kind of appropriation called heresies in the Church, that is, opinions altogether damnable. For there is a difference to be observed betwixt things rashly spoken, bare errors in faith, and heresies properly so called. In the heresies themselves also we must distinguish betwixt the materiality, and the formality of it. For to make a formall heresie, for which a man is properly called an heretick, there is required besides an errour in those things that pertaine unto the fundamentals of religion, a reluctation against the cleare light, and obstinacy in that reluctation.

Vse. This may serve to condemne those that under the name of peace and charity, make so little reckoning of the bringing in of heresies into the Church. They would have all things received in and tollerated, which is all one, as if they would

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for peace and charity admit of damnation it selfe. For heresies have damnation joyned with it.

2. To admonish us, 1. to take diligent heed that we do not by any means further such heresies. 2. Not rashly or for a light cause to pronounce any man an heretick. 3. As carefully to beware of heresies, as we should of damnation.

Quest. In the reason which is here given of this property of heresies, that they are damnable, a question is moved, What is meant by denying the Lord? *denying the Lord that bought them.* For many gather from this place, that all and every particular man were redeemed by Christ, because it is here said that he bought even those wicked hereticks: but it may be answered divers wayes.

Answ. 1. That these false teachers were members of the visible Church, and therefore, 1. they accounted themselves such as were redeemed by Christ, and made shew of that profession. 2. Men were to account them such, as long as they continued in the Church; and in this respect they may be said to be such as were redeemed by Christ; like as the Apostles are wont to call whole Churches justified, sanctified, and elect. There is not the same reason therefore of all and every particular man, as there was of these.

Ans. 2. He doth not here speak of Christ properly, as he is Redeemer, nor of the redemption of his blood, but of that right, whereby masters chalenge their servants, as having bought them; which may be thus shewed: 1. Here is no mention of Christ as being Lord properly, but Master. For in the Greek it is δεσπότης, which is properly, a Master in respect of a servant, not κύριος, Lord. And these two names are clearly distinguished, *Judae v.* 4. where the same thing is spoken of the same false teachers: there they are said to deny their *Dominum & horum*, Lord and master; although he may be called their *Herus*, *Master*, he is not properly called their *Dominus*, *Lord.* Then againe, the Lord is not said to have redeemed all men, but only to have bought them: now although the word ἀγοράζειν, to buy, be sometimes used in the same sense that the other is, yet it is not alwayes so.

Ans. 3. The comparison here is plainly made betwixt the false teachers and the false Prophets, betwixt the visible Church

Church and the people of Israel; for the Lord is said to have bought those men in the same sense, that he is said to have redeemed and delivered all the people of Israel; that is, as he delivered them out of Egypt, and challenged them to himselfe in a peculiar manner, that by a solemne covenant they should be his servants; so also all those that give their names unto the Church, he may in this respect be said to have bought, as a Master, that they should serve him for ever. To deny the Lord is, not to acknowledge God or Christ for the Lord, *Matth.* 10. 32, 33. to confesse and to deny are made contrary one to another, *Luke* 12. 8, 9. The reason is, because it hath once professed the name of the Lord, and afterwards departs from that profession, it is all one as if he did plainly say, that he would no longer be a servant of that Lord. For this denying is twofold, either verball or reall. A verball denying was in *Peter*, a reall denying is in all those that after they have made profession of the faith, return unto a profane life, 1 *Tim.* 5. 8. 2 *Tim.* 3. 5. The denying in this place is properly meant of a reall denying. For the description of these men doth rather expresse their profane course, then their open renouncing of Christ.

Doct. 3. *It is a damnable impiety to deny Christ either in word or deed.*

Reason 1. Because by this means Christ is greatly dishonoured; for men, our lusts, and Sathan himselfe are preferred before him, *Mark* 8. 38. where the indignity of this sinne is shewed, that an adulterous and sinfull generation is preferred before Christ. Christ also by this means is accused of iniquity: for no servant usually goeth away from his master, if he confesseth him to be a just master; therefore this going away is as it were a professing that he doth accuse that master from whom he goes of some iniquity. Hereupon was that contesting of the Lord against his rebellious people, that he was a just and right master, neither did he give them any cause to depart from him, *Ier.* 2 5. *Mich.* 6. 3. *Deut.* 32. 4.

2. Because Christ threatned a most heavie judgement against this sin, when he saith that he will deny those men; that he will be ashamed of them before God and his Angels, *Mark* 8. 38.

Vse 1. This may serve to condemne, not only the manifest Apostates, but also all those, that with the profession of godlinesse

godlinesse joyne a profane life, or turn aside from that profession. The sinne of these men is more grievous, then of Turks and Infidels, that never gave their names unto Christ; for the neerer any man commeth unto God, the more doth he dishonour his name, if he doth fall back againe. He that hath in some sort forsaken Sathan, and given himselfe up unto God, and afterward forsakes God again, and gives himselfe up unto Sathan, seems to have known both masters, and advisedly to pronounce that he is the better, whose servant he would rather be, that is, Sathan.

2. To admonish us, 1. Carefully to beware, not only of the damnable sin it selfe, but also of all appearance, and every degree of it, and every occasion that might leade us thereunto. 2. If in any respect we have turned towards such like abomination, to recall our selves betimes, and seriously to bewaile our offence, like as *Peter* did after his denying of Christ, *Matth.26.75.*

Doct. 4. *It is the nature of such sinnes to bring destruction upon men.*

This is gathered from these words; *bring upon themselves destruction.*

Reason. Because sinne in respect of the guilt that is joyned with it, hath a kind of power whereby it drawes all evill; like as faith and prayers obtain every good gift from God. Hence is it, that our sins are said to cry for vengeance; and also to draw punishment unto it as it were with strong cords, *Isay* 5. 18. For while men draw sin with such-like cords, they do also draw the punishment of sinne, which is joyned unto it.

Vse 1. This may serve to admonish us, in this respect to beware of sin.

2. To exhort us, by faith, repentance, and prayers, to turn away that destruction from us, which our sins would bring upon us.

Doct. 5. *The destruction which hangs over the heads of grievous offenders will come swiftly.*

This is gathered from these words; swift destruction.

Doct. 6. *Men are wonderfully prone to imbrace errors.*

This is gathered from these words; *And many shall follow.*

Reason.

Reason 1. By reason of that darkness, which hath taken hold of mens mindes; thereupon they may be easily drawne under any shew or glimps of light.

2. By reason of that disposition which they have, alien from the truth; thereupon they easily imbrace those things that are contrary to this truth.

3. By reason of that disposition which they have, agreeing with the nature of errors. For sinners have in themselves the seeds, of all sins, errors and heresies; so that the nature of corrupt man doth as easily receive errors, as the tinder fire.

4. By reason of the just judgement of God, whereby for the punishment of other sins they are given over to the power of errors, 2 *Thess.* 2. 10.

Vse 1. This may serve to instruct us, to shew the corruption and wretchednesse of our nature, how hardly are we brought to imbrace the heavenly and saving truth, when we are carried headlong unto damnable errors.

2. To admonish us, that it should not be an offence unto us, if we see many given unto errors; because this was foretold us by the Apostle, and it hath a manifest reason; so that it is not to be wondred at, that many are given unto errors, but that rather, that any one doth believe the truth.

3. To exhort us, 1 Unto humiliation, in respect of this proneness unto error, 2 To care and circumspection that we be not overswayed by it. And an Argument whereby we may and should be stirred up unto this care, we have in the text, whiles they which follow heresies and hereticks, are said to follow their destruction. For not only the authors of heresies run unto destruction, but also their followers, as in the place of the *Thess.* before cited. *In those which perish*, so that it is a signe of destruction, to be seduced by hereticks.

Doct. 7. *The fruit of errors and heresies is speaking evill of the way of truth.*

This is gathered from these words, *By reason of whom the way of truth shall be evill spoken of.* By *the way of truth* is meant the Gospell, or the will of God revealed in the Scripture, which shewes the true way of salvation. It is said *to be evill spoken of*, when the dignity thereof is violated, most properly by reproachfull words. It is said to be evill spoken of *by*

them, namely, by the authors of the heresies and their followers, in a two-fold respect, 1. When they themselves speak reproachfully of it, as the Scribes and Pharisees did of Christ. 2. While they give others occasion to speak reproachfully of it, as the Jewes did unto the Gentiles, *Rom.* 2.24. both respects seeme to be meant here by these, for the Greek word δι' signifies *per & propter*, by, and by reason of.

Vse 1. This may serve to instruct us, to judge aright of the nature of sinne, that never staies till it hath brought men to blasphemy against God, and to speak evill of the way of God.

2. To admonish us, 1. For this cause to withstand the beginnings of sin, lest at length we be brought also to blasphemy against the holy Ghost, which Christ saith is a sin that shall never be forgiven. 2. To beware also of those men, that durst openly speak evill of the truth; amongst the number of whom they are to be put, that dare mock and scoffe at the name of predestination and the predestinate.

Doct. 8. *They which propagate errors under faire pretence, do often times seek their own gaine.*

This is gathered from these words; *through covetousnesse with fained words*: Covetousnesse is commonly the companion of heresies, oftentimes the mother, very often the Nurse of them, as we may see in the Papists.

Vse. This may serve to admonish us, 1. Not to believe mens fained words. 2. To beware of covetousnesse, which is the root, as of all evils, so also of heresies.

Doct. 9. *Miserable is the condition of those men that are seduced by hereticks; for they are sold like beasts and cattell.*

This is gathered from these words, *they shall make merchandize of you.*

Verse

Verse 3. at the end. *Whose judgement now of a long time lingreth not, and their damnation slumbreth not.*

The Analysis.

HItherto we have seen the description of false teachers, and their sins; now followes their reproofe, or the punishment for their sins, that shall certainly befall them. This punishment is set forth, 1. Metonymically, by the cause, in that it is called judgement. 2. By the effect, in that it is called damnation. 3. By the adjunct of swiftnesse and speed, which is shewed by the negation of those things that are opposed unto swiftnesse. Now in generall, lingring or slownesse is opposed thereunto; in speciall, slumbring, which is put as a species of idlenesse or slackenesse. This swiftnesse of the punishment that shall befall them, is set forth by the adjunct of time, that it did not now first of all begin to make hast, but now of a long time.

The Doctrines arising herehence.

Doct. 1. *The punishment of sinne followes after sinne.*

This is gathered from the connexion of these words with the words foregoing: there was the description of sin; and here presently followes the threatning of punishment.

Vse. This may serve to admonish us, never to think of sin, but to adjoyne also the consideration of the punishment, which is joyned unto sin.

Doct. 2. *This punishment proceeds from the just judgement of God, for that it is here called judgement.*

For God as judge of all the earth, pronounceth sentence upon men for their sins, and the execution of that sentence is called punishment. Now he pronounceth sentence according to right and a most holy law, and therefore the punishment which God inflicteth is in a proper sense called judgement.

Vse 1. This may serve to refute, 1 prophane men, which think that those evils that men suffer, both publick and private, come by chance. 2. Those that are wont to complaine of the evils which they suffer, as if God did deale unjustly with them, *Gen.*18.25. *Deut.*32.4.

2. To admonish us, continually to walke in the feare of the Lord, because we live in his sight, that exerciseth judgement.

Doct. 3. *This judgement of God brings damnation upon sinners, that is, a privation of all good, which pertaines unto the happinesse or well-being of man, and the sense of all misery; which makes that very being bitter and unpleasant.*

Vse. This may serve to admonish us, with feare to flye away from sin, and to seek the face of God.

Doct. 4. *This damnation comes swiftly upon sinners.*

Reason 1. Because it comes long before their expectation of it.

2. Because it is not deferred beyond the time which is most fit, and appointed by God, and in that respect it is said *not to linger.*

3. Because no impediment can hinder it, but it is deferred through Gods mercy and long-suffering; in that respect it is said *not to slumber*, because slumbring and sleepe bindes the mind, and hinders the actions.

4. Because now of a long time before, way is made and prepared for this damnation.

5. Because the damnation it selfe, although the wicked oftentimes are not sensible of it, yet it takes hold of them, and spiritually worketh in their minds and consciences.

Vse 1. This may serve to condemne those, that give themselves wholly unto sin, either because they think that punishment commeth slowly, or else because they hope to escape unpunished, *Eccl.* 8. 10, 11, 12.

2. To admonish us, to make haste to repent of our sinnes, not to linger nor slumber.

Doct. 5. *In all those things which pertaine unto judgement against sinners, like as in all other things, God doth nothing rashly, but foreseeth, premeditateth, and prepareth all things.*

This is gathered from the adjunct of time, *Now of a long time.* So *Iude* v. 4.

Verse

Verse 4. *For if God spared not the Angels that sinned, but cast them downe to hell, and delivered them into chaines of darknesse to be reserved unto judgement.*

The Analysis.

NOw the Apostle proves that which he had before laid downe concerning the punishment that should befall false teachers. The conclusion of this arguing is, 1 In generall propounded of all the wicked, v. 9. For there is the consequent part of that connex axiom, the antecedent whereof begins v. 4. and is shewed by the connexion *If*, as, *If God spared not the Angels*, &c. Then afterwards in speciall, of these false teachers themselves and their followers, v. 10. In the generall conclusion, v. 9. he doth not barely set downe the condemnation of the wicked, but also by a copulate axiom joynes together with it, the deliverance of the godly from that temptation, which ariseth unto them by means of the wicked. And the reason is, because the Apostles purpose was, so to reprove the wicked, that he might in the mean time comfort the godly, and strengthen them against all the temptations, whereunto they were obnoxious by means of the wicked. In the antecedent part of this arguing he sets downe three arguments, which are as so many examples & judgements of God against the wicked; & they may make three syllogismes to prove one and the same conclusion. The first example is of the Angels that fell, v. 4. The second is of the old world, v. 5. The third is of *Sodome* and *Gomorrha*. The syllogismes are knit together, after this manner: *If God spared not the Angels, nor the old world, nor Sodome and Gomorrha; then he will not spare these false teachers, nor the like wicked men; But the former is true, by the testimony of Scripture, Therefore, &c.* These examples in respect of the generall conclusion, which is set downe, v. 9. are as *species* unto their *genus*. But in respect of the speciall conclusion wch is set down, v. 10. they are as *comparata*, partly alike, partly greater. That wherein they are alike, consists therein, as God condemned those sinners, so also will he condemn these. Their inequality therein; if God spared not his most excellent creatures, the Angels, nor the old world, nor those cities; then much lesse will he spare these false teachers. The

The Doctrines arising herehence.

Doct. 1. *The judgements of God which he hath executed from the beginning of the world were ordained to be examples for us.*

This is evidently gathered from all this arguing of the Apostle, and it is plainly taught us, verse 6. So 1 *Cor.* 10.6. they are called *types*, that is, *ensamples*; which appears also by vers. 11. which sense of the words *Beza* and others have missed.

Reason. The reason of this truth is Gods unchangeable nature and constant justice, whereby he is alwayes like himself, not only inwardly and in himselfe, but also outwardly towards us in the dispensation of his punishments and rewards, if we look to the substance of God. Hence is it, that by this argument the godly are both confirmed in their hope, *Isay* 59.1. *&* 9.9.10. and assured of the destruction of all their enemies, and of all those that give themselves over unto impiety.

Vse 1. This may serve to instruct us, so to read the sacred History, not as we read profane histories and fables, either for delight, or to be informed only in the knowledge of the times, or in things that have bin done; but alwayes to observe Gods warnings and apply them unto our own use.

2. To admonish us, not to deceive our selves, as if we had a priviledge to sin above other men, or as if God wold not deale so severely with us, if we should continue in our sins, as he did heretofore with those whom he destroyed: * Other mens harmes should teach us to beware of the like sins. In the first example we have, first, The object of Gods judgement, *The Angels that sinned.* Secondly, the manner how he dealt with them, *If he spared them not.* Thirdly, the degree of this judgement, present, and to come: present, that they were adjudged unto damnation; and to come, that they were to be reserved unto judgement. The sin of the Angels is not particularly set downe in the Scriptures, because it doth not so much pertaine to our edification and salvation, to know their sin, as it doth to know our own sins. But in generall we are taught, that they kept not their first estate. *Jude* v. 6. that is, they left that estate wherein God had placed them, and afterwards exercised envie, lying, murther towards men. We are taught also that the number of those that fell was great; thence it is that the Apo-

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stle here speaks in the plurall number. They are said to have been cast down to hell, 1. By reason of the change of their estate, because from that wonderfull high condition, which they had received by creation, they were cast downe to the lowest of all. 2. By reason of the change of their place, because from the place of blisse, where they were round about the throne of God with the other Angels, they were thrust downe into a lower place fit for sin and misery: But that this place is in the lowest parts of the earth, as the Papists would have it, it cannot be shewed out of the Scriptures, but rather the contrary: for they are said to be in the aire, and to rule there, and to go about the earth seeking to devoure men. This at least is plaine out of the Scripture, and it should suffice such as are not over-curious: 1. That they suffer a great change of estate. 2. That they are excluded from their first habitation. 3. That they are in that place where they receive *pœnam damni & sensus*, the punishment of losse, and the punishment also of sense. They are said to be delivered into darknesse, partly in respect of sin, partly in respect of misery: for both are signified by *darknesse* in the Scriptures. They are said to be delivered into chains, by a metaphor taken from malefactors that are condemned, who are kept in prison bound with chains. Now these chains are, 1 A hardning in their sins. 2 A despaire of all deliverance. 3 A fearfull looking for that misery whereof mention is made, *Heb.* 10.27. 4. The providence of God which alwayes watcheth over them, to keep and punish them. They are said to be reserved unto judgement, because they are bound so fast with these evils, that they can never escape; and yet these are but the beginnings of the evils, which they must farther undergo.

Doct. 2. *There is no dignity that can exempt a sinner from the judgement of God.*

This is gathered from the nature of the Angels.

Reason. Because dignity doth not lessen the sin, but aggravate it. For he that hath received much, owes much, and of him much is required.

Use. This may serve for admonition, that men should not trust to such staffes of reed.

Doct. 3. *That severity is due unto sin, that sinners should not be spared.* This

This is gathered from these words, *He spared not.*

Reason 1. Because sinners alwayes abuse the goodnesse of God.

2. They spare not the glory of God, but themselves.

Vse 1. This may serve to instruct us, to ascribe it unto the grace and mercy of God, that he hath hitherto spared us.

2. To exhort us, not to contemne this long-suffering of God, but thereby to be led unto repentance, *Rom.*2.4.

Doct. 4. *By sinne a sinner is cast downe from the place and condition which he had before.*

This is gathered from these words; *cast down to hell.*

Reason. Because sin is an aversion from God. Now as the communion which we have with God, makes us to ascend into a high condition, even into Heaven it selfe, so that our conversation is in heaven, as it is *Phil.*3.20. So also aversion from him makes us to descend, even untill we come unto hell it selfe.

Vse. This may serve to admonish us, not to trust the devill, nor our own imaginations, as if we could ever attain any good by sinning. For so our first parents were deceived, when they thought to make themselves like unto God by sin, they were made like unto the devill.

Doct. 5. *The darknesse of misery followes the darknesse of sinne.*

This gathered from these words; *delivered them into chaines of darknesse.*

Reason. Because the light is the same, whereby we are directed, and whereby we are perfected; therefore the privation of perfection and happinesse followes the privation of direction.

Vse. This may serve to admonish us, alwayes to walk in the light, as children of the light, if we desire to avoid utter darknesse.

Doct. 6. *Sinners are held in sinne and in their misery, as it were with bonds.*

This is gathered from that: *Chaines.*

Reason. Because the sins themselves are the snares of the devill, 2 *Tim.*2.*last.* *Lam.*1.14. There are other reasons given of this thing in the Analysis.

Vse

Vse. This may serve to admonish us, betimes to pray for deliverance from our sins, which then we shall obtaine, when we do flye unto Christ, who gives deliverance unto the Captives, *Luke* 4.18.

Doct. 7. *The extreamest punishment of sinners is deferred unto the last judgement of God.*

Use. This may serve for instruction, that no man should please himselfe therein, that he suffers afflictions in this world, as if therefore he should escape free in the world to come, which is the miserable comfort of some men.

Verse 5. *And spared not the old world, but saved Noah, the eighth* person, *a Preacher of righteousnesse, bringing in the flood upon the world of the ungodly.*

The Analysis.

THe second and third example of Gods justice towards sinners are not barely propounded, as the first was, but are illustrated by different examples, or by examples of Gods mercy, which he shewed towards the godly, while he destroyed the wicked. The reason is, that both parts of the conclusion, which is set down, verse 9. might be fitly inferred; where the deliverance of the godly is joyned together with the destruction of the wicked. In the former of these examples is set downe, 1 The object of Gods justice, materially, *the old world*, which is more formally explained by the adjunct of impiety, whence it is called the *world of the ungodly*. 2. This justice is also illustrated by the instrument thereof, namely, *the bringing in of the flood upon the world of the ungodly*. The object of Gods mercy is made to be *Noah with his family*: who are described, 1 By their small number, wherein his family was contained, which is said to be *eight*. This *Peter* shewes, 1 *Epist.* c.3.v.20. 2 By the effect, that he was *a Preacher of righteousnesse*. For the office or duty is not here commended, but the act or exercise of this duty. For the duty was common to him with many more, but the exercise of it was proper unto himselfe.

The Doctrines arising here-hence.

Doct. 1. *The multitude of those that sinne doth not hinder Gods justice from executing his judgements upon them for their sinnes.*

This is gathered from this; *He spared not the whole world.* For as it was with dignity in the Angels, so it is also with the multitude now in the world.

Reason 1. Because the multitude doth not lessen, but rather increase the guilt of sinne, and more fill up the measure thereof, as it is in the Proverbe, *Qui peccat exemplo, bis peccat*, he that sins with example, sins twice: So he that sins with many examples, sins often times, if the thing be rightly considered. As if a man should see another fall in a slippery way, and not take the more heed unto himselfe therein, but fall into the same place and after the same manner, he is much more taxed by men, then if he had fallen alone, or first of all: so is it also in these.

2. Because the multitude which seemeth unto us a great thing, as if it could withstand Gods anger, is before God like unto water, that fals from a bucket.

Vse. This may serve to admonish us, not to follow a multitude to do evill. And so much the more necessary is this admonition, because we are all too prone to go in the way of the multitude; which fault also we seeme to commit with some reason.

1. Because that we presume that many eyes see more then one, whence it is that the voice of the people is often taken for the voice of God.

2: Because the labour of examination seemes too difficult, and almost impossible.

3 Because that which all men do, usually goes unpunished among men, and we conceive the like thing of God.

4 Because he that doth not follow the multitude, shall gaine a multitude of enemies, and such as hate him.

But the contrary reason, which is of greater value then all those is that of Christ, *Matth.7.13. Broad is the way that leadeth to destruction, and many there be which go in thereat.* To the first reason or objection we answer; that one eye of a man that seeth, perceives more, then a thousand blind eyes. The world

or

or the multitude of the world is blinded; therefore one Christian which hath the eye of his mind inlightned by the Spirit, and followes the light of Gods word, can see more then a great multitude of others. To the second we answer, that the duty of examination lies upon all and every one. And they had need to do it, not only as they are Christians, and as Christ commands them, to prove all things, and hold fast that which is good, but also as they are men: for it is not a humane, but a brutish thing to follow the multitude of those that go before, without judgement. To the third we answer, that the wayes of God are not as the wayes of men: Men winck at many, either out of ignorance, or impotency, or for feare, and the like imperfections which are not incident to God. To the fourth we answer, If God be with us, who can be against us?

Doct. 2. *The creatures which are most necessary and profitable unto us, by sin are made our enemies and hurtfull unto us.*

This is gathered from the flood of waters, that destroyed the old world. Now nothing is more necessary and profitable unto us then water.

Reason. Because the creatures are the servants and hoast of God, and therefore they depend upon his will, and pleasure, and command both for war and peace, *Hos.* 2. 18.

Use 1. This may serve to admonish us, so much the more to beware of sin.

2. To instruct us, if we would have any true comfort from the creatures, to lay the foundation thereof in our reconciliation with God.

Doct. 3. *God in the midst of judgement towards the ungodly, is mercifull towards the godly.*

This is gathered therehence, that when he destroyed the world, he saved *Noah*.

Reason. Because God doth not execute judgement according to the fiercenesse of his anger or fury, as men oftentimes use to do, but according to the counsell of his most perfect wisdome.

Use 1. This may serve to instruct us, not to ascribe those things unto fortune or chance, which happen unto us or others in this kind.

2. To comfort us, because in a world of all dangers and judgements, we may flye unto the mercy of God.

Doct. 4. *There are wont to be but a few godly men in the world.*

This is gathered therehence, that *Noah* is called the eighth of the godly, or rather he may be called the seventh, because *Cham* was cursed.

Reason 1. In respect of God, because he gives this grace but unto a few, that his goodnesse and mercy towards them may appeare the more abundant.

2. In respect of the second causes, and of the nature of the thing it selfe, because that which is most difficult, and of the greatest care and perfection, is not wont to be found but in few. The gifts of nature are common unto all; of art and industry to fewer, but the gifts of grace to fewest of all. There are more good Taylors, then good Physitians, and more good Physitians then good Kings. So that that hath the greatest perfection, which is given but to a few.

Vse 1. This may serve to admonish us, to be so much the more diligent to make our election and calling sure.

2. To exhort us, to give God thanks, that he hath made us partakers of that happinesse, which he grants but to a few.

Doct. 5. *All the godly, that will be made partakers of Gods mercy, must be preachers of righteousnesse, as Noah was.*

Now righteousnesse is preached not only in words, but also in deeds. For so it is wont to be said, The thing it selfe speaketh, not the tongue only, *Phil.* 2. 15, 16.

Reason. Because no man can escape the revenging justice of God, unlesse he labour to follow and advance the righteousnesse that is prescribed by him.

Vse 1. This may serve to condemne and reprove those, that are rather Preachers of unrighteousnesse, then of righteousnesse.

2. To exhort us, more and more to stir up our selves to have a care of this duty.

Verse

Verse 6. *And turning the Cities of Sodome and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly.*

Verse 7. *And delivered just Lot, vexed with the filthy conversation of the wicked:*

Verse 8. *(For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soule from day to day, with* their *unlawfull deeds.)*

The Analysis.

IN these verses is contained the third example, which is divided after the same manner, as the second was. For here he speaks of the judgement of God upon the wicked, and his mercy towards the godly. The object of his judgement are the Cities of *Sodome* and *Gomorrha*; the manner is, by fire, which is intimated in these words, *turned into ashes*. The degree is, in their utter overthrow; the end and use is, to warne those that should after live ungodly. For such judgements are ensamples not of a wicked life, but of the condemnation that hangs over the heads of those that live ungodly; and so they are ensamples to move men, not to do the like; but to take heed lest if they do after the like manner, they suffer also after the like manner.

The Doctrines arising herehence.

Doct. *No society of men or policy can hinder the judgement of God, which he will bring upon them for their sins.*

For as in the first example there was the dignity of the Angels, in the second the multitude of men, so also in this place society and policy; and Cities that were so noble, *Sodome* and *Gomorrha*. For they were Cities that were brought into government, they had Kings *Gen.* 14. 2. This Doctrine is propounded, and proved, *Prov.* 11. 21. & in 16. 5. it is repeated.

Reason. Because the guilt of sin is not lessened, but increased by means of societies, if they favour sinnes: for they pervert the end whereunto they were ordained. For whereas the end of all societies is to restraine sinne, and to advance righteousnesse. 1 *Tim.* 2. 2. and they on the contrary cherish sin and impugne righteousnes, they do provoke the anger of God more, then

then if they were not such societies. The sin of these Cities is said to be grievous, and crying, *Gen.* 18.20.

This may serve for admonition, that Citizens or Magistrates should not trust too much to their wealth, so that thereby they should be made the more bold to sin.

Doct. 2. *The same judgements of God are executed by contrary causes.*

This is gathered therehence, that whereas the old world was destroyed by water, those Cities were overthrowne by fire.

Vse. This may serve for admonition, that sinners should not therefore think themselves safe, because they have escaped one judgement; for when they are farthest off from one evil, another is ready to fal upon them, *Amos* 5.19.

Doct. 3. *Extreame judgements follow extreame sins.*

This is gathered therehence, that this was an utter overthrow, because that these Cities had filled up the measure of their sins.

Reason. The reason is taken from the proportion, that is betwixt sin and the punishment of sin.

Vse. This may serve to admonish us, if we cannot altogether avoid sin, yet with feare and trembling to shun the progresse and continuance in sin.

Doct. 4. *They that are unto others examples of sin, shall be also unto them examples of punishment.*

This is gathered from these words: *Making them an example.*

Vse 1. This may serve to admonish us, so much the more to take heed, that we give no scandal unto others, or to be an example in sin.

2. To exhort us to increase in godlinesse by the examples of Gods judgements upon sinners. For that is the use and end of them, *Amos* 4.12.

The other part of the Analysis.

The object of mercy is *Lot*, who is described, 1 *By* the adjunct, that he was righteous. 2 *By* the effect, that his soule was vexed with the wickednesse of the ungodly, which is more largely set forth, v.8. 1 *By* the internall cause, which was his righteousnesse. 2 *By* the externall cause, which was their ungodlinesse.

godlinesse. 3 By the means, wherby the external cause or the object did work that effect. And they were the senses of hearing and seeing. 4 *By* the occasion, which was his dwelling amongst them. 5 *By* the adjunct of time, which was continually. 6 *By* the degree, which was the highest, as if he had beene put upon the rack; he vexed, in Greek it is ἐβασάνιζε, tormented.

Besides those that are common unto *Lot* with the example of *Noah*, there are these Doctrines to be observed.

Doct. 1. *Men are accounted righteous or unrighteous in the sight of God, not so much for some one deed, as for the whole course of their life.*

This is gathered therehence, that *Lot* is here called *righteous*, who notwithstanding is spoken of in the Scripture to have committed a most hainous sin. For those that are said to be *righteous* in the Scriptures, are so called, either in respect of the imputation of Christs righteousnesse, or in respect of some particular cause wherein they shew themselves righteteous, or in respect of that inherent righteousnesse, which, though it be imperfect, yet is it sincere and pleasing unto God.

Vse 1. This may serve to refute the Papists and others, who as soone as they reade that any one is called righteous in the Scriptures, presently conclude that a man may fulfill the whole law, and stand upon his own merits before God.

2. To comfort the godly, who sometimes fall through infirmity. For if they continually labour to please God, God in mercy accounts them righteous.

Doct. 2. *There are sometimes righteous men found in the midst of the ungodly.*

This is gathered therehence, that righteous *Lot* dwelt amongst the *Sodomites*.

Vse 1. This may serve to refute those, that when they sinne put the fault upon others with whom they live, as if they could not be godly because others are wicked.

2. To exhort us, to strengthen our minds against the wickednesse of the age, and places, or men, amongst whom we live. For like as that servant deserves well of his Master, that sticks close unto him, when all others forsake him; so also are they

they most acceptable unto God, that adhere unto him, when all others not only forsake him, but also are against him; so did *Noah*, *Gen.*6.8,9.

Doct. 3. *Those that are righteous, even whiles they live amongst the ungodly, are grieved for their impiety.*

This is gathered therehence, that *Lot vexed*, &c. So *Psal.* 119.158 *Acts* 17.16.

Reason. Because when godly men do most of all desire, and take care for to advance the glory of God and the salvation of others, they cannot but be grieved, when they see no reckoning made of either.

Use 1. This may serve to condemne those, that take delight in no company so much as in the company of the ungodly. 2. Those that are not sorry for their own sins, much lesse for others.

2. To instruct us, to judge of our selves hereby, in that conversation which we have with wicked men. For if we are thus wrought upon, when we see it, then it is a signe of a good conscience.

Verse 9. *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished*, or *suffering punishment.*

The Analysis.

THis is the generall conclusion, the premisses whereof the former examples make up, and it is disposed in a copulate axiom, the former part whereof is of the mercy of God, and the latter of his justice. Where we may take notice of the reason of this order, which may be two-fold. 1 Because in the premisses he had spoken of mercy in the last place; therefore that the connexion might be evident, he puts it first in the Conclusion; and because he intends to speak more at large of the wicked afterwards, therefore he mentions Gods justice towards them in the last place. 2. The Apostle doth first of all conclude the mercy of God towards the godly, because it was his primary intent and purpose to comfort and strengthen

en the godly. The object of Gods mercy is the godly. The act and effect thereof is, to deliver them from temptation. The object of his justice is the wicked. The act and effect thereof is, to reserve them unto the day of judgement. Where he addes the manner how they shall be reserved, namely so, that they shall in the meane time suffer punishment. The cause and reason of these acts and effects, as well of his mercy as his justice, is the wisdome of God, or his knowledge joyned together with his will; as that first word intimates unto us, *The Lord knoweth.*

The Doctrines arising herehence.

Doct. 1. *We have need of divers arguments to confirme our faith touching the mercy and justice of God.*

This is gathered therehence, that the Apostle was so carefull to conclude this, and by so many arguments.

Reason 1. Because faith is not, as knowledge and sense is, to have such a full and evident assurance, as excludes all manner of doubting, but it hath some obscurity in the object, and so admits of divers doubtings, which must be removed by such-like arguments.

2. The imperfection of our faith, which must be helped by these means.

3. The multitude of objections and temptations, which fight against this faith.

Vse 1. This may serve to reprove the security and presumption of those, that feele no want in this kinde.

2. To admonish us, to use all diligence, and to search out all the arguments that may be, to edifie our selves in this faith.

Doct. 2. *They that are truly righteous, so that they are vessels of the mercy of God, are also godly.*

This is gathered there hence, that here they are called godly, who before in the example of *Noah* and *Lot*, were called righteous.

Reason. Because no righteousnesse can be pleasing unto God, which is not referred unto him and his honour; now this is done no other way, but by piety.

Vse. This may serve to admonish us, not to rest or please our selves in any righteousnesse, that is separated from true piety towards God.

Doct. 3. *The sting of every evill of punishment, whereunto men are obnoxious in this life, is temptation.*

This is gathered therehence, that deliverance from temptation is here put for deliverance from all evill.

Reason. Because the afflictions or miseries of this life become hurtfull unto us only by that means, and as they are in us occasions or motives unto sin. For that is the nature of temptation, whereof mention is here made, to induce men unto sinne.

Use 1. This may serve to admonish us, to beware of the temptation that is in the evill, more then of the evils themselves.

2. To instruct us, to judge aright of the mercy of God towards the godly; for although they are not presently delivered from the afflictions themselves, yet if they be delivered from the temptation of them, they have great experience of Gods mercy towards them.

Doct. 4 *God doth very well know how to performe all those things that he hath either promised to the godly, or threatned to the wicked.*

Use. This may serve to admonish us, not to judge of the event of these things, or of the successe of the godly or the wicked, according to those things that we see, but to referre all these things unto the knowledge and wisdome of God, resting upon the beliefe of those things which he hath promised.

Verse 10. *But chiefly them that walk after the flesh in the lust of uncleannesse, and despise government: presumptuous are they, selfe-willed: they are not afraid to speak evill of dignities.*

The Analysis.

IN this verse is contained the particular conclusion of the former arguing: because he doth particularly apply unto the false teachers of that age, that which he had affirmed in generall of the unjust, verse 9. Therefore this particular conclusion is joyned with the generall, not by a bare *copula*, but by a gradation from the lesse to the greater, as it is intimated in that

that first word, *But chiefly*: as if he had said, that all the unjust should indeed suffer punishment, but those most certainly, and most heavily, that are such as the false teachers are here described to be. Now they are described both in generall, and in particular. In generall the effect of their wicked walking, in those words, *them that walke*. Of which effect, 1 he shewes the principall cause, which is, *the flesh*. 2 The administring, or next cause, which is *the lust of the flesh*, that is, the vicious motions and inclinations of corrupt nature: which is illustrated by the proper effect thereof, *uncleannesse*, because the motions of the flesh do spiritually defile the soules of men, so that it makes them polluted in the sight of God. The particular description is by a particular sin, which is, a contempt of lawfull authority: which sin is illustrated by its effect, that is, that they do contemptuously reproach dignities; where he shewes the manner of this effect which is adjoyned, that they do it boldly and selfe-willed.

The Doctrines arising here-hence.

Doct. 1. *Although all sinners may deservedly feare the judgement of God, yet there are some that may more certainly expect the severity of that judgement.*

This is gathered from these words; *But chiefly them.*

Reason. By reason of that proportion which is kept betwixt the sins and their punishments. Now they that may most certainly expect this severity of judgement, are such especially, as are very much given unto those sins, whereby we read in the Scriptures that men have brought upon themselves swift destruction.

Use. This may serve to admonish us, most of all to beware of those sins that do most hasten our damnation.

Doct. 2. *There is no one sin so heinous, as to walk in the wayes of a sinner.*

This is gathered from these words; *But chiefly them that walke.*

Reason 1. Because the act of sin doth not so much condemn as the habit of sin; like as on the contrary, the habit of any vertue doth much more commend a man, then any particular act, though it be of great note.

2. Because he that walks in the way of sin, addes impeni-

tency unto his sins; now impenitency doth condemne men more then any sin, because there is no way to escape the anger of God, but by repentance.

Vse 1. This may serve to condemne those, that please themselves therein, that they are not murtherers, nor adulterers, nor robbers, &c. when in the meane time they walk in the way of other sins, who do either contemne the worship of God, or neglect faith, hope, and charity, and are altogether ignorant of the like vertues.

2. To admonish us, to take heed unto our selves, by a timely and daily repentance, that we walk not in sins, though we cannot abstain from all sin. Sinners are not so much hatefull unto God, as the workers of sin, and such as walk in it.

Doct. 3. *There is in all men while they are in this world, some cause pricking and stirring them up unto sin.*

This is gathered therehence, that the flesh is here put as the beginning of all those sins, whereunto these wicked men were given. Now it is called the flesh, because it doth extend it selfe as largely as the flesh or body of man, being carnall: and so is in all and every particular man in common and without any exception. This is proved first *Gal* 5.17. *Iames* 1.14. *Mat.* 15.19. Secondly, it is confirmed also by reason and experience, because when there is no outward object or perswasion that can induce us unto sin, yet we feele such little sparks arising in our selves, that will set the whole man on fire, if they be not quenched betimes.

Vse 1. This may serve for instruction, 1 To refute their dreame, which imagine a perfection in this present life. 2 To refute the Papists, who say that concupiscence after Baptisme is not formally a sin. For that which of its own nature produceth sin, must needs have the nature of sin. For *quale effectum, talis causa*, such as the effect is, such is the cause.

2. To admonish us, diligently to beware not only of outward provocations, that might lead us into temptation, but also of our selves and our own hearts; for there lyes our greatest danger.

Doct. 4. *Sinne doth not consist only in outward words and deeds, but also in the inward lusts and affections, which are contrary unto the law of God.*

Reason 1.

Reason 1. The first reason is taken out of the places of Scripture, wherein God is called a Spirit, and is said to look most unto the Spirit and heart of man.

2. The second is taken out of those places, where sins are said to come from the heart, For sin can come nō the heart no other way, but by the means of such vicious lusts of the flesh. *Mat.* 15. 19

3. From the expresse words of God, *Gen.* 6. 5 & 8. 21.

4. The same is shewed unto us by the contraries, because the inward affections of men, that are good, are very pleasing unto God: Therefore after the like manner evill affections and desires must needs displease him. The amplification of this truth may be taken therehence, that there is no sin properly in the outward words, and deeds, but as they depend upon the inward affection of the heart. For if it were otherwise, then a man might be compelled unto sin, which is altogether untrue, and contrary to common sense.

Use. This may serve to refute and condemne those, that take little or no care at all, about their thoughts or inward affections, so that they can any way excuse their outward words and deeds. 2. To admonish us, therefore to watch over our inward affections and thoughts. For this is the property of a true Christian. Those that are out-side Christians, look only unto outward things; they that do inwardly and in heart feare God, are no lesse carefull of their inward thoughts then they are of their outward words.

Doct. 5. *Sins of this kind, like as all others also, do defile a man.*

Some sins are said in a speciall manner to defile a man, namely such, as pertain unto the unlawfull copulation of the flesh, and transgresse the tenth Commandement.

Reas. Because they do in their nature also defile the body and person of a man. But all sins do also defile the soul of man, because they leave a blemish behind them, which makes the soul of the sinner deformed, and lesse pleasing unto God, *Mat.* 15. 20. This is it which was heretofore signified in the Ceremoniall Law by all those uncleannesses, separations, washings, and purgings, which are so frequently spoken of by *Moses*. This also is that, which is intimated unto us in Baptisme.

Use 1. This may serve to condemn those, that do not only take delight in their sins, but also seeme to boast of them, as if they should glory in their own dung. 2. To

2. To admonish us, to learne hence more and more to abhorre all sin, as a most filthy and detestable thing. Besides that generall defiling which is common to all sinne, the Apostle seems here to intimate that speciall defiling, which is in wantonnesse, as it appears by v. 14. & 18. But of this we shall have a fitter opportunity to speak afterwards.

Doct. 6. *It is a most heinous sin to despise government, or the superiour lawfull power.*

This is confirmed, *Rom.* 13. 1, 2.

Reason 1. Because they which despise lawfull power, despise the ordinance of God. It is the Apostles reason in the same place. For although God hath prescribed unto men no speciall forme of government, yet he hath appointed, that there should be some certaine kind of governing, and so approves of all power, which is not contrary unto nature, or unto his revealed will.

2. Because such a contempt is against the common good, and tends to the disturbance of humane society.

3. Because it gives occasion to the overflowing of all other sins. For this is the reason why the authority of superiours is established in the first Commandement of the second Table, because if that be despised or neglected, all the other Commandements, not only of the second, but also of the first table, are quite destitute of those things that should strengthen them, as touching those means which men can use.

Vse 1. This may serve to refute the Anabaptists and those that tread in the steps of such hereticks, whiles they maintaine that the civill Magistrate is clean contrary to Christian religion.

2. To reprove those, that although they confesse the power in words, yet in their deeds resist it, nor do they respect it farther then it makes for their lusts.

Doct. 7. *The effect of contempt is, to reproach a man, and speak evill of him.*

Reason. Because reproaches and contumelies come properly from pride, whereby a man thinks himself better then another. For otherwise he could not reproach another man, but the same reproach would fall upon himselfe also. Contempt is the daughter of pride, and the mother of such nephewes.

Vse 1

Use 1. This may serve to admonish all Christians, to abstaine from reproachings and evill speakings. For there is none that dares affirme that it is lawfull for him to despise his brother.

2. To admonish us, to beware of pride and the contempt of others, if we would not break forth into such sins, that are so unworthy of a Christian man.

Quest. Here ariseth a question, Whether we may not sometimes reprove the sins of men somewhat sharply?

Answ. That this is lawfull is proved by the approved practise of the Prophets, Apostles, and of Christ himselfe also; but with these cautions. 1 That the sin which we reprove be manifest. 2 That the check be so directed, that it be done to the sin rather then to the man. 3. That there be together with it a manifestation of our charity. 4 That we be not moved unto this vehemency chiefly by our own private injuries, but by the zeale that we beare unto the glory of God and the salvation of others.

Doct. 8. *Amongst those circumstances of sinne, mentioned in the text, there is none whereby it is more aggravated, then stubborn boldnesse, and selfe-willednesse.*

This is gathered from these words: *Presumptuous, selfe-willed, &c.*

Reason 1. Because they are tokens of a will sinning with full consent.

2. They are tokens of a seared conscience.

3. They are most contrary unto repentance.

Use 1. This may serve to condemne those, that account it a great praise unto themselves, that they are bold to commit all kind of villanous acts: they neither feare men, nor God himselfe; as it is said of the unjust Judge in the Gospel.

2. To admonish us, although we cannot wholly abstaine from all sin, yet to take heed that we do not please our selves in any sin, nor to go on and persist stubbornly, and presumptuously in it.

Verse

Verse 11. *Whereas Angels which are greater in power and might, bring not railing accusation against them before the Lord.*

The Analysis.

THat the Apostle may aggravate that sin, which he had laid to charge of the false teachers in the former words, he makes a comparison betwixt them and the Angels, such as is made, verse 9. and the 10. But in this comparison there is contained a two-fold dis-similitude, namely, of their condition, and their actions. Their condition, because the Angels are high and mighty, but these men were of a low mean condition. Their actions, because the Angels abstained from speaking evill of dignities, but these men gave their minds unto it. The former dis-similitude is set forth by a kind of Inequality, of greater and lesser, because there is indeed a very great inequality, but this dis-similitude ariseth from the inequality. Both parts of the comparison are disposed in a discreet axiom as it were to this sense. Although the Angels do farre exceed these dignities in power, yet they do not speak evill of them; but these men, although they be far inferiour unto them in power, yet they fear not to speak evill of them.

Touching the former part of the comparison two questions may be made.

Quest. 1. In what sense the Angels are said to be greater in power and might?

Answer. The Angels are said to be greater in power and might, not so much in respect of the false teachers, as in respect of the dignities themselves, whereof the Apostle here speaks. And the reason is, not only because they are of a more excellent nature then men; but also because God hath set them over men, and commanded them to watch over Governments, Common-wealths, and consequently over dignities. Whence they are often called in Scripture *Dominions*, as *Ephesians* 1. 21.

Quest. 2. How this is true, that they do not bring railing accusation

accusation against dignities, when God himselfe sometimes speaks evill of them, and makes the Angels to execute his malediction?

Answer. They are said to abstaine from speaking evill, 1 Because they do not speak evill, but when God commands them, and therefore it is not their malediction so much as Gods. 2 Though they do speak evill of the men that are set in authority, and do evill also unto them sometimes, as we see in the example of *Herod*, and in the Host of *Senacherib*, yet they do not speak evill of the dignities themselves, which was the sin of these impostors, of whom the Apostle speaks.

The Doctrines arising herehence.

Doct. 1. *Their sin is the greater, who are of a lower condition, if they wax proud and despise dignities, then if they were set in a higher degree.*

This is the ground of the Apostles comparison. For otherwise it would make nothing to the aggravation of the sinne of these men.

Reason 1. Because his sin is the greater, that is drawn unto sin upon the lighter occasion or smaller temptation.

2. Because such men are not moved by those reasons, that might and should with-hold them from committing such a sin, which other men have not after the same manner.

Use. This may serve for condemnation, to condemne the fashion of some men of the lowest rank, who even in that condition of life are as proud, and more also sometimes, then they that are in the highest degree of dignity and honour.

Doct. 2. *The Angels are greater in power then all men.*

Use. This may serve for the comfort of the faithfull, because God hath given the Angels a speciall charge over them, so that they are said to pitch their tents about them.

Doct. 3. *These powerfull Angels do most religiously abstaine from all sinne.*

For what is here said in speciall, is to be understood also in generall.

Use. This may serve to admonish us, therefore the more carefully to beware of sin; both because we are bound by the Law at least as well as they, and also because otherwise we cannot have those good and powerful ministring Spirits to take care of us.

Verse 12. *But these as naturall bruit beasts, made to be taken and destroyed, speak evill of the things that they understand not, and shall utterly perish in their own corruption.*

The Analysis.

THe other part of the comparison is contained in this verse, wherein the sin of the false teachers despising and speaking evill of dignities, is aggravated by a new comparison of the like, so that in this verse there is both a shewing of the dissimilitute, and also a whole similitude explained by its parts. The proposition of this similitude containes a description of naturall bruit beasts: the Apodosis contains a description of false teachers, according to those qualities which they have proportionably with those bruit beasts. The description of the bruit beasts contains three things: 1 Their inward nature, which is expressed by a negation, that they are *void of reason, bruits.* 2 Their acts or operations, which are said to proceed, not from counsell, but *from nature, naturall.* 3 Their end and destruction, that they are *taken and destroyed.* To these there are three also answerable in false teachers: 1 That they are void of judgement, *they understand not.* 2 That they are carryed with a naughty passion to speak evill, *speak evill of the things that they understand not.* 3 That they bring upon themselves destruction; *they shall perish in their own corruption.*

The Doctrines arising hereupon.

Doct. 1. *Sin, where it reignes, turnes a man into a bruit beast as it were.*

This is shewed in all those places of Scripture, where wicked men are compared unto bruit beasts, either in generall, or in speciall, to Horses, Mules, Dogs, Swine, Foxes, Wolves, Beares, Lions, &c. Yea, they that are in greatest honour and esteeme in this world, are accounted no otherwise of by God, then as bruit beasts. The Monarchs, in *Daniel*, are alwayes compared unto wild beasts; and the Roman Emperours that persecuted the Church, are pointed out in the Apocalyps by the

the name of the Dragon. And the Pope is not only called a beast, but is described as a very great monster among the beasts, with seven heads, and ten hornes.

Vse 1. This may serve to condemn those, that please themselves in their sins.

2. To admonish us, so much the more to beware of sinne, lest at length with *Nebuchadnezzar* we be cast downe from the greatest glory to the lowest condition of all.

Doct. 2. *The fountaine of all this sin and misery is the want of a right and spirituall judgement.*

Vse. This may serve to admonish us, diligently therefore to betake our selves unto prayer, and other means, that are sanctified by God, for the enlightning of our mind, and keeping it sound.

Doct. 3. *A signe of such a condition, that is, of a man turning to a brute beast, is, to follow the passions of corrupted nature, without reason.*

Vse. This may serve to convict and condemne many, that seeme unto themselves to be excellent men.

Doct. 4. *Such men do corrupt also whatsoever naturall goodnesse they have in them.*

This is gathered from this word, *corruption*, as it is explained, *Iude* v. 10.

Vse. This may serve to admonish us, therefore to hate and detest such courses.

Doct. 5. *Such sinners are entangled in their sins, and kept unto destruction, like as bruit beasts in their snares, wherewith they are taken.*

So 2 *Tim.* 2. 26. *Lament.* 1. 14.

Vse. This may serve to admonish us, to flye from all corruption, as we would from the snares of eternall death.

Verſe 13. *And ſhall receive the reward of unrighteouſneſſe, as they that count it pleaſure to riot in the day time: ſpots* they are *and blemiſhes, ſporting themſelves with their own deceivings while they feaſt with you:*

Verſe 14. *Having eyes full of adultery, and that cannot ceaſe from ſin, beguiling unſtable ſoules; an heart they have exerciſed with covetous practiſes, curſed children.*

The Analyſis.

AFter that deſcription of theſe men, which was ſet down in the three fore-going verſes, here in the beginning of this 13 verſe, is againe repeated that juſt puniſhment which they muſt expect: *they ſhall receive the reward of unrighteouſneſſe.* Then he makes a new deſcription of the ſame men, that they might wax the more fierce if it were poſſible. And he deſcribes them by three chiefe vices, 1 By the luxury, whereunto they gave their minds. 2 By their uncleanneſſe, 3 By their covetouſneſſe. Their luxury is ſet forth and aggravated, 1 By the adjunct of pleaſure. 2 By the adjunct of time, that it was in the *day time.* 3 By the effect, that they did by this means, as ſpots and blemiſhes, defile not only themſelves, but alſo thoſe with whom they were converſant. Of which effect alſo he ſhewes the cauſe in another effect, that *deceiving* was joyned with this luxury. Their uncleanneſſe is deſcribed, 1 By the helping cauſes or inſtruments, in theſe words: *Having eyes full of adultery.* 2 By the adjunct of conſtancy, becauſe *they cannot ceaſe from ſin.* 3 By the effect, *beguiling unſtable ſoules.* Their covetouſneſſe is explained, 1 By the primary ſubject of it, in theſe words, *the heart*, there it was ſeated. 2 By the adjunct of cuſtome, in theſe words, *A heart exexciſed.* Laſt of all, the end and ſumme of this deſcription is expreſſed, that they are *accurſed children.*

The Doctrines ariſing herehence.

Doct. 1. *When we think of the ſins of wicked men, we ſhould likewiſe think of their puniſhments.*

This is gathered therehence, that the Apoſtle doth ever now and then put in this, while he ſpeaks of theſe mens ſins.

Reaſ:

Reason. 1. Because these two are in Gods purpose and their own nature knit together.

2. Because the consideration of sin doth oftentimes more hurt then good, if the consideration of the punishment be not joyned unto it.

Vse. This may serve to condemne those, that take delight only in the commemoration either of their own, or other mens sins.

Doct. 2. *Profuse luxury is a signe of a man sinning securely.*

This is gathered out of the text, and it is expressly set down, *Iude* v. 11.

Reason. Because such men do either not think at all of the judgements of God, or do labour at least to remove such thoughts out of their minds.

Vse 1. This may serve to instruct us, not to account such men happy, as the multitude useth to do.

2. To admonish us, to beware of such excesse.

Doct. 3. *Luxury, the more it is shewed openly, the more it is to be condemned.*

This is gathered from that Epithete, *in the day time.*

Reason. Because it is so much the farther off from shame, and consequently from repentance.

Vse. This may serve to condemne that impudence, which many men have gotten.

Doct. 4. *There is the greatest danger in those sins, from which the greatest pleasure and delight ariseth.*

Reason. Because pleasure is a signe of a perfect habit.

2. Because pleasure is very hardly left.

Vse. This may serve to admonish us, to beware of those delights which arise from sin.

Doct. 5. *They that please themselves most in their sins, do most defile and contaminate both themselves and others.*

This is gathered from these words, *spots and blemishes*, as it is also *Iude* v. 12.

Reas. Because the more any sin appears in the Church, the greater dishonour doth it bring, not only to the sinner himselfe, but also to the whole Church, whereof he is a member.

Doct. 6. *The outward members also of wicked men are full of wickednesse.*

This

This is gathered therehence, *Having eyes full*, &c.

Reason 1. Because out of the abundance of the heart all our faculties, and all the instruments of operations receive impressions answerable unto the heart.

2. Because sin, or temptation unto sin is admitted into the heart it selfe by the outward senses, as by channels or gates; so that the eyes and such like corporeall instruments are filled two wayes, both in the ingresse and the egresse of sin. Whence it comes to passe, that as the gates of a great City use to be fuller then the other parts of the City, by reason of the frequent ingresse and egresse of people, so also are the eyes of such like men.

Use 1. This may serve to instruct us, to see and bewaile the miserable condition, whereunto men are obnoxious by reason of sin; because they have no part clean or void of sin.

2. To admonish us, to use all care to cleanse our selves, and all our faculties and parts both of body and mind from such uncleanesse.

Doct. 7. *The uncleanesse of the body is oftentimes joyned with impurity of religion.*

This is gathered from these words; *adultery*.

Reason 1. Because the hindring cause or that which keeps it off is removed, namely, pure religion.

2. Because this is the just judgement of God, *Rom.* 1. 26.

3. Because by reason of these carnall affections men do withdraw themselves from piety, or impugne it.

Use. This may serve to admonish us, so much the more religiously to imbrace purity in religion.

Doct. 8 *In such men covetousnesse is oftentimes joyned with their impiety.*

This is gathered from these words, *covetous practises.*

Reason. Because that doth chiefly pertaine to the rule and sway which the devill exerciseth over his servants, 1 *Iohn* 2. 16

2. Because by covetousnesse they seek those things that serve to nourish their impurity of life.

Use. This may serve for a generall admonition, to abstaine even from the least sins, if we would not admit of others also.

Doct. 9. *The exercising of the heart unto such sins, doth very much strengthen and increase them.*

This

This is gathered from that word: *A heart they have exercised.*

Reason 1. Because exercising a mans selfe unto sin brings in and increaseth the habit.

2. It is a token that a man takes pleasure in such sins. For no man doth willingly exercise himselfe in those things wherein he takes no delight.

Use. This may serve to admonish us, according to the counsell of the Apostle, 1 *Tim.* 4.7. to exercise our selves unto godlinesse, not unto wickednesse. For as the Apostle there saith, verse 8. that *bodily exercise profiteth little*; so in this comparison may it be said, that the exercise of sin is not only unprofitable, but very hurtfull.

Doct. 10. *They that are after this manner accustomed unto their sins, are hardned in them.*

This is gathered from these words; *They cannot cease from sinne.*

Reason. Because by this means sin gets great strength and dominion.

2. Because every way unto repentance is stopped up.

Use. This may serve to admonish us, to leave off our wicked purposes in time.

Doct. 11. *Such men are most to be detested.*

This is gathered from these words: *cursed children.*

Reason. Because they are most opposite and contrary unto that which is most to be loved.

Use. This may serve to exhort us, to shew our zeale in flying from sin and sinners.

Verse 15. *Which have forsaken the right way, and are gone astray following the way of Balaam the son of Bosor, who loved the wages of unrighteousnesse,*

Verse 16. *But was rebuked for his iniquity: the dumbe Asse speaking with mans voice, forbad the madnesse of the Prophet.*

The

The Analysis.

THe Apostle here still continues in explaining and illustrating the covetousnesse of these men by way of a similitude, which he makes betweene them and *Balaam* the son of *Bosor*. Now the quality wherein they are compared is first propounded in generall, that they followed his way, that is, they imitated him in the like manner of doing, and then set forth in particular, 1 By the effect, that they forsook the right way, and went astray into by wayes, that is, into naughty and wicked wayes. 2 By the proper cause of this effect, that they loved the wages of unrighteousnesse, like as he loved it, that is, for the desire of filthy lucre they gave themselves over unto impiety and unrighteousnesse. 3 By the adjunct that followes upon this effect, namely, Gods rebuking of him, v. 16. which is set forth by the instrument, that he made use of to do it, namely, a dumbe Asse. The fitnesse also of this instrument as he was made use of at that time, is declared by their inequality, because he shewes that this Asse was in some sort wiser then his Master. For when the Master, though he was a Prophet, was mad, this Asse by his wisdome as it were, rebuked and corrected that madnesse.

Quest. But here a question may be made concerning this *Balaam* the son of *Bosor*, who is here called a Prophet, and yet is said to have sinned most wickedly. Whether he were a true Prophet of God, or no?

Answ. He was sometime endued with the gift of Prophesie that God had communicated unto him, as it appears, *Num.* 22. so 23, 24. But in a speciall manner in 23. 26. the Lord is said to have *put words into his mouth*, so also verse 20. & cap. 24. 2. *the Spirit of the Lord* is said *to have come upon him*, and verse 4. he is said to have *heard the words of God*. Yet he was not a holy Prophet of God, but as he was given to other vices, and especially to covetousnesse, so also he was skilfull in the Magick arts, by whose helpe, as it is said *Numb.* 24. 1. he used to seek for inchantments. Such an one therefore he was amongst the Prophets, as *Judas* was amongst the Apostles: of which sort also the old Prophet that dwelt at *Bethel*, seemes to have beene in some respect.

The

The Doctrines arising herehence.

Doct. 1. *The wicked of every latter age do in their courses imitate those wicked men, that lived before them.*

This is gathered from these words: *Following the way of Balaam.*

For these men did not propose *Balaam* unto themselves for an example to imitate, but because they went in the same wayes, therefore they are said to have followed him.

Reason 1. Because that in-bred corruption, from which such wicked courses are derived, as from their originall fountaine, is one and the same. For although it doth not work alwayes and in all altogether after the same manner, yet when it meets with natures alike, and the like occasions also happen, then it is no lesse like it selfe, then an egge is like an egge.

2. Because the same teacher of wickednesse, the tempter and old Serpent works effectually in his bond-slaves throughout all ages.

3. Because oftentimes also the courses fore-going do not only by tradition, but by transmission as it were also beget courses like themselves.

Vse 1. This may serve to enforme us, not to be too much troubled at the wickednesse of men, that live with us, because there is nothing new under the Sunne in that kinde.

2. To admonish us, not to expect any singular thing from wicked men, while they remaine such, above that which we read of other wicked men before them in ancient time.

3. To exhort us therefore, to labour to be like the ancient godly men, that are commended in Scripture.

Doct. 2. *This is common to all the wicked, to forsake the right way, and go astray in that which is not good.*

This is gathered from these words, *Which having forsaken the right way are gone astray:*

Reason 1. Because the right way is in observing the will of God, or in doing the good works which God hath before ordained that we should walk in them, *Ephes.* 2. 10. *Psal.* 119. 1, 2, *&c.* But wickednesse is another crooked way, which men have found out themselves, cleane contrary to the will of God.

2. Because that is the right way which certainly leadeth unto life, and eternall happinesse, *Matth.* 7. 14. but wickednesse tendeth unto death, *Prov.* 7. 27. & 8. 36.

Use. This may serve to admonish us, diligently to beware of this going astray, alwayes looking unto the right way.

Doct. 3. *Covetousnesse, where it prevaileth, doth most certainly produce this going astray from the right way.*

This is gathered from these words: *who loved the wages of unrighteousnesse*: so 1 *Tim.* 6. 17. He that trusts in uncertaine riches, doth not trust in the living God; and therefore he doth necessarily follow a new way clean contrary unto that which the true and living God hath shewed us.

Reason. Because a covetous man is obnoxious unto all the temptations of the devill, which have any shew of gaine; so that he accounts gaine godlinesse, 1 *Tim.* 6. 5. 9. and this is it which is meant in the text, *they love the wages of unrighteousnesse*, that is, they seek lucre, though it be joyned with the greatest iniquity.

Use 1. This may serve to admonish us, to take heed therefore and flye from covetousnesse, as from the greatest plague and enemy of godlinesse, *Coloss.* 3. 5.

2. To exhort us, to labour for contentment, 1 *Tim.* 6. 6. 8.

Doct. 4. *All such wickednesse is rebuked by God.*

This is gathered from the beginning of v. 16. *But was rebuked, &c.*

Reason 1. Because the Scripture and law it selfe which is transgressed by sin, doth therefore rebuke that sin, *Rom.* 7. 7.

2. The consciences of sinners do usually also check them, *Rom.* 2. 15.

3. The very creatures do it also after their manner, *Deut.* 31. 28. and if they should not in their appointed order sufficiently rebuke sinners, there should some extraordinary miracle be shewed rather then they should not be convicted, as we see here in the example of *Balaam.*

Use 1. This may serve to admonish us, to apply our minds unto these rebukings of God, and not to be careless of them, as desperate men use to be; but to yeeld unto them, and shun all those things that are rebuked by God, either in the Scriptures, or in our consciences, or in the creatures.

2. To

2. To exhort us, to uſe all diligence to ſeek and preſerve in our ſelves that teſtimony of God and our conſcience, which may be for our comfort, and not for our rebuke.

Doct. 5. *Thoſe men are extreamly and brutiſhly mad, that will not be rebuked or ſtopped in their impiety, unleſſe it be by ſome miraculous work.*

This is gathered from the end of verſe 16. *the dumbe Aſſe ſpeaking with mans voice, forbad the madneſſe of the Prophet.*

Reaſon. Becauſe ſuch men are deprived of common ſenſe touching ſpirituall things, and are given over unto a reprobate ſenſe.

Vſe. This may ſerve to admoniſh us, to beware of that hardneſſe of heart, which cannot beleeve God ſpeaking in his word; and not to give way to that vaine imagination, which *Dives* with his brethren is ſaid to have maintained, *Luke* 16. 30. and *Abraham* refutes. verſe 31.

Verſe 17. *Theſe are welles without water, clouds that are carried with a tempeſt, to whom the miſt of darkneſſe is reſerved for ever.*

Verſe 18. *For when they ſpeak great ſwelling words of vanity, they allure through the luſts of the fleſh, through much wantonneſſe, thoſe that were cleane eſcaped from them who live in errour.*

Verſe 19. *While they promiſe them liberty, they themſelves are the ſervants of corruption: for of whom a man is overcome, of the ſame is he brought in bondage.*

Verſe 20. *For, if, after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are againe entangled therein, and overcome, the latter end is worſe with them then the beginning.*

Verſe 21. *For it had beene better for them not to have knowne the way of righteouſneſſe, then after they have knowne it, to turne from the holy commandement delivered unto them.*

Verſe 22. *But it is hapned unto them according to the true Proverbe; The Dog is turned to his own vomit againe, and the Sow that was waſhed to her wallowing in the mire.*

The Analysis.

IN these verses is contained a refutation of the false teachers, of whom a description was made before. Now the sum of this refutation consists herein, that all those things were vain, which they promised to their disciples or followers. And this is in generall shewed by those comparisons which are made verse 17. Where these teachers are said to be wels as it were, without water, and clouds without raine, because they make shew of many things worthy to be desired, but they performe nothing at all. Upon occasion of these similitudes, by the way he repeats the punishment which God had prepared for them, by a continuation of the same Allegory, namely, that whereas they are wels as it were, or clouds making shew of some mist, they shall at length certainly find the mist of eternall darkenesse. 2 The same vanity is illustrated by the impulsive cause that moved them to spread abroad their new opinions, which was their swelling vanity, verse 18. in the beginning, and by the effect thereof, which was their crafty seducing of Christians to give themselves over to the lusts of the flesh, at the end of the same verse. 3 The same vanity of their promises is set forth, verse 19. at the beginning, by the great dissimilitude and opposition that is betwixt them and their promises. For they promised liberty unto others, when they themselves were servants of corruption. Thence the vanity of their promises is made manifest and palpable as it were; because they promised that, whereunto they themselves were strangers, and far remote from it. 4. That which is put in the dissimilitude, namely, that they were servants of corruption, because some might make a doubt of it, the Apostle confirmes it at the end of verse 19. by the generall definition or description of a servant, or that bondage which he meant, namely, that he is another mans servant, that is overcome by him. For he that is taken by the enemy in warre, is brought in bondage to him, at least untill he hath payed the just price of his ransome. 5. The misery of this bondage is amplified in respect of those, that have made profession of faith and holinesse, by comparing things unequall, betwixt that condition,

whereunto

whereunto they were obnoxious before their calling, and this which they have brought upon themselves by their Apostasie, where the misery of the latter condition is made greater then the former, vers. 20. and the reason of it is given, vers. 21. Because the sin is greater, which is committed after and against the knowledge of the right way, then that which is done through ignorance; which inequality is also illustrated by a comparison of the like things, that is explained in proverbiall sentences, of the Dog and the Sow, verse 22.

Quest. Here ariseth a Question, Whether those that were seduced by the false teachers, were before true believers?

Answ. They had that faith which we use to call temporary faith, but they were never soundly rooted in faith. This is proved out of the 14 verse, where all those that were seduced by these deceivers are called *unstable soules*. For if they had beene by sound faith grafted into Christ, then they should have been stable and corroborated in him also. And whereas they are said verse 18. *to have cleane escaped from the wicked*, this was, 1 In respect of the profession which they had made of their true conversion. 2. In respect of the assent, which we must think that they did give inwardly also unto the word, by which they were called to this conversion. 3. In respect of the change which they had made in their outward carriage. 4. In respect of some small beginning also, whereby they tended towards holinesse it selfe.

The Doctrines arising herehence.

Doct. 1. *They that go astray themselves from the right way, and cause others to go astray, whatsoever they make shew of, they have nothing else in themselves or in their errours but vanity.*

This is gathered out of verse 17. and the beginning of 18. For they are said in the text to be as it were vanity it selfe, as *Solomon* saith of all things that are under the Sunne, in respect of happinesse they are vanity of vanities. Now they are said to be vain, 1 Because they have only a shew of some truth or good, not the thing it selfe. 2. Because they make a shew of communicating some good unto others, but they do not performe it, nor can they. For that is properly called vaine, which is void of that thing which it should have, or which is unfit for that use and end whereunto it should serve.

Reason 1.

Reason 1. Because they have forsaken God, who is the fountaine of all true and solid good.

2. Because they are led by Sathan, who is the father of lyes and of all vanity.

Vse: This may serve to admonish us, to beware therefore of such men, that we be not in any wise deceived by them. For this were to imbrace vanity in stead of eternall happinesse.

Doct. 2. *Yet such men in their vanity are usually most puffed up.*

This is gathered from verse 18. in the beginning. So 1 *Cor.* 8.1. *Knowledge puffeth up.* Which if it be true of the knowledge of things that are true in themselvs, if they be not known as they ought to be known, as it is explained, verse 2. Then much more must we think so of that knowledge which hath a shew of some singular excellency, when there is no solid good in it at all.

Reason. Because such men seeme to themselves to be wise, not only above the ordinary sort, but also above those that excell in the Church of God, yea sometimes above the Apostles themselves and Prophets, and therefore are wont to boast of some depths which they have; which the holy Ghost therefore cals the depths of Sathan, *Apoc.* 2.24.

Vse. This may serve to informe us, alwayes to suspect those men, that are in a wonderfull manner puffed up with their own private conceits of some part of religion.

Doct. 3. *That such men do oftentimes seduce many, and have divers followers, it comes to passe chiefly thereby, that their doctrine, either for the matter of it, or the manner of their teaching, is very agreeable to the carnall lusts of men.*

This is gathered from these words: *they allure through the lusts of the flesh.*

Reason. Because as the flesh doth easily apply it selfe at all times unto carnall doctrine, by reason of that communion that is betwixt them; so especially and most easily doth it, when the doctrine is covered with a shew of religion or truth.

Vse. This may serve for admonition, that if we would be safe from infection and seducing, we should diligently labour for mortification of the flesh. For neither are they only in danger of seducing that have not yet known the truth, but they

they also that have in some sort clean escaped from those that live in errour, as it is in the text.

Doct. 4. *The chiefe lust of the flesh, whereby men are wont to be seduced, is the love of carnall liberty.*

This is gathered from the beginning of verse 19. So *Psalme* 2. 3.

Reason 1. Because the fleih alwayes seeketh its peace and quietnesse, which it cannot enjoy, but by giving it selfe over unto the lusts thereof; and hence it is that carnall men account the command of God and his Word, a yoke, and strong cords, and bands, &c.

2. Because in liberty there is some kinde of shew of that dignity and excellency, whereof all the sons of *Adam* are most desirous ever since they drank in that poyson of the Serpent, *Ye shall be like Gods.*

3. Because it hath a false shadow of that Christian liberty, whereunto we are called, *John* 8.32,33,34. Hence it is, that the cursed sect of Libertines, which under a shew of liberty overthrowes all religion, findeth many well-wishers thereunto, even amongst those that are Christians in name.

Vse 1. This may serve to condemne those, that alwayes follow after liberty of what kind soever it be. For Christians are the servants of righteousnesse, although they be free from sin, *Rom.*6.18.

2. To admonish us, to represse and restraine in our selves this carnall desire of liberty, 1 *Cor.*9.27.

Doct. 5. *They that most labour for this carnall liberty, are the most wretched servants of sin.*

This is gathered from these words; *they are the servants of corruption.* So *Rom.*6.20.

Reason 1. Because they are overcome and led captive by sinne.

2. Because they give up themselves wholly to obey sinne, Rom.6.16.19.

3. Because they remain in this bondage, although it be the worst of all, with a kind of pleasure; so that they are the servants of sin more, then those are the servants of men, that are gally-slaves: for these mens minds alwayes wish for liberty, but the others are very well pleased in their most servile condition.

Vse

Vse 1. This may serve to informe us, how we should stand affected towards such men. For although they seem to themselves to be the only happy men almost, yet they are in truth objects most worthy of pity, and not of envie.

2. To admonish us, more and more to get out of this bondage, by yeelding our selves wholly unto God and his righteousnesse, *Rom.*6.18,19,22.

Doct. 6. *They that are brought into this bondage, after that they have made profession and confession of the truth, their condition is more deplorable, then the condition of other sinners.*

This is gathered from, verse 20, 21.

Reason 1. *Because* their sin is greater then other mens. For where no law is, there is no sin; where the law or the knowledge of the law is lesse, there the sin is lesse: but where the knowledge of Gods law and his will is greater, there the sin is made greater and heavier.

2. *Because* they do wonderfully dishonour God, while they professe themselves to have known his discipline, and to have had experience of it in some measure, and do afterwards reject it, and prefer sin before it.

3. *Because* the devill the Prince of sin doth more severely beset those, that he hath withdrawne unto himselfe from the flight as it were, *Matth.*12.45.

4. *Because* the anger of God is incensed against such men, *Heb.*10.26,27.

5. *Because* there is scarce any place left for them to repent, *Heb.*6.6.

Vse. This may serve to admonish all those, that know the way of God, to labour also to continue constantly in the same, in all parts of their life and conversation.

Doct. 7. *The filthinesse of sinne should make men to abhorre a returning to the bondage thereof.*

Reason 1. Because we are called unto purity.

2. Because we have professed an abomination of that impurity which is in sin.

3. Because it is abominable unto God, and makes men abominable in his sight.

Vse 1. This may serve to condemne those, that take delight in this filthinesse, and think they gain credit unto themselves thereby

thereby, by gracing and setting out their speech with oathes, and labour to make their conversation pleasing, by applying themselves unto the customes and vicious and filthy courses of men.

2. To admonish us, to put before our eyes this filthinesse of sin. So shall we renew our repentance, and be confirmed in the grace of perseverance.

Chapter III.

Verse 1. *This second Epistle (beloved) I now write unto you, in both which I stir up your pure minds by way of remembrance:*
Verse 2. *That ye may be mindfull of the words which were spoken before by the holy Prophets, and of the commandement of us the Apostles of the Lord and Saviour.*

The Analysis.

THe Apostle now making haste to the end of the Epistle, 1 Repeats the scope and aime that he had in writing, in the 1 & 2 verses. 2 He doth again describe those men, of whom he writes this Epistle, that they should beware, verse 3,4. 3 He refutes their blaspemies, from verse 5. to verse 11. 4 He shewes the use and fruit of his doctrine, which all the faithfull should make of it, from verse 11 to the end. In repeating the end and scope of the Epistle he sets it forth and describes it, 1 By the *genus*, that it is *a putting in remembrance*. 2 By the effect, that it *stirres up*. 3 By the object, that it was directed unto them, that had a pure mind. 4 By the means how to obtaine this effect, namely, those things which were spoken before by the Prophets, and commanded by the Apostles, verse 2. 5 By the manner how all these things might be made the more effectuall: to which purpose he useth a kinde of illustration, namely, that this putting in remembrance was iterated and repeated with an earnest vehemency. *This second Epistle I write*, and that with a fatherly kind of love, which is intimated

in the title which he gives them, when he cals them *beloved.* Of the putting in remembrance we spake before, c. 1. v. 12 13. and also of stirring up: Therefore passing over them, we come to the next.

Doctrines arising herehence.

Doct. 1. *The minds of the faithfull should be indued with purity, and sincerity, that they may receive the divine admonitions as they ought to be received.*

This is gathered from these words: *I stir up your pure minds.* Now he doth not so much commend them by this his testimony, as shew them, what thing they ought chiefly to labour for, that they may receive benefit by this writing. So *Iames* 1.21. and this first Epist. cap. 2. verse 2.

Reason 1. Because, as in all things that are of any moment, there is alwayes required some preparing of the subject, for example, as in husbandry, plowing and harrowing of the ground: so and much more also is it required that we should prepare our hearts to receive the word of God with benefit, *Ierem.* 4.3,4 Now there can be no fitter preparation, then by sincerity to lay aside all those things, that are contrary to the word, and hinder the efficacy thereof.

2. Because the word of God is sincere, and therefore it requires sincerity in those that receive it, 1 *Epist.* c. 2. v. 2.

3. Because without sincerity nothing at all is done aright. For sincerity is the common affection of obedience.

Vse 1. This may serve to reprove those, that have no care at all, rightly to dispose themselves for to receive the word of God aright.

2. To exhort us, to labour chiefly for this purity of minde, and sincerity of heart.

Doct. 2. *They that have a pure minde, do willingly receive and retain those things that are proposed unto them out of the Prophets and Apostles.*

This is gathered from verse 2.

Reason 1. Because Christs sheepe know his voice and follow him, *John* 10.27. Now his voice sounds in the Prophets and Apostles.

2. Because in the Prophets and Apostles all things agree with sincerity, 1 *Pet.* 2. 2. *Psal.* 19.8,9.

Vse

Vse. This may serve to informe us, to examine our minds according to this rule: for they that care not for the words of the Prophets and Apostles, have not purity of minde; but they that cleave fast unto them, although it be accompanied with divers infirmities, have alwayes in readinesse a sure argument of their sincerity.

Doct. 3. *Yet the very best have need to be often stirred up unto these duties.*

This is gathered from these words; *This second Epistle I now write.*

So *Phil.*3.1, and this Epistle, c.1.v.10. 13.

Doct. 4. *Such admonitions are works of Christian charity.*

This is gathered from this title, *beloved.*

Reason 1. Because they tend to deliver men from the greatest evill, and to communicate unto them the greatest good.

2. Because they pertaine unto the communication which is exercised by charity.

Vse 1. This may serve to reprove those that cannot endure admonitions, and take them for their enemies that use them. *Gal.*4 16. 2 *Tim.*4.3.

2. To exhort us, to exercise our selves unto this duty with all charity.

Verse 3. *Knowing this first, that there shall come in the last dayes, scoffers, walking after their own lusts,*

Verse 4. *And saying, Where is the promise of his comming? For since the Fathers fell asleepe, all things continue as they were from the beginning of the creation.*

The Analysis.

VPon occasion of the Apostles testimony before cited, there is in these words a new description made of some wicked men of whom we must greatly beware. For in that he saith, that this is first to be knowne, what these wicked men are, of whom he doth admonish us, he doth thereby mean not only to shew that this is necessary to be known for the understanding and applying of the Apostles words with benefit,

but also that this may and ought to be chiefly observed out of the Apostles words, namely, that there shall come such men in the last dayes. For so is this phrase explained, *Iude*, v. 18. These wicked men are described in generall, 1 By their impiety towards God, that they are *scoffers*. 2 By their impurity of life and deeds, that *they walke after their own lusts*. Then in special by their arguing, that the wicked scoffers used, to defend their impiety, and to remove the contrary doctrine from themselves, verse 4 For in those words is expressed, 1 their scoffing, which was before noted in generall, and 2 their argument is set forth, whereby they would perswade themselves and others, that they might walk after their own lusts, without feare or danger: namely, because the comming of God, the expectation whereof did deterre men from such a life, is not to be feared, in these words: *Where is the promise of his comming*? Now this they confirmed to themselves and others by a vaine comparing the times that went before with those that were to come; that whereas there was no comming of the Lord to judge the world since the times of the Fathers, and from the creation of the world, there was no cause to feare that any such thing would happen at the end of the world, in these words, *For since the Fathers fell asleepe, all things continue as they were from the beginning of the creation*. Now this whole description, or rather the thing described, that is, this impiety, is illustrated by the adjunct of time, wherein chiefly and by a speciall kind of eminency or abundance it is found, namely, *in the Last dayes*.

The Doctrines arising here-hence.

Doct. 1. *In the reading of the Scriptures we must give speciall heed unto those things whereof we have greatest use.*

This is gathered from these words: *Knowing this first*. For the Apostle would, that for the present they should first and chiefly think of those things, that the Apostles had spoken for their present use, touching those wicked men.

Doct. 2. *The Scripture foretels most grievous things of the last dayes.*

So 1 *Tim* 4. 1. 2 *Tim*. 3. 1.

Reason 1. For that iniquity doth abound more in the last dayes, it is because knowledge doth abound, which is held under

under righteousnesse: that makes the sin the more sinfull, *Rom.* 7. 13 and doth more incense the wrath of God, *Romans* 1. 18.

2. Because the last ages, by reason of that depravednesse and corruption which hath over-spread mankind, are as it were the sink of all the ages that went before, to receive their dregs.

Use 1. This may serve to informe us, not to be too much troubled in mind, when we see as it were an inundation of iniquity and impiety, flowing every where; because such things were foretold us before, *Iohn* 16.4.

2. Not to fashion our selves to those courses, that are common in this age, but to prepare and arme our selves rather against their contagion.

Doct. 3. *Amongst wicked men they are the worst of all, that scoffe at godlinesse.*

This is gathered from this word, *scoffers.*

Reason 1. Because they are not only unbelievers, but despisers of the faith also. For scoffing is from contempt.

2. Because their consciences are seared as it were with a hot iron, that can be wrought upon by no instruction, and therefore they are quite desperate. For they have quenched and choaked even those naturall sparks, which are wont to break out in all mens hearts.

3. Because they are the chosen instruments of the devill to turne aside others from godlinesse, and to make the faithfull servants of God ashamed of it, if it were possible. For the proper effect of scoffing is shame.

Use. This may serve to admonish us, to shun such scoffers as the monsters and pests of mankind.

Doct. 4. *They that maintaine wicked opinions in their minde, are given to impurity in their life.*

This is gathered therehence, that the same men are called *scoffers, and such as walk after their own lusts.*

Reason 1. Because the proper cause, why such men do labour so much to cast off all sense of religion, is no other, then that they may with all licentiousnesse give themselves wholy over to their most filthy lusts.

2. Because such wicked opinions or imaginations do let loose

loose the raines to all concupiscence, and therefore are the cause of increasing that wickednesse, whereof at the first they were the effect.

Vse 1. This may serve to informe us, not to think that wicked and profane and Atheisticall men do speak from any reason or judgement, when they scoffe at religion. For they are beasts in their life, and therefore they have also beastly imaginations, which they are wont to bring forth under a shew of reason.

2. To admonish us, in shunning profane and blasphemous opinions and imaginations, to beware especially of a wicked life, because it makes way for all wicked opinions.

Doct. V. *That is proper to wicked and prophane men, in some sort to deny the comming of the Lord, and his judgement.*

This is gathered from verse 4 at the beginning.

Reason. Because the expectation of judgement is a strong bridle to restraine and keep in the wickednesse of men, which ungodly and profane men do most of all desire to shake off.

Vse. This may serve to admonish us, by all means to take heed, that we be not any way partakers of that impiety: which comes to passe not only then when we do utterly deny his comming, but also when we do either make any doubt of it, or apprehend it as a thing far off from us, or do ineffectually think of it, not edifying our selves in faith and obedience.

Doct. 6. *The fallacy wherewith wicked and profane men do deceive themselves, consists therein, that they will believe nothing above their senses, and do oppose their sense against the testimony of God.*

This is gathered ver. 4. at the end. *For since the Fathers, &c.*

Reason. Because they are sensuall men, *Iude*, v. 19. and are led by sense and sensible things, like as bruit beasts.

Vse 1. This may serve for information: hence we may understand that the contradictions of profane men are void of all reason, and therefore are to be contemned with detestation. Nothing can be more contrary or mad, then to consult with nature about supernaturall things, and to fetch the judgement of spirituall things from sense.

2. To admonish us, not to attribute any thing to our senses in matters of faith. For it is all one, as if we should seek the judgement of reason amongst bruit beasts. Verse

Verse 5 *For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water,*

Verse 6. *Whereby the world, that then was, being overflowed with water, perished.*

Verse 7. *But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.*

The Analysis.

IN the refutation of this profane opinion, the Apostle doth first reprove the ignorance of these profane men, verse 5.6 7. Secondly, he doth instruct the faithfull touching the comming of the Lord in those things, that did most pertaine to the confirmation of them in the truth against such temptations that might arise from such humane cavillings, verse 8. 9, 10. The Apostle reproves their ignorance, 1 From the cause, that it was voluntary or affected ignorance. 2 From the object, namely that truth, which they willingly were ignorant of, and did oppugne. Now that truth which is affirmed contradicts that assertion, whereby these men would confirme their opinion. For when they had said it, and had brought it for an argument, that all things did continue in the same estate from the beginning of the creation, the Apostle denies this, and shewes the contrary by the history of the flood, v. 6. then by comparing things alike, he gathers that the same also is to be expected concerning the destruction of the world by fire at the comming of the Lord, that was before in some sort performed by the destruction of it in water, v. 7. 3 The reason of this consequence is taken from the common cause of creation, preservation, and both destructions of the world, namely, the word & will of God, v. 5. 7. 4 He doth illustrate the conclusion it selfe concerning the destruction of the world by the end thereof, that it may withall be applyed unto those wicked ones, with whom he now dealt, v. 7 at the end, while he cals the day of the Lord *the day of judgement, and perdition of ungodly men.* For in these words he threatens eternall damnation unto those profane men, that denied his comming, wch must certainly be expected at the comming of the Lord. The

The Doctrines arising herehence.

Doct. 1. *It is the property of wicked men to be willingly ignorant of all things, that crosse their lusts.*

This is gathered from these words: *They willingly are ignorant of.* All men are ignorant of many things, but the faithfull are not ignorant of those things that are necessary for them unto salvation, nor do they please themselves in the ignorance of any truth, much lesse in the ignorance of those things that pertaine unto the practise of religion: nay they do very much labour for this knowledge, whereby they may be brought unto eternall life: but the wicked, although they do very much desire to know other things, yea and are too curious in it, yet they love to be ignorant of those things that pertaine to the bridling of their lusts and reproving of their sins. This is that ignorance which is called voluntary and affected.

Reason 1. Because they affect those vices whereunto this knowledge is repugnant. Therefore they eschew knowledge as a thing that is evill unto them, and makes against them; and affect ignorance as a thing that is good for them and very well agreeing with them. For he that hath resolved with himselfe to give his mind unto sin, and to continue therein, seekes to have peace and quietnesse in that condition, and therefore abhorres that truth which convinceth his conscience of sin, and suffers him not to sleep in it.

2. Because he is given unto those lusts that stop up the way unto saving knowledge, and hold him ensnared and intangled so that he cannot freely endeavour and labour for true knowledge: therefore he affects ignorance in this respect, not so much in it selfe, as in the cause of it.

Vse 1. This may serve to convince those, that please themselves in the ignorance of holy things, because this is the property of a wicked man.

2. To admonish us, never to shut our eyes against the light of the truth.

3. To exhort us, on the contrary to use all our endeavour and give all diligence to gaine knowledge, especially in those things that pertaine to our own practise and life.

Doct.

Doct. 2. *It makes verie much for the taking away or lessening of our ignorance, to look upon the works of God that are past, that from them we may gather the works that are to come.*

This is gathered from the comparison that is here made, v. 5.6,7.

Reason. Because the works of God are as looking-glasses, wherein Gods sufficiency and efficiency are proposed unto us to behold.

Vse. This may serve to admonish us, not to look slightly upon the works of God, nor to read the histories of them as we read humane histories, but so, that we may alwayes behold God in them.

Doct. 3. *Those publick works of God, the creation, preservation, and destruction of the world, first by water, secondly by fire, are often to be meditated upon, and compared one with the other.*

This is gathered from the same comparison.

Reason. Because God hath proposed those, as very remarkable arguments, to worke some sense at least of religion in mens minds.

Vse. This may serve to exhort us, to exercise our selves in these meditations, which God hath commended unto all sorts of men.

Doct. 4. *In all such works of God, that is especially to be considered, that they are by the word of God, and do depend thereupon.*

This is gathered from verse 5,7.

Reason. Because we can receive no benefit by meditating upon Gods works, unlesse we do behold the perfection of God in them. Now the perfection of God in his works doth very much appeare therein, that all things are done by his word and according to his will.

Vse. This may serve to admonish us, to turne our eyes from all second causes, and to acknowledge God and his word in all things. For thence it comes to passe, that men often times attribute those things unto fortune, which are done by God, because they are ignorant of the power of Gods word. And such an opposition there seems to be in the text, betwixt the words of the wicked, (when they say that all things continue, making no mention in the mean time of God, by whose

power they continue; but rather closely attributing this continuance to fortune or second causes, and that assertion of the Apostle, whereby he affirmes that the world was at first by Gods word, and is kept by the same word:

Doct. 5. *Every consideration of the works of God should be applyed to the comfort of the faithfull, and terrour of the wicked.*

This is gathered from v. 7. at the end.

Verse 8. *But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thousand yeares, and a thousand yeares as one day.*

Verse 9. *The Lord is not slack concerning his promise, (as some men count slackenesse) but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance.*

Verse 10. *But the day of the Lord will come as a thiefe in the night, in the which the heavens shall passe away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up.*

The Analysis.

IN this other part of the refutation the Apostle propoundeth unto the godly and faithfull those things that might establish and confirme their hearts in the truth, touching the comming of the Lord. 1 Therefore he perswades them to understanding and knowledge, contrary to the ignorance of the wicked. For whereas he had spoken before of the wicked, *this they are willingly ignorant of,* now turning to the faithfull he exhorts them unto the contrary. *But be not you ignorant of this one thing.* 2. He propounds the thing it selfe, which he would have them in a speciall manner to understand and observe, which containes two things. 1 That the prolonging of the Lords comming is not with that slackenesse, which should be a stumbling-block to any man, both because it is not to be judged of according to our sense, but by the eternity of God, in respect whereof that space of time, which seemes very long unto us, is but as one day, v. 8. and also because the

end

end of this prolonging is the conversion and salvation of sinners: and therefore this prolonging proceeds not so much from slackness, as from patience, verse 9. 2 That the manner of his comming, (both because it shall be sudden, and also because it shall be with majesty and great terrour,) is such, that it should rather make men carefull to prepare themselves for it, then to be curious in inquiring about the time it selfe, or to complaine of slackness.

The Doctrines arising herehence.

Doct. 1. *When wicked and profane men are reproved, refuted and condemned in Scripture, this is done for the faithfull and elects sake, whose edification and salvation God hath respect unto, even when he seemes to speak unto others.*

This is gathered from the beginning of verse 8. where the Apostle turning himselfe directly unto the faithfull, shewes that these wicked men were refuted for their good. So 2 *Thess.* 2.13. *Jude*, v.20. 1 *Tim.*6.11. 2 *Tim.*3.14.

Reason 1. Because the whole Scripture and all the meanes of salvation do by a speciall kind of propriety belong unto the faithfull.

2. Because God will not have his word to passe without some fruit: Now wicked men are oftentimes so fore-lorne, that no congruous fruit can be expected in them, but only in the faithfull.

Use 1. This may serve to informe us, to judge aright of Gods intention in those things that he doth about men that are past all hope and incorrigible. For as the Apostle saith of Oxen, that God taketh not care for Oxen, but for men; so should we think that God taketh not care so much for these bestiall men, as for the faithfull and elect whom he doth chiefly speak unto, even when he seemes to speak unto others.

2. To admonish us, not to neglect or despise such rebukings of the wicked, as if they did nothing belong unto us, but wisely to turne it to our own use.

Doct. 2. *The faithfull do then profit by the word of God, which is against the wicked, when they are become much unlike the wicked.*

This is gathered therehence, that whereas the Apostle did reprove the wicked of ignorance, he doth now exhort the faithfull to knowledge, *Prov.*1.15.

Reason. Because the courses and fashions of the wicked are therefore set forth unto us, that we might avoid them.

Vse. This may serve to admonish us, not to suffer our selves to be led away by the example of the wicked multitude. For God doth not propose it as a thing to be followed, but to be shunned and avoided.

Doct. 3. *We should in a singular manner differ from the wicked therein, that we judge of the wayes of God not according to the sense of the flesh, but according to the nature of God.*

This is gathered from these words: *One day with the Lord.* With men it is otherwise.

Reason. Because spirituall things are to be judged of spiritually. Now all the wayes of God are in some sort spirituall and divine.

Vse. This may serve to reprove those, that in such examinations are wont to consult with flesh and blood, and not with the word of God.

Doct. 4. *The end of all Gods wayes, as they have respect unto men, is the repentance and salvation of the godly.*

This is gathered from v. 9. Now here ariseth a question.

Quest. Whether all and every particular man be meant thereby, when it is said, that God is not willing that any should perish, but that all should come to repentance?

Answ. The patience of God according to its nature hath that use and end, to lead all sinners unto repentance, *Rom.* 2. 4. and in that sense might their interpretation be admitted, who understand these words and the like of all and every particular man: But that the Apostle in this place hath speciall reference to the elect, it appears thereby, that he speaking of the beloved of God, verse 8. and reckoning himselfe amongst the number of us, saith, that God is long-suffering to us-ward, that is, towards those beloved, and is not willing that any should perish, that is, any of them: because Gods principall work towards men is the salvation of the faithfull, and therefore all his wayes tend thereunto, as unto the scope and mark whereunto they are directed.

Vse 1. This may serve to reprove the madnesse of those men that blame those things in God, which make most for their use and good, as these men do in the slackness of the Lords comming.

2. To

2. To admonish us, not to pervert these right wayes of God, but alwayes to apply them unto that use whereunto they tend, that is, to the furtherance of our own repentance and salvation.

Doct. 5. *The day of the Lord, when he commeth to judgment, shall be with swiftnesse, majesty and terrour.*

This is gathered from verse 10.

First, it shall be sudden, because the houre and day thereof is not revealed, and because the most part of men expect no such thing. And it shall be full of majestie and terror, because it is the comming of the Lord not in humility, as his first comming was, but in glory.

Use. This may serve to admonish us, to prepare our selvs accordingly against this comming of the Lord. For this use the Apostle presseth and exhorteth us unto in the rest of the chap.

Verse 11. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godlinesse,*

Verse 12. *Looking for, and hasting unto the comming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat?*

Verse 13. *Nevertheless, we according to his promise, looke for new heavens, and a new earth, wherein dwelleth righteousnesse.*

Verse 14. *Wherefore (beloved) seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blamelesse.*

Verse 15. *And account, that the long suffering of the Lord is salvation, even as our beloved brother* Paul *also, according to the wisdome given unto him, hath written unto you.*

Verse 16. *As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned, and unstable, wrest, as they do also the other Scriptures, unto their own destruction.*

Verse 17. *Ye therefore beloved, seeing ye know* these things *before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastnesse.*

Verse 18. *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory, both now and for ever, Amen.*

The

The Analysis.

IN these verses is contained an application of the doctrine, that was before propounded concerning the Lords comming, to the use and edification of the faithfull. Now this application is made by an exhortation to piety and holinesse, which is first of all propounded, v. 11. Secondly, confirmed by the doctrine that was before proposed concerning the manner of the Lords comming, v. 12, 13. Thirdly, it is againe repeated and pressed, v. 14. Fourthly it is againe confirmed by the doctrine that was before proposed concerning the patience and long-suffering of God, v. 15. begin. which is in this place confirmed by the testimony of the Apostle *Paul*: whose testimony is illustrated, 1 Thereby, that he was frequent in such testimonies, v. 16. begin. 2 By a preoccupation, whereby the faithfull are admonished not rashly to wrest any thing that *Paul* spake concerning such things, to a contrary sense, because although he spake some things that are hard to be understood, yet they are such that they are not wont to be wrested, but by some perverse men, who wrest the other Scriptures also unto their own destruction. From all these he inferres in the last place a conclusion both of the fore-going exhortation, and also of the whole Epistle, which is, to have a care to be stedfast, v. 17. and to labour for growth, v. 18. The end whereof is shewed to be the glory of Christ in that doxology, wherewith the whole Epistle is closed up.

The Doctrines arising herehence.

Doct. 1. *All Scripture must be applyed unto a practicall use, that it may advance holinesse and piety.*

This is gathered from v. 11. Now not only in this place is this order of instruction observed, but in all the Epistles and Sermons that are propounded in Scripture.

Reason 1. Because the end of all Theologicall doctrine is to live well.

2. Because a bare apprehension and speculation of the truth, and a meere assent thereunto, is nothing worth, if it be separated from the practise. For this is found in some sort in the devils themselves.

3. Becaus

3. Because the temptations of the Devill tend chiefly thereunto, that if he cannot hide the truth, yet so to choak it, that it can bring forth no fruit in the life; and thereupon he takes occasion to mock and deride men. 3

Use. This may serve to admonish us all, to labour for this both in private and in publike, in preaching, hearing, reading, and meditating upon Gods word; and never think that we know any thing as we ought to know, unlesse we know it unto piety and holinesse.

Doct. 2. *In piety and holinesse we must always aime at and labour for the highest perfection.*

This is gathered 1 From the question, *What manner of persons ought ye to be?* 2 From the plurall number, which is used in the originall, ἐν ἀναστροφαῖς, in your conversations, that is, in all piety and holinesse.

Reason 1. Because every degree of piety and holinesse is as desirable in it selfe as the first is. 1

2. Our desire and affection towards the highest degree of holinesse and piety is a part of the very first degree. For there is no true holinesse without a desire of perfect holinesse. 2

3. Because we are called unto perfect holinesse, neither can we see God without it. 3

Use. This may serve to reprove those, that rest in a kind of luke-warme profession, or in a partiall practise of piety and holinesse.

Doct. 3. *It makes much for the advancing of piety; to look for and hasten unto the comming of the day of the Lord.*

This is gathered from v. 12, 14. So *Phil.* 3. 20.

Reason 1. Because it takes off our minds from all those things, that belong unto this present world.

2. Because it makes us to prepare our selves for the world to come, 1 *Iohn* 3. 3.

Use. This may serve to exhort us, to raise up our minds, as much as may be unto this spirituall looking for the Lord.

Doct. 4. *Our chiefest care touching the comming of the Lord, should be, to be found of him in peace.*

This is gathered from v. 14. Now by peace is meant that condition which is pleasing unto God and approved of him; whereupon not the anger, but the goodnesse and grace of

of the Lord is shewed in communicating all happinesse.

Reason 1. Because the Lord is looked for, as the supreme Judge, whose anger is to be flyed from and avoided, and his approbation and good liking greatly to be sought for.

2. Because unlesse peace be then had, afterwards it cannot be had for ever.

Vse. This may serve to exhort us, while we live here, continually to seek to confirme our peace with God, and in our own consciences. Now this is done by raising up in our selves a lively faith and confidence, establishing our hearts with all assurance of salvation, and following all those means whereby our calling and election is made sure.

Doct. 5. *From the long-suffering of God we must gather those things which make for the promoting of our peace and salvation.*

This is gathered from v. 15. For when the Apostle tels us, that we should account, that the long suffering of the Lord is salvation, he means that we should so think wich our selves and dispute of these things, that we should gather nothing else from thence, but that God aimes at our salvation, and therefore we also should take great care of it.

Reason. Because by these meditations we should confirme and increase both our faith and our sanctification. For our reasonings and disputes, when they are rightly directed either by the word, or by the works of God, as by a third argument, to the strengthning of our faith and increase of holinesse, as unto a conclusion drawne from thence; they are those morall means whereby we work out our salvation with feare and trembling.

Vse. This may serve to exhort us, to exercise our selves more and more in such meditations: for being accustomed thereunto, from them we shall gather honey and medicine, whence others suck poyson; as we may see in this example, wherefrom the Lords prolonging of his comming the wicked men did conclude those things whereby they might confirme their profane opinions; but the faithfull are taught on the contrary, by the same argument to conclude those things, which make much for their salvation. Such is the Apostles admonition, *Rom.* 6. 12.

Doct.

Doct. 6. *In the writings of the Apostles and Prophets, Christians must have a speciall heed to those things, which do most direct them to such connexions or conclusions.*

This is gathered from verse 15. Where *Pauls* testimony is cited to confirme & illustrate this connexion, & not to prove other things, which might easily be proved out of his writings.

Reason 1. Because these are most necessary for us to know, and of perpetuall use.

2. Because that was the wisdome of God communicated to the Apostles and Prophets, that they might explaine these truths unto us most frequently, and clearly, which is the reason of that elogy which is given unto *Paul* in the text, *according to the wisdome given unto him he hath written unto us.*

Vse. This may serve to reprove those, that doe more willingly by far give heed unto those things, which do little or nothing at all touch the conscience of a man, or the practise of his life. The inward inclination and disposition of a man appeares manifestly by those things which he doth chiefly heed in his reading and hearing: As if a man be given only to the tongues, he will observe nothing but the words and phrases: If he be a lover of Chronology, he will take notice of nothing but the things that have beene done, and the moments of time wherein they were done: If he be a Disputer, one that seeketh praise by arguing, he will marke nothing, but those things which make for controversies: so a godly man, although he will not neglect other things, which serve for his use, yet he doth chiefly fix his mind upon those things, which do most directly tend unto godlinesse.

Doct. 7. *We must understand all these things so, as if they were directly written unto us.*

This is gathered from these words, *Hath written unto us.* So *Hebr.* 12.5.

Reason 1. Because such was the wisdome of God, which spake in these holy men, that they wrote those things which do belong unto us as well as unto those that lived at that time.

2. Because God would have the Scripture to be the publick instrument of the Church, not of one age only, but of all ages. Therefore every part of it is the rule of life both to me and thee, as well as unto those to whom it was first given.

Vse 1. This may serve to admonish us, not so much to meddle in the Scriptures, as if we were in another mans ground, or in those things which belong unto others, and not unto our selves.

2. To exhort us, to raise up our minds to receive the word of God with a congruous affection. We may easily think with our selves how our minds would be affected, if we should receive a letter that was written by the hand of God in heaven, and directed unto us by name, and sent unto us by one of his Angels: after the same manner should we be affected in reading and hearing the written word of God.

Doct. 8. *In other truths that are lesse necessary for us to know, there are some things hard to be understood.*

This is gathered from v. 16. He doth not say this of all *Pauls* Epistles, nor of any one whole Epistle, much lesse of the whole Scripture, (as the Patrons of traditions, and Enemies of Scripture would have it,) but of some few things. And he seemes to point chiefly at some of those things, which *Paul* wrote concerning the comming of the Lord, because he speaks of that in this place, & therefore it is very likely that he hath reference unto those things which are spoken of, 2 *Thess.* 2.2.

Reason 1. Because there are some divine mysteries so farre remote from us, that in what words soever they be expressed, they will alwayes be hard to be understood.

2. Because God would have some things, that are not of so generall and necessary a use, out of his singular wisdome to be more obscurely propounded: which seemes to be the proper reason, why those things of Antichrist, 2 *Thess.* 2. were in the Primitive Church hard to be understood. For God would for just causes, that Antichrist should come, and that most men should be ignorant who he was, untill he did come.

3. God would exercise the industry and diligence of the faithfull in searching the Scriptures, and finding out the sense and meaning of them, not to deter men from reading them as the Papists use to do, by wresting this argument amisse. For *Peter* in this place doth not discourage so much as the cõmon sort of the faithfull from reading the Scriptures, but rather stirs them up to read all the Epistles of *Paul*, although he tels them that there are some things in them that must be read warily.

Use

Vſe 1. This may ſerve to admoniſh us, not to think it ſufficient that we know the words of the Scripture, but to give all diligence and labour to find out the true ſenſe and meaning of them.

2. To comfort us, that we ſhould not be too much caſt down, if we do not fully underſtand ſome things in the Scripture, becauſe we are told that there are ſome things hard to be underſtood.

Doct. 9. *They are unlearned and unſtable men, that wreſt the Scripture to maintaine their impiety.*

For that the Apoſtle means, when he ſaith that they wreſt the Scriptures to their own deſtruction; not that it is ſuch an exceeding dangerous thing to interpret ſome place of Scripture otherwiſe then it ſhould be, but that it is the property of a very wicked man to argue out of the word of God againſt God, or againſt his will. Now they are called unlearned, not becauſe they have no skill in the tongues or arts, wherein ſuch peſtiferous men may ſometimes excell; but becauſe they never effectually learned or were taught thoſe things which pertaine unto religion: And in the like manner are they called unſtable, becauſe in that knowledge of the truth which they had and profeſſed, they were not grounded and rooted, but as men not grounded nor ſetled they are eaſily turned from their profeſſion.

Vſe. This may ſerve for admonition, that the people ſhould not therefore be deterred from reading the Scriptures, as the Papiſts would have it, (who in this very thing ſhew themſelves to be unlearned and unſtable, becauſe they do miſchievouſly wreſt this place, where they are expreſly told, with how great danger it is wont to be done:) but that we ſhould labour to caſt off all ignorance and unſteadfaſtneſſe, that ſo we may be made fit to read the Scriptures with profit. For this is the ſcope of the admonition, as the Apoſtle uſeth it in this place.

Doct. 10. *The end and ſcope of all divine information and inſtruction in reſpect of the faithfull is, that they may be ſtabliſhed and grow in that grace which they have received.*

This is gathered therehence, that this is the concluſion of this generall Epiſtle, as it was of the former; which holds good alſo in all other Epiſtles and Sermons, in reſpect of thoſe that are now faithfull:

Reas. Because by their effectual calling they have faith, hope, and charity begotten in them, so that they have the principle of all grace in them, nor can any thing be wanting besides the continuation, confirmation, and increase of the same grace.

Doct. 11. *To obtaine stedfastnesse in grace there is required a fore-knowledge of those things that tend to the confirming and strengthening of our minds.*

This is gathered from these words: *Seeing ye know these things before.*

Reas. Because although our stedfastnes depends upon God, and the effectuall operation of his Spirit, as it is in the conclusion of the 1 *Pet.* 5.10. Yet God worketh in us not only by a reall efficacy, but also agreeable to an intelligent nature, by teaching and perswading. Now nothing can be wrought by this morall way, unlesse knowledge go before, and so it must be wrought by knowledge, as it is in the text.

Vse 1. This may serve to refute the Papists, who maintaine ignorance and commend it in the common people: they are sufficiently refuted by him, from whom they boast that they have received the Chaire, free from all error. For *Peter* in this place, 1 Requires knowledge of all the faithfull, yea, and fore-knowledge too of those things whereby they might be confirmed against profane men and false teachers. 2 He presupposeth that all that were truly faithfull to whom this Epistle came, were already endued with this knowledge. 3 He presupposeth that his Epistles were so cleare and so easie to be understood that all the faithfull which should read them with godly minds, might understand out of them, and consequently out of the Scriptures, those things, whereby they being forewarned, might be fore-armed against those false deceivers whereof he spake.

2. To admonish us, not so to look for our confirmation, and strengthening from God, as that we should in the meane time neglect the knowledge of those things that tend thereunto, but to use all our endeavour both in generall to know those things that are absolutely necessary unto salvation, and in particular, those things that are necessary for us in our practise upon occasion of any temptation.

Doct. 12. *Besides knowledge there is required also unto the stedfastnesse of grace a continuall and vigilant heed.* This

This is gathered from this word, *Beware.*

Reason 1. Because knowledge is unprofitable, if it be not reduced to practise. Now practise in difficult things cannot be had without care and heed.

2. Because many are the fallacies wherewith we are assaulted, both in the Devill and his instruments that are without us, and in our selves also, by reason of that marvellous deceitfulnesse of our hearts, such as cannot be expressed.

Vse. This may serve to exhort us, above all to take notice of our selves, and those things that tend to the strengthning and stablishing of us in grace.

Doct. 13. *It should be an argument to the faithfull to beware of the errors of some men, because they are wicked men, ungodly, and profane.*

This is gathered from that title, *the error of the wicked.*

Reason. Because all those things that have any agreement with ungodlinesse are to be shunned and avoided. Now those things that are in a speciall manner approved of by profane men, must necessarily have an agreement with profane ungodlinesse.

Vse. This may serve to admonish us, by this means amongst others to strengthen our selves against divers errors, that are most pleasing to profane men.

Doct. 14. *Sedfastnesse and increase of grace are joyned together.*

This is gathered from the connexion of v. 17. with the 18.

Reason 1. Because like as trees and all plants, and also living creatures, from which this metaphor is taken, are corroborated by growth, while they acquire greater and perfecter strength, so also do the faithfull.

2. Because the stedfastnesse of grace consists not therein, that it continues in the same degree but that it is formed in its nature, one property whereof of is, to grow untill it come to perfection.

Vse. This may serve to exhort us, to labour therefore to be so stablished, that we may also grow and increase in all grace.

Doct. 15. *They grow in grace, that grow in the effectuall knowledge of our Lord and Saviour Iesus Christ.*

See Chapter 1. Verse 2.

Doct.

Doct. 16. *Our end and desire in all things, even in those things that pertaine to our own salvation, should be the eternall glory of God in Christ.*

This is gathered from the last words.

Reason 1. Because we are the servants of Christ bought with his own blood. Now whatsoever the servants get or do, turnes to the proper good and benefit of their Masters.

2. Because God is absolutely the chiefest good.

3. Unlesse we do this, whatsoever we do, it is not done out of religion. For it is the nature of religion to give the glory unto God.

Vse. This may serve to exhort us, to lift up our minds more and more to maintaine the glory of God in all things, as the Apostle doth by that closing particle, *Amen.*

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